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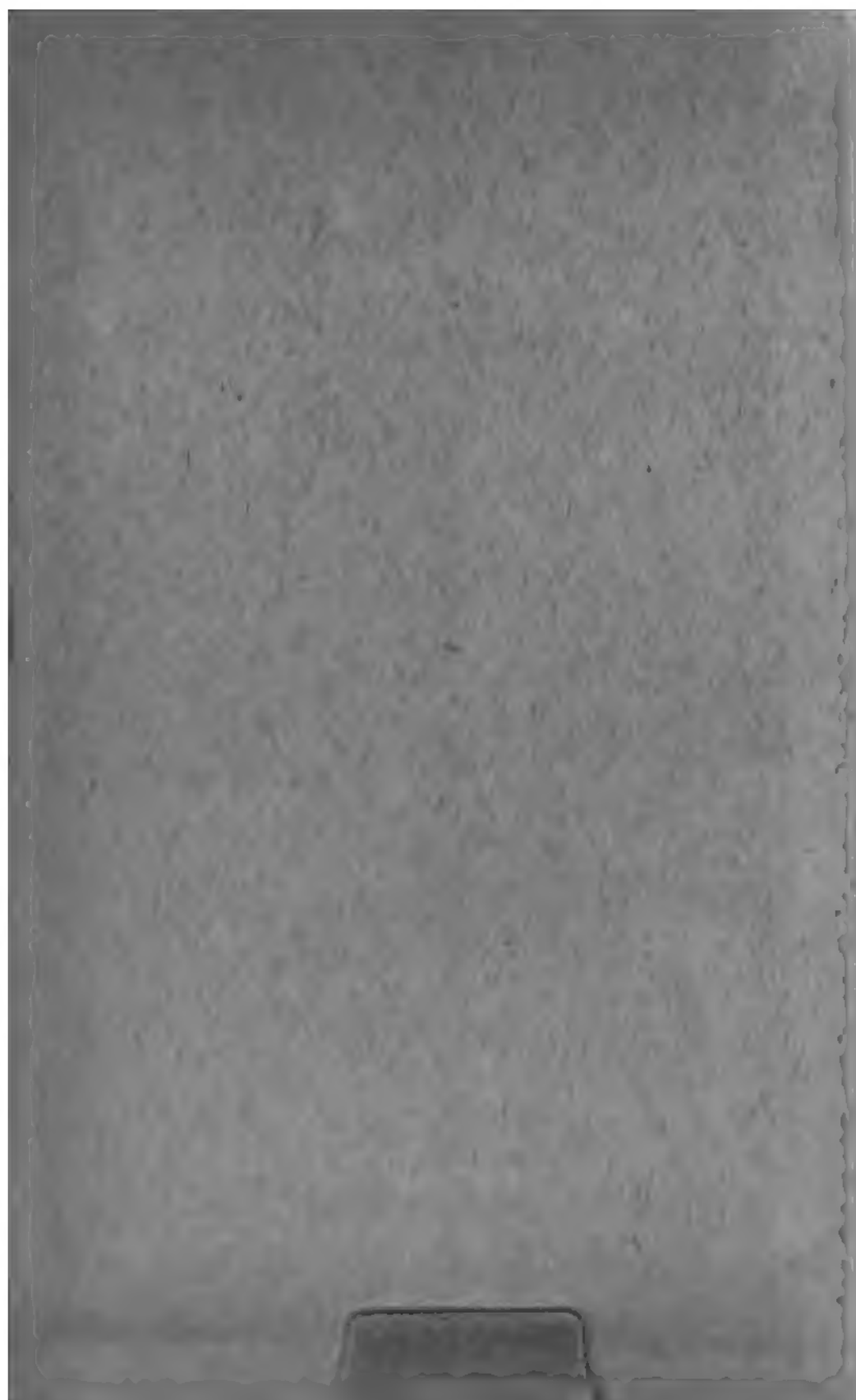
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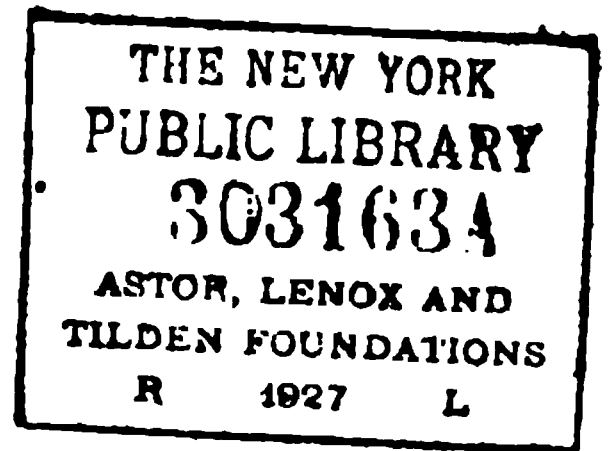








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NEW YORK—Rev. CHARLES L. RHOADES, 111 Fifth Avenue, New York, N. Y.

SOUTHERN—Rev. FRANK S. DOBBINS, 1420 Chestnut Street, Philadelphia, Pa.

MIDDLE—Rev. T. G. FIELD, 143 Cleveland Street, Elyria, Ohio.

LAKE—E. W. LOUNSBURY, D. D., 324 Dearborn Street, Chicago, Ill.

NORTHWESTERN—FRANK PETERSON, D. D., 1901 Fifteenth Ave., S., Minneapolis, Minn.

SOUTHWESTERN—I. N. CLARK, D. D., 1334 Olive Street, Kansas City, Mo.

PACIFIC COAST—Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.

MISSOURI (Special District)—MANLY J. BREAKER, D. D., 904 Olive St., St. Louis, Mo.

## REPRESENTATIVE, SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK

Miss ELLA D. MACLAURIN, Tremont Temple, Boston, Mass.

## WOMAN'S AUXILIARY SOCIETIES

### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Mrs. H. G. SAFFORD, Foreign Secretary; Mrs. N. M. WATERBURY, Home Secretary; Miss ALICE E. STEDMAN, Treasurer, Tremont Temple, Boston, Mass.

### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

Mrs. F. CLATWORTHY, Evanston, Ill., Foreign Secretary; Miss JULIA L. AUSTIN, Home Secretary; Mrs. F. G. CRESSEY, Ohio, Recording Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1535 Masonic Temple, Chicago, Ill.

### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF CALIFORNIA

Miss M. E. BAMFORD, 621 E. 15th St., East Oakland, Cal., Corresponding Secretary; Mrs. G. W. FRASER, 1017 63d St., Oakland, Cal., Treasurer.

### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF OREGON

Mrs. E. S. LATOURETTE, Corresponding Secretary, Oregon City.  
Mrs. C. M. BADGLEY, Treasurer, 349 Twelfth Street, Portland, Ore.

## CONCERNING WILLS AND ANNUITIES

### FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION.....  
.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union taking his receipt therefor, within.....months after my decease.

### FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

### ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time, such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

### INCORPORATION OF THE UNION

The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.

## ప్రభు ప్రార్థన



పరలోకమందుండు మా తండ్రి! నీ పేరు పరిశుద్ధపరచబడును గాక. నీ రాజ్యము వచ్చును గాక. నీ చిత్తము పరలోకమందువలె భూలోకమందును నెఱవేలును గాక. మా దినాహారము నేడు దయచేయుము. మా యెడల తప్పితములు చేయువారిని మేము క్షమించినట్లు మా తప్పితములు క్షమించుము. శోధనలోనికి మమ్మును తేక కీడునుంచి తప్పించుము. ఎందుచేతనంటే రాజ్యమును, శక్తియు, మహిమయును, ఎల్లప్పుడును నీవియ్యై యున్నవి. ఆమెన్.

THE LORD'S PRAYER IN TELUGU



Rev. F. Kurtz.      Rev. A. Frisson.      Rev. J. Newcomb.      Rev. J. A. Curtis.  
Rev. J. M. Baker      Rev. F. Levering.      Rev. J. Heinrichs.  
**REFERENCE COMMITTEE OF THE TELUGU MISSION, SOUTH INDIA**  
(See page 13)



# THE BAPTIST • MISSIONARY • MAGAZINE

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No. 1

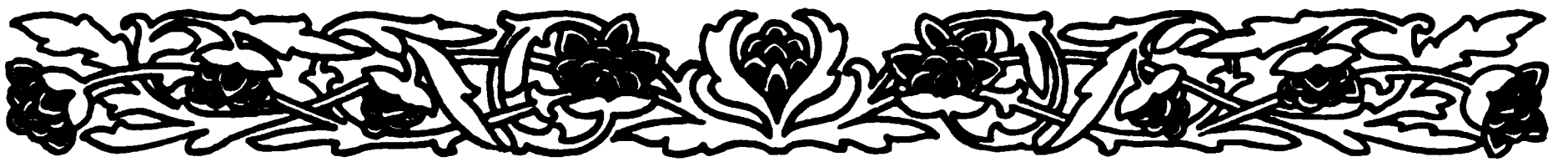
## AN INTRODUCTORY WORD—1902

(For Subscribers Only)

To many, the BAPTIST MISSIONARY MAGAZINE needs no introduction. After ninety-eight years of history its monthly visits are welcomed by more readers than ever before. It is to the hundreds of thousands of Baptists who never read it, who never even see it, that we would have it introduced. If we had unlimited funds at our disposal, or if the Magazine were a purely business enterprise, it could be "advertised" to the notice of every non-subscriber. We have no Magazine capital, however, and it is not published for the purpose of making money, but as the organ of the Missionary Union to inform Baptists as to the progress of their great work abroad, and to instruct them in the vital principles of missionary endeavor. The "problem of introduction" lies largely, if not primarily, with the pastor and other leaders in our churches. The truth of this statement has been demonstrated to our satisfaction. To encourage and help the pastor and his helpers to "introduce" the Magazine we are prepared to make certain definite propositions. We agree, on our part, to prepare and issue as good a missionary periodical as is published anywhere in the world and at a very low price, at a price less than the cost of publication. We agree to communicate to our readers, monthly, the very latest news and the most important information regarding our missions and our missionaries. We agree to do this in the best style of the typographers' art and to illustrate with the latest and best photographs we can secure. We agree to continue to donate a copy of the Magazine to the pastor of every church which contributes anything to the treasury of the Missionary Union, provided he send us his name and address. We agree to give liberal premium offers to individuals or churches, as further inducements for the formation of clubs.

What now, dear reader, will you agree to do? Do you feel any responsibility in this matter? If not for love of the cause, will you not "for value received" help others by helping the Magazine? Will you not begin now to give it a hearty introduction into your church and into your homes? Such an effort on your part will be a worthy missionary endeavor with which to open the new year. Daily, at the Rooms in Tremont Temple, we will pray for the host of "introducers" who will be at this important work.

For terms of subscription see page one, and for information regarding premium offers see page III. Correspondence with reference to the above is earnestly solicited. Indeed, we shall be glad to hear from our friends upon any question pertaining either to the Magazine or the work of the Union, and should the number and character of these questions warrant, a "Question Box" will be opened.



## A MISSIONARY REVIEW

### *The Past Twelve Months.*

As previously announced, one of the special features of this journal during the year 1902 will be a Monthly Missionary Review—a condensed statement of the missionary situation in fields occupied by our own Baptist missionaries as well as timely references to happenings in other portions of the great world-field. This first instalment, however, of the “review,” appearing as it does, at the opening of a new year, is appropriately made a resumé of the leading missionary events of the previous *twelve* months—stirring months they have been, indeed; full of “threatening”; yet the promises of blessing and victory have been fulfilled abundantly. The servants of the Lord should praise him right heartily for his faithfulness, his tender mercy and for his matchless leadership during the past year.

### *The Foreign Secretary's Tour*

The year 1901 has witnessed the first extensive tour among our mission fields of any Foreign Secretary of the Missionary Union. The lamented Dr. Duncan hoped to have taken a similar trip, but did not reach the first station. In the year 1853 a deputation, headed by Dr. Peck visited some stations in India for special purposes, but no general tour was contemplated or authorized. Dr. Mabie, before he assumed the active duties of Home Secretary, carried out a long cherished desire to see our work and workers abroad, and the Missionary Union has been living on the interest of that investment (not made, however, by the Union), ever since. At this writing Dr. Barbour has completed his investigations in

Japan, three of our four centers in China and the Philippines. He arrived at Rangoon early in December, spending that month in Burma, January in South India and February in Assam. He is being followed with much interest and by many prayers.

### *Burdens Lifted* Among the great foreign missionary societies of America

the two larger opened the year with harassing debts, the American Board owing \$102,000, while our own Missionary Union struggled under a deficit amounting to \$111,000. At one of the most remarkable meetings in the history of the former organization at Hartford in November, the entire sum needed was secured, and a proposition was seriously made looking toward the raising of an income of a million dollars during the coming year. While not so fortunate in an entire liquidation of its debt, the Missionary Union was enabled to see it reduced to \$38,000, where it now stands. This should be fully provided for before next March, and there are indications that it will be if the rate of increase in gifts should be proportionate to that of last year. Speaking of debts, it may not be out of place here to mention the fact that during its entire history of eighty-seven years, only five years have passed without a deficit, the most notable one in recent years being 1893.

### *Consolidation of Periodicals*

After fourteen years of most profitable issue, *The Kingdom* has been discontinued. This little four-page sheet filled “a long felt want.” It served its day and generation and served them well; but,



been mentioned elsewhere, *The* still lives in the bright eight-pager which under the name *the World* has, within two won its way into the hearts of and the lives of the churches have been wise enough to engage its monthly visits. *Around* is the result of consolidation and it is the product of evolution and combination. Beginning as a continuation of *The King's Messenger*, and to the good features of that publication that up-to-date timeliness which did not fail of addition, and now *The Kingdom* to it, in turn, whatever of dignity and influence would naturally be added in a periodical of that character issued by the *older* society—Missionary Union. The resultant *the World* represents all of our missionary societies in whose it is sent forth. Its terms of subscription are marvellously low, and could have 50,000 subscribers at

Having read these words, will not resolve at once to get up a whose members shall go "around world" every year to visit our mission field? Of course you will.

The Missionary Union has the honor of having first among missionary societies the greatest and successfully to inaugurate a practical and comprehensive plan for the better diffusion of "news from the front" and the larger enlistment of churches in the work "at the front" without any of the evils attendant upon other "methods" which had this object in view, notably the support of *individual* missionaries and native workers. We refer to the "Frontier Plan" of the American Baptist Missionary Union, first mentioned in its annual report at Detroit in 1900, fully developed at Springfield in 1901, and now ready for adoption by churches, many of which already enjoying its privileges and bene-

fits. From the pamphlet which outlines the plan, and which may be had on application to the Rooms or to any of the district secretaries, we note briefly the following:—

"This plan proposes the establishing of a relation of intimacy between individual churches and individual stations in our mission fields . . . and secures to churches adopting it:—

"The assignment of a representative station with which this relation shall be sustained, a detailed description of the situation of the station and the general character of its work, a quarterly letter presenting the freshest incidents in the work of the station, a detailed statement of the expense involved in maintaining work at the station and the furnishing in all practicable ways of facilities for acquaintance with workers of the station and with their work.

"These ends will be secured without placing upon our missionaries a burden of increased personal correspondence. The missionaries will be asked only to supply the biographical statements and the general statement regarding the work of the station, and to choose in each station some one representative who shall write the proposed quarterly letter. These statements and letters will be duplicated at the Mission Rooms and furnished to the churches interested."

The "Settlement" of the unfortunate difficulties which

*Affairs in China* made famous the year 1900 has been the most important event of the past twelve months in the Celestial Empire. This settlement has not been altogether a credit to the so-called Christian nations of the world, though we may be thankful that the United States is less culpable than any of the other governments, several of which so strengthened their grip upon China that they were practically in a position to dictate any terms they might choose. In fact, the punishment meted out to her was "all she could stand," and diplomacy seemed to exhaust its resources in trying to discover just how much that could be without endangering the whole by stirring up

the "yellow peril" to still further diabolical outbreaks. This was a difficult problem. Has it been solved? Scarcely were the final papers signed when China's most prominent statesman, Li Hung Chang died. He was most prominent in all the deliberations with the Powers and probably did more than any other man to effect a settlement. His successor in spirit, if not in office, is already Chang Chih Tung.

While we have absolute faith in the ultimate triumph of the gospel in China we cannot close our eyes to the fact that there is still considerable muttering, much discontent and many indications which the most able and experienced observers, like Dr. Ashmore and certain wise diplomats, are inclined to believe portend evil. Such men are not prophesying much as to the *immediate* future. We can only pray, and hope, and trust, and labor on in those fields where God has placed his missionary servants.

**Chinese Exclusion** Just at a time when China has been compelled to yield to all the demands of the Powers it so happens that the "Chinese Exclusion Act" returns to Congress for reënactment. The original "Geary Law" was passed in May, 1882, and will expire in May, 1902. The advocates of exclusion have long been carrying on an active propaganda, especially on the Pacific coast. The Chinese residents in America now propose to take a hand in the discussion, and, if reports be true, a large campaign fund is being raised to further their cause. These politico-economic questions usually have so many bearings and are so complex in themselves, or are made so by designing politicians that the ordinary layman is often at a loss to know what is the best attitude to assume in regard to them. From one point of view, we suppose it must be conceded that there are serious problems connected with a large influx

into America of oriental labor. need to be careful, however, in trying to avoid an evil we commit a great error. There are several points concerning which we are not clear, and concerning which we believe our statesmen are in grave danger of inconsistency if nothing is done. First, if we exclude the Chinese, not also the Japanese and other Orientals? Second, how much of our territory, or of our morals, to say nothing of our good statesmanship, is there in the proposition to exclude rigidly one section of the orient races allowing practically unlimited freedom of entrance to the members of the lowest strata of Latin and other oriental races? Third, just how are we to reconcile our now memorized forced opening of Japan and our participation in the "humiliation of China" at the points of our bay with a renewal of this law which closes our doors to her citizens? Chinese may be heathen, but the human also. They have some sense of justice too. Let us deal honestly with them. We believe in a restriction of immigration. We are morally bound to protect ourselves from the vilest elements of humanity, but let us be consistent, guided by sound moral principles rather than driven by biased demands of a small portion of our citizens. Let us not miss this golden opportunity of confirming the minds of the Chinese the honor of our professions of friendship and showing them the true nobility and chivalry of a so-called Christian nation.

#### *What of the Missionaries*

It has taken the world a long time to learn that the missionaries, in the face of persecutions, opposition, and slaughter, never impeded the progress of the Kingdom. To those familiar with the stirring and awful events of 1900, the present attitude of the missionaries toward China is as courageous as it is natural and touching.

on to return seems to have taken of them all, and a large proportion of new applicants for appointment specify "China" as their first choice of fields. That was truly a fine illustration of the working in man of the divine principle of self sacrifice. missionary Pitkin, about to die in China, pencilled a note to his wife in America, urging that his boy, when reached a proper age, should be sent back to carry on his father's work. Dr. Ashmore's "poor old man" will yet become a "kingdom" for the Lord and of his Christ." Peace and quiet are now practically restored, while commerce, and trade relations and privileges are yet to be added, the missionaries are advancing to reap the rich harvest of souls which such a national upheaval is sure to produce.

#### *4 Captive Missionary*

The events in China involved more lives and entailed more suffering, but it is doubtful if interest in the beleaguered garrison at Peking is higher, proportionately, than in Bulgaria, which has centered for some time in Miss Stone, the missionary wife in Bulgaria. The audacity, the "mark-ages" feature of the whole affair, at the opening of this twentieth century, startled the civilized world. It shows how little removed we are, after all, from a state of heathen barbarity into which, it would seem, even so-called Christian nations are liable to fall without warning. The crushing of China, the wars in Africa and the Philippines and the large increase in our American armament are signs of the times which are not at all reassuring, but which reigns."

#### *Our own Mission Fields*

We cannot have access to the annual reports for 1901 from our missionaries for some time yet, but the letters which have been coming during the months which have

passed indicate that the harvest of souls has been great—greater than ever before reported. Nearly every mail from Burma and South India brought news of some baptisms, while Africa and Assam have had gracious showers of blessing, and Japan has had a great refreshing. Our missions in China probably will show a gain, but it is a little too soon after the outbreak for large additions to be made. As indicated elsewhere, the "prospect is bright." Our newest mission, in the Philippines, has a very hopeful outlook; probably more than a hundred will have been baptized before this reaches its readers. Dr. Barbour's visit will encourage the small coterie of missionaries there to inaugurate plans for even more aggressive work, and we shall expect thrilling reports from the islands during the coming year. Truly the past has been a year of great blessing.

#### *The Revival in Japan*

Owing to climatic and other conditions in Japan, special and protracted meetings are impracticable in the summer. Many feared that this unavoidable break during the recent heated season, in what is now referred to as "The Great Revival" of 1901 might check the force of the movement, but reports now coming from the field indicate that the Spirit is still blessing the work and the workers, and that the latter are opening the campaign this fall with renewed vigor, the natives, as before, taking the lead. Nothing since the great revival on the Telugu field in 1878 has so stirred the heart of Christendom as this widespread movement. It has been a "going in the tops of the mulberry trees," which indicates clearer than any human prophecy could what God will do in these oriental lands when the "fulness of the time" is come. With our songs of gratitude for this signal blessing of the year let us mingle our prayers for its continuation.

**A MID-YEAR MEETING**

**T**HIS Meeting, the first of its kind ever called, was held in the Madison Avenue Church, New York City, December 3 and 4, in accordance with resolutions adopted by the several societies at Springfield, Mass., last May. It consisted of five joint sessions (one more than planned for) of representatives of the executive boards and officers of the following organizations: The American Baptist Missionary Union, The American Baptist Home Mission Society, The American Baptist Publication Society, The Woman's Baptist Foreign Missionary Society, The Woman's Baptist Foreign Missionary Society of the West, The Woman's Baptist Home Mission Society and The Woman's American Baptist Home Mission Society. Besides these, the Woman's Baptist Foreign Missionary Society of California and the Woman's Baptist Foreign Missionary Society of Oregon were unable to send representatives. Two of the above sessions were open meetings to which the general public was invited, and any one who cared to attend the others was accorded that privilege.

This gathering deserves more notice than our limited space will permit us to give, but a carefully written resumé of the proceedings was ordered prepared by the secretary of the meeting, and the same has already appeared in our denominational papers; in addition, of course, formal reports will be made at the next Anniversaries, not only of the work of this conference, but also of the progress made by such joint sub-committees as it was recommended that the several boards should appoint for the consideration of important matters between now and the annual meetings.

On behalf of the officers and the Executive Committee of the Missionary Union, we desire here to express profound gratitude to God not only for the meeting itself, but for the spirit of grace, love and fellowship which char-

acterized its every session, real advance which was made in the direction of a solution of some of the difficulties which confront us: nomination, and for the most hearty and unanimous action in regard thereto. Finality in these matters could not, of course, be reached by such a body. Certain definitions were taken, however, which will be in good, we feel sure, not only to the societies, but to our beloved denomination as a whole, and to the vine interests committed by them to the Church to our care. The boards sitting, counseling, planning and praying thus together, and their work carried out, as they had never before had opportunity of doing, the motto "not looking each of you to his own things, but each of you to the things of others." The whole situation as regards the inter-relationship of our several missionary organizations was laid bare; the most plain and full statements were made of the most delicate problems, which in times past had caused more friction, were discussed with respect to all—serve—all in a sweet, calm Christian manner. The writer of these pages cannot remember hearing or seeing a sentence which he could wish had been uttered, nor a single action which he could desire to see undone. Differences of opinion, difficulties of administration, problems of organization, there are and always will be among brethren such as compose our executive boards, and in whom the denomination has the utmost confidence. Men of God who in the spirit of the Master, can meet and adjust these matters to the satisfaction of all.

The work of the conference was characterized in two special features, viz., the consideration of specific questions referred to it, and the hearing and discussing of two papers read before by brethren not members of the board. The first paper was by C. A. Cook of Bloomfield, New Jersey, on "Co-operation in Col-

Missionary Offerings." And the other by Rev. W. C. Bitting, D.D., of New York on the subject "What Changes, If Any, Are Desirable and Feasible in Our Denominational Missionary Organizations and Methods?" Both papers were clear-cut and informing; they removed much of the "fog" which has enveloped this whole question of "Co-ordination and Co-operation," and while both were radical in their main propositions, they were provocative of discussion which was enlightening and helpful. After full consideration the first paper was referred to the committee of nine, appointed by the three general societies last May, and to which was referred "the whole question of our collecting agencies." This committee already has organized, has done some work by correspondence, and met for further consideration between the sessions of the Mid-Year Conference. The second paper was referred to the separate boards composing the conference.

Concerning the specific questions for the consideration of which the conference was created, we can do no more here than to quote certain definite resolutions which were heartily passed, with every confidence that they would become effective in the accomplishment of much that has been desired by many, and in allaying the spirit of uneasiness and suspicion which has characterized the attitude of some toward our great societies:

I. WHEREAS, The American Baptist Missionary Union, The American Baptist Home Mission Society and The American Baptist Publication Society are distinct corporations, with separate objects and purposes; and whereas, each of these societies is and should be free to prescribe its own qualifications for voters subject to the requirements of its charter; therefore resolved, that we recommend to each society that arrangements be made at the annual meetings for the presentation of credentials by all persons qualified to vote, for the seating of such persons together, and for conducting the meetings in a

manner conformable to the requirements of the respective charters and constitutions of the societies.

II. *Resolved*, That each of the three societies be recommended to make the qualifications of their voters as nearly alike as practicable.

III. *Resolved*, That this conference recommend to each of the boards of the several societies to appoint a committee of conference to give effect to the above resolution, and report at the May anniversaries.

IV. Voted, That the proceedings of this Conference be reported through the Boards to the several Societies at the Anniversaries of 1902 in the order of their meeting, with the request that the consideration of the questions involved be referred to a general meeting representing all the Societies, to follow the usual Society meetings.

V. Respecting the alleged overlappings of work as between the Home Mission Society and the Publication Society, as between the Missionary Union and its respective auxiliaries, the Woman's Societies, and as between the Home Mission Society, the Woman's Baptist Home Mission Society and the Woman's American Baptist Home Mission Society; resolved that the questions involved be referred to the Executive Boards of the three groups of societies above named, for mutual consideration, and that as soon as conclusions can be reached by these respective groups of Boards, these conclusions be duly announced to the denomination.

In addition to the foregoing, a definite proposition from the Woman's Baptist Home Mission Society, with headquarters at Chicago, to the American Baptist Home Mission Society, concerning terms of closer co-operation, was read and the same was referred to the board of the latter society for its most careful consideration.

IN regard to the question of co-operation between the Missionary Union and the various woman's foreign missionary societies we feel sure that there is considerable misunderstanding. To those who have never read the constitutions of these woman's societies it will be a surprise to know how close this relationship is at pres-



ent. We are glad to print below the clauses from the by-laws of the Woman's Baptist Foreign Missionary Society which refer to this matter—by-laws which were prepared and given to it by the Union and under which this one society has raised since its organization, \$1,600,000, all of which has been expended upon schedules passed by the Executive Committee of the Union, much of it for work which is considered strictly the work of the Union and nearly all of it for work which the Union would have been unable to do but for this extra help—work which it considers essential to the best interests of the whole enterprise.

We can assure our readers that joint committees are at work considering whether or not there *could be* a closer co-operation between the foreign missionary societies. If it be found possible, this committee will doubtless suggest definite means for accomplishing that end. Another fact, not generally known, is that these woman's societies do not hold in their own name a dollar's worth of real estate on the foreign field. It is all owned and held by and in the name of the Missionary Union.

#### BY-LAWS

I. This Association shall be called the Woman's Baptist Foreign Missionary Society.

II. The leading object of this Society shall be the Christianization of *women* in foreign lands.

III. This object it shall seek to accomplish, as far as possible, by furnishing support *through* the American Baptist Missionary Union, to Christian women *employed by said Union* as missionaries, native teachers, or Bible-readers, together with the facilities needed for their work; such laborers being recommended by this Society.

\* \* \* \*

VIII. It shall be the duty of the Board of Directors to devise and use means for diffusing missionary intelligence among the women of the churches, in order to awaken a deeper interest in the special work of the Society, and to secure funds for the accomplishment of that work; also to seek out and recommend to the Executive Committee of the Missionary Union suitable women for missionaries, to designate the particular use to be made of its funds by the Union, and to do all other business which may be necessary to carry out the purpose of the Society.

THE February number of the MAGAZINE will be a "Home Department Number" and special pains will be taken to make it helpful for pastors and others in those churches which have not yet taken annual offerings for the Missionary Union. The "Helps for Home Workers" will be enlarged and there will be a communication from the home secretary. The district secretaries also may have a few words to say. In addition there are rich treats in store in the way of special contributions by missionaries and others. An original article by Miss Jessie Ackerman, the traveler and lecturer, now in Japan, will appear, and our mission work in Germany and Central Europe will be fully reported, in harmony with the Conquest Missionary Course of the Baptist Young People's Union of America.

THE following is a list of the "special topics" which will be considered in the MAGAZINE this year:

January, South India; February, Home Department; March, Medical Missions; April, Africa; May, Hill Tribes of Burma and Assam; June, Special number; July, Anniversary Number, with Annual Report; August, Gleanings from Mission Fields; September, Sweden, Norway and Denmark; October, Japan; November, The Philippine Islands; December, West China.

In addition to the above, articles of more general interest are expected, a partial list of which we append.

China Fifty Years Ago; American Holidays in Foreign Lands, Child Life in the Orient, The Languages, Races, Government and Geography of India; The Orchids of India; Burma of Judson's Day and Today; Mission Comity Along the Brahmaputra and the Congo; Definite Indications of Decadence of Faith in Religions of the Orient.

We would suggest that committees make up their programs as far as possible to coincide with the "special topics," and thus will the MAGAZINE prove most helpful. Of course it will be understood that other general matter not relating to these special topics will be printed each month.

WE are happy to be able to present to our readers this month the faces of the members of the Reference Committee of our Telugu Mission in South India (see frontispiece), and the following in regard to this committee will describe the work not only of this body, but of similar ones in other fields:

"The Committee consists of annually elected representatives from the various districts of the mission, each district association of missionaries electing its representatives independent of the Conference. Messrs. Baker and Heinrichs represent the Nellore District. Mr. Baker was elected to fill the vacancy caused by our beloved Dr. Clough's enforced absence from the country. Dr. Clough was Chairman of the Committee last year and also this year till he left the country. It is to be regretted that his photograph does not appear in this group. Messrs. Levering and Friesen represent the Deccan, Mr. Kurtz the Vinukonda District, Mr. Curtis the Madras and Niligiri districts, and Mr. Newcomb the Kurnool District. Mr. Levering is the Chairman and Mr. Heinrichs the Secretary. It is the business of the Committee to act for the Conference when it is not in session, and to advise on matters referred to it by the Executive Committee in Boston, or by any missionary on the field concerning the work he may have charge of, and to recommend concerning furloughs, transfers of missionaries on field, and the locating of new missionaries.

WE are indebted to our missionary at Secunderabad, Rev. Frank H. Levering, for two recent numbers of the *Madras Mail*. A summary of two editorials which appeared therein will reveal some cheering facts in regard to the Christian community in the Madras Presidency. Similar facts could be furnished regarding other portions of India.

*Increase of Christian Population.*—In 1891 the total Christian population in the Madras Presidency, including Native States, was 879,437. In 1901 the number reached 1,038,854, an increase of 18.13 per cent. Surely these facts ought to dispel all doubt as to the "success" of the work being done. These are not mission reports but Government statistics. If we had the

records of deaths we would see that the increase has been truly wonderful. Perhaps the best thing about it is that the increase has been steady, and that it covered a vast area of the Presidency.

*Progress in Education.*—Of Hindus 88 per cent are unable to read and write; Mussulmans 86 per cent; Christians 80 per cent. Excluding the Jains, a small community, the Christians take the first place in *vernacular* literacy. Of every 1,000 in the Madras Presidency only 26 are Christians, but of every 1,000 males who can read and write 45 are Christians. Among Christians 1 in 15 knows English. Among Hindus 1 in 132. Among Mohammedans 1 in 157. Of every 100 men who can read and write English in the Presidency, 20 are Christians.

Among the females we find some deeply interesting facts: Taking 10,000 as a standard, we find that of the Hindus 70 are able to read and write, Mohammedans 86, Jains 155, Christians 913. A still more remarkable fact in regard to English education among females is the following: In the Presidency there are 20,314 females who can read and write English. Of these the Jains furnish 1, the Mussulmans 77, Hindus 1,717, and the Christians 18,442. In no other community is so much importance attached to female education.

An ever increasing community that gives education so liberally to females in the midst of communities that almost entirely withhold it, cannot fail to be felt as a power. The position of Christian females in India in this respect is unique. While the *Madras Mail* laments that there has been almost no advancement in education in general, it is all the more reason why we should rejoice that the Christian community has made such a remarkable record. In connection with what has been said it should be borne in mind that the thousands who are flocking to Christ come *illiterate*, to be trained mentally and spiritually.

**T**HE literature published by the Missionary Union is for the use of the constituents of the Union and for others who ought to become participants in the blessed work of spreading the gospel among the heathen. It is the purpose of the Literature Department to issue only such material as may be really helpful and for which there may be a positive demand or a recognized need. Printers' bills sometimes run high, and a true economy should be practised, not only by the Literature Department in its output, but by some of those who help consume the output without realizing how much it costs, and who never think of offering to pay for what they get, but who, sad to relate, do not forget to complain at large printing bills in the annual report. False economy, however, never pays. This department will continue to issue a good supply of the choicest reprints, pamphlets, exercises, programs for missionary meetings, historical sketches, etc., and the aim will be to have these all done in neat, attractive style by good printers. Friends are urged to write us for advice and suggestions with reference to this material and the best use to be made of it. We also are open to suggestion, and would be glad to know more perfectly than we do, doubtless, what would best meet the needs of pastors, young people's societies, Sunday-schools and churches. Let us hear from you. We can be mutually helpful. See special list of literature on page 41.

**E**VERY seven years a great international Conference of the Evangelical Alliance is held. The next is being arranged for Hamburg in the summer of 1902 and all the national branches are to be represented by delegates. It seems to us unfortunate that the suggested topics for the "Week of Prayer," 1902, should not have been uniform throughout the world. Those given by the United States Branch

will be read by many, as published in the religious papers of the country. We give here those issued jointly by the majority of the other branches including the states of South America, Europe, India, Australia, Persia and Syria, etc.:—

**PLEASE PRAY ALSO DAILY FOR  
FOREIGN MISSIONS**

**PROGRAM**

For the Week January 5-12, 1902.  
 Sunday,—SERMON: Christ Jesus the Head; our One Prophet, Priest and King.  
 Monday,—THE CHURCH UNIVERSAL. Faith in our Lord Jesus, and in God the Father, who sent Him to save.  
 Tuesday,—CHRISTENDOM.  
 Wednesday,—NATIONS AND THEIR RULERS.  
 Thursday,—FAMILIES. SCHOOLS.  
 Friday,—NON-CHRISTIAN RACES. Their exceeding need. Their claims. Efforts to reach and evangelize them by the power of the Holy Ghost. Missionaries—their Preparation, Sending and Support. Their Difficulties and Dangers; Hindrances and Helps.  
 Saturday,—THE JEWS.  
 Sunday,—SERMON: The One Body of Christ.

**M**INGLED with the great mass of correspondence which has come into the Mission Rooms during the past year, have been numbers of biographical sketches prepared and sent in by our missionaries in response to a special request of the foreign secretary. These sketches are for reference and use by friends of the Union and for permanent preservation. They will form an integral part of the "Station Plan" elsewhere mentioned. Many of these are intensely interesting, even thrilling; and it is the intention of the editor to make use of selections from them for the columns of the MAGAZINE during the coming months.

**FISCAL** years are a mystery to many, and a source of confusion to more. Owing to the time required for mail to go and come from our distant fields, the Missionary Union is compelled to have three of these years. This makes book-keeping complex and accounts misleading. The "report year" coincides with the calendar year and closes December 31, immediately after which each missionary is expected to send his annual report (not financial). It requires from that time until the May meetings to get these reports, edit and publish them in the annual report for that occasion. Many look upon the annual meeting as closing the old and opening the new year; but this, of course, is not true. The "financial year" on the home end of the line ends March 31—our readers are doubtless familiar with that date—when the "books close." On the mission fields, however, there is necessity for a different "financial year." This begins October 1, after the schedule has been made up by the Executive Committee in July and the appropriations for the year have been voted on the basis, partly of what was raised in the home financial year, closed March 31, and partly on the basis of what reasonably may be expected during the balance of the year. Each missionary and each mission treasurer makes out and sends in his annual financial report at this time. These, with the other annual reports mentioned above, enter into the published report. It will be seen, therefore, that the missionaries' financial year does not begin until six months of the home year have passed.

**WE** are inclined to believe that it is more than a mere coincidence that the total number of students in our theological seminaries has declined at a time when "seminary men" are offering themselves for missionary service in far less numbers than in years past. A consecration

which will not include a willingness to go anywhere is not born of a conviction deep enough to help a man very much anywhere, and a spiritual condition in our churches which produces an increasing number of theological students with the "narrower vision" is sure, sooner or later, to produce a generation of Christians without *any* vision. Only the other day we heard of recent graduates who positively refused to consider any call which would take them over one hundred miles from their *alma mater*. We have long since demonstrated that it does not pay to attempt to make terms with the Lord. We tried it and failed. It took us a long time and that, too, after we had "been made a minister," to learn that his way is best and his will is absolute.

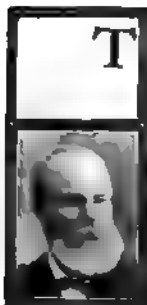
The ministry is the poorest possible "profession" to choose. Entered, however, with an absolute spirit of self-surrender, without an ambition for preferment, position, or a name, it is the noblest service one can render to his King.

**WE** wish to put on record our deep sense of loss in the removal from us by death of Mr. Stephen Greene, of Newton Centre, Mass. He was for many years one of the most loyal friends of the Missionary Union, and he was similarly devoted to the interests of every Christian and philanthropic cause. He united in himself in rare symmetry a fine physical manhood, keen intellectual powers, high spirituality and a comprehensive view of the kingdom of Christ. His immediate family and friends have our profoundest Christian sympathy in their great loss.

**THE** Baptist Publication Society has issued their Sunday-school periodicals and helps for the first quarter of 1902, which are fully up to the high standard of former years. We heartily commend them.

## CHRISTIAN EVIDENCES AMONG THE TELUGUS

Rev. John MacLaurin, D. D. Coonoor, South India



**T**HIS is not the beginning of a treatise on Christian evidences in the ordinary acceptance of the term. I do not propose writing anything about the credibility of the Bible or its inspiration among the Telugus. But there is a class of evidence which appeals with more force to a certain class of people, especially to an uneducated people, than even a holy book. This is the evidence of a holy life. Jesus recognizes the value of such when he says, "The works which the Father hath given me to finish, the same works that I do, bear witness of me." Also John x. 25. Paul says even of the Corinthians, "Ye are the epistle of Christ; ministered by us," etc. II. Cor. iii. 3. So we have Christ's witnesses here and now among the Telugus. And my growing conviction is that we have no more powerful evidence of Christianity in this land than a devoted, pure-minded, right-living Telugu Christian. There is no greater contrast between the persecuting Saul and the persecuted Paul than can be found among our people out here. This evidence comes before us in three forms: The Individual, The Family and The Village or Community.

The ordinary scholastic evidences of Christianity are lost upon the uneducated Hindu. He has received his religion from his father and his priest. He receives it by authority which he rarely questions. It is not exacting either upon his purse or upon his character. Moral purity is no part of its requirements. Probably there is no one so utterly impure as the temple priest. Therefore, when we preach Jesus Christ as the righteous and holy One and his requirement of a new heart, the fruits of which are purity of mind and body, purity in conversation and business, it seems to him simply impossible. Nobody is like that. Not even his god is pure. When told that God Jehovah is absolutely holy, he does not believe a word of it. Yet he is often startled by the very thought, and maybe deep down in his inmost being a desire for such purity is born. He listens to the

story of the birth and life and death of the Lord, his wonderful love, his patience, his self-sacrifice and his death and resurrection, and his world-wide evangel. It is a beautiful fable, but it cannot be true. How can a person become like that! We tell him of the Holy Spirit given by the Father, to give a new nature, which hates sin and loves holiness, which gives a person power over sin and everything evil. "Oh, but," he says, "no one tries to live like that." We tell him that Jesus lived a man's life on the earth and he did; we tell him that many of his disciples live good and pure and unselfish lives. He is now in a state of mind where he can appreciate our Christian evidences.

### A Faithful Witness

One day in 1870-71 the missionary in Ongole stood in a small village on that field preaching Jesus to the people. A small group of men and boys stood about him, while a fringe of women and girls stood outside. While preaching he scanned eagerly the faces of the crowd to see if any impression was being made, but nothing definite appeared. After a few words of counsel to the people he mounted his horse and rode on. Many other villages were visited and finally home was reached. Several days later, while writing in his office, the missionary was accosted by his servant saying that a woman stood outside waiting to speak with him. Thinking she was one of the many idle persons who are always making requests to the missionary, he said, "Tell her to come again, I am very busy." "Oh, sir, she has come from far and wishes to speak with you about the new religion." "Let her come," he said. And she came, made her obeisance and stood waiting. "Well, woman, what is your request?" "Sir, some days ago you came to ——— village and told us about the God who can take away sin. I heard you. Your words were good, true words, and I want to hear more. My heart is hungry for those words." "Be seated," he said. She sat down upon the matted floor and heard the greatest story that human ears ever heard. Like a thirsty soul, as she was, she drank in the good news. After hearing the story of redemption, she asked



how she must become a Christian. "Repent and be baptized, every one of you," was the answer. Long into the night she talked with the Christian women and men in the mission compound about the great Savior and the great salvation. Next day she was baptized and received into the church. That evening she returned to her village with fear and great joy.

As she entered her village her mother met her and said, "Where have you been?" "I have been to Ongole." "Ongole! What business had you at Ongole?" "I went to see the missionary who came here some weeks ago." "Oh, you did. Have you descended then into the new religion?" "I have," she replied. Then in a loud voice this mother cursed her daughter in the name of her gods. "Go, you mis-begotten and unlucky out-cast, go and get your food where you got your religion, for you will get none here." Then her father, husband and relations came and heaped all kinds of vile maledictions upon her head and sought to drive her away. But she replied, "I have done no wrong. I have only believed in the true God. I am ready to be a better wife, a better daughter and neighbor than before. I have a right to my food at this door step, and here I mean to stay," and she sat down beside the door of the house in which members of two or three generations lived—the Hindus have a superstitious fear of any one who invokes the protection of the gods against injustice and wrong. So the mother said, "Oh, sit where you like, but you will soon get tired of fasting there."

The long, lonely, hungry night soon began; some of the time she slept, but the shrill, yelping bark of the jackal and the blood-curdling laugh of the hyena terrified her. The morning came, no food, no water; then the fierce glare of an Eastern sun, and doubts began to assail the new disciple. "Who, after all, is this new God of whom I heard only a few weeks ago? Only yesterday I heard of him!" No sooner are these words uttered than she repents of them. "Oh, Savior, if I must die, help me not to deny thee when my sense has gone," she prayed. Day after day the fierce heat and the gnawing hunger were consuming her. Day by day her neighbors, some with jeers, others in pity, came to ask her why she was so stubborn and stupid. She told them of

her Lord and his great love. Some mocked, while others wondered and feared. Towards the end of the fourth day, when heart and flesh were fast failing, the mother came and said to her, "Though you are accursed of the gods I cannot see you die before my eyes. Come and eat."

Through this woman's testimony largely, many afterwards became Christians. She came for a couple of years to the Station Boarding School, learned rapidly, and for some years told her wonderful story of God's love in the surrounding villages. Finally she died in the Nellore Hospital, where Dr. and Mrs. Jewett visited her regularly, and where her testimony was heard by many. She always sang one of the Telugu hymns before they left. After the visit, her clear sweet voice penetrating to every corner of the building, she would silence every groan, hush every cry of pain, till not a sound was heard but her song of praise to Him who had so marvellously saved her. This was one of our *Christian Evidences*.

#### Telugu Preachers

Further north in the same Telugu country and about the same time, there was a little boy who heard of a Christian school where little boys were taught to read, and he begged his father to allow him to go to it. Besides learning to read, he learned that idols were not gods at all. He was diligent and soon learned to read and write not only Telugu, but also English quite well. Shortly afterwards he got the position of writer in a telegraph office. Here he soon learned to read by ear the messages going and coming on the wires. One day, when all the signallers had very carelessly left the office, he heard a message being ticked off which he knew required an instant reply. The proper reply he also knew. He at once went to the instrument and was in the act of sending the message when the superintendent appeared at the door. He asked the boy how he knew how to despatch messages. Having been told, he at once promoted him to a signaller's place and pay. Some months afterwards he was sent to Madras to await orders to proceed to Bombay. He never received the orders, but he fell in with that choice Telugu spirit, Dass Athravady, mess writer of the 41st Madras Native Infantry. He was pastor of a native Baptist church in that regiment, and had been converted under our mis-

sionaries in Burma. Gabriel the signaller was greatly enlightened, and finally baptized by Athravady. He was recalled to Cocanada, his former station. Here he began at once to preach Christ to the people in the streets and bazaars. Another superintendent called upon him either to cease preaching or resign his position as telegraph signaller. He decided promptly. He gave up a good salary and a prospect of a good pension in a few years, and began to preach, first to his own family and then to strangers. His own family professed faith in Christ, and he was the means of the conversion of over 100 persons before he died, and among them the well-known Karre family of Gunanepudi, Kistna District. Gabriel's work grew beyond his means and his capacity to control and was handed over to the Canadian Baptists, just nine months before his death. The little seed he planted has become a great tree, and thousands now take shelter under its boughs. The testimony he bore alone is now borne by over two hundred Telugu pastors and evangelists, besides Bible-women and private workers. Well nigh five thousand Christians in three hundred and twenty villages are living witnesses to the power of Christianity. These are *Evidences of Christianity*.

#### The Christian Family

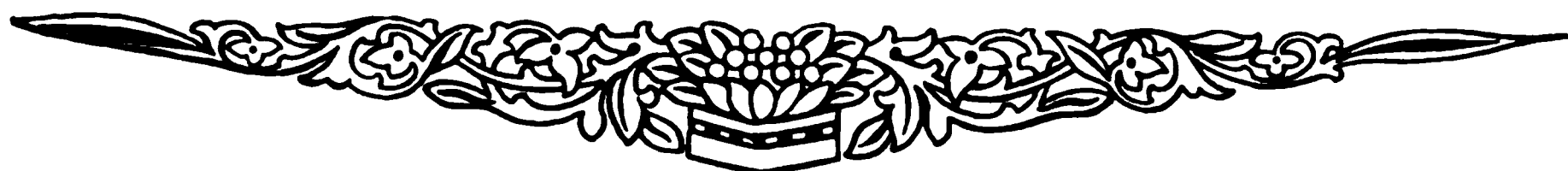
also becomes an evidence which cannot be refuted. The man who believes in Jesus gets a clean heart, and then instinctively he wants to get a clean body; so he washes his face, and later on combs his hair, like the preacher, and soon he buys a larger loin cloth, and finally comes out decently clothed. Maybe the wife believes first, but in any case the whole family is soon affected. The house begins to feel the change. The missionary maybe visits the house—that is a great day—and as he comes he picks his way among the filth and the mangy dogs, and maybe shows his disgust in his face. Next time he comes the way is cleaner than before, and the house itself is undergoing a metamorphosis. After a few more years a decent Christian family is evolved, which is an object lesson to the whole Pariah hamlet. Soon the hamlet ceases to be Pariah

and becomes Christian. In course of time a schoolhouse, used also for a chapel, is built, either by the mission or in some cases by the people themselves. Some of these chapels are whitewashed and roofed with tiles, and become objects of wonder to the caste people. On Sunday the schoolhouse becomes a chapel and the teacher becomes a preacher. A decently clad congregation listens while one, who a few years ago was an ignorant, filthy outcast, reads God's word, prays, and leads them in singing the praises of Jesus. This man is married and his wife and children are neat, clean and well behaved. The farmer or the merchant, or perchance the Brahmin, as he passes by and listens and wonders, mutters as he goes on his way, "*Christu Matham!*" (Christ's religion). The farmer says to himself, "We, too must become Christians." There are from four to five thousand centres in the Telugu Baptist Mission, where in lesser or greater degrees just such evidences are given. Some of these lights are very dim, some go out altogether, but others "grow brighter and brighter still." The number and intensity of these lights are ever increasing.

In the more than seven hundred schools in these missions over thirteen thousand boys and girls show the evidences of Christian teaching year by year, while over fifteen thousand are being taught in Sunday-schools the only principles which can regenerate, elevate and refine.\*

These are the influences which I believe will predominate in making India Christian. There are many influences at work undermining the ancient faith. Education, travel, commerce, science, literature and art; these with the presence of a Christian civilization exemplified by the lives of thousands of consistent Christian men and women and their families, are profoundly moving this land, but more profoundly than any of these are the ones mentioned above. History teaches us that it is the countries whose common people received the gospel which most profoundly move the world today and which are its conservators and propagators in the world.

\* See editorial note on figures from the India Census, page 13.



## A HINDU COUNTRY FESTIVAL

By Rev. Frank Kurtz, Vinukonda, South India

**T**HERE occurs every year about eight miles from Vinukonda a Hindu festival. It always comes about the middle of May, during the very hottest days of the year, when the thermometer ranges 100 to 120 degrees in the shade. This is the season when the farmers have plenty of leisure, and so they come from all the villages around to enjoy the feast, to see their friends, and perhaps make an offering to the goddess.

These festivals are religious and always are held in the vicinity of some temple. The goddess in this feast is named Pata Partema. Her temple, perhaps twenty by thirty feet, is on the banks of the Gundlacuma River, in a grove of margosa trees. The main temple, which is of stone, with a wall around it, belongs to the caste people. There are also two small temples, built of mud, for each of the out-caste classes. The most active worshippers are the herdsmen, the most ignorant and bigoted of the Sudra caste, the festival, of course, being superintended by a Brahmin, as is usual.

Forty years ago it was customary to practice hook swinging at this festival. Hooks were inserted in a man's back and he was suspended at the end of a pole attached to a cart. While thus suspended in mid-air the man was drawn around the temple three times. The man upon whom this cruelty was practised belonged to the shoemaker caste, from which most of our Christians have come. He received some ten or twelve rupees and good food until his wounds were healed. The next year he was obliged to go through the performance again. The English Government at once put a stop to this cruelty, since which time a live goat has been suspended instead of the man. The Hindus are noted for their kindness to animals, but in their worship they both torture and kill them. This festival lasts nine days in all, but the seventh and eighth days are the most important ones. Carts, on which are erected a frame work of bamboo poles some twenty feet high, and drawn by the finest and largest oxen to be had, come in from all directions. These carts are decorated with all sorts of gaily colored cloths, branches of trees, bells, etc., and are preceded by a man carrying on his head an image of the sacred cow. As

he neared the temple the "power" of the goddess came upon him, and he danced along, to the great delight of the spectators. I was correspondingly disgusted when I learned that the glaring red image of the cow was made of dried *cow dung*, stuck together with the wax of the gum arabic tree.

Sacrificing of sheep is going on all day. The heads are given to the temple servants and the carcasses are carried off to be eaten by the worshippers. This is done by the Sudras, who may eat the flesh of goat or sheep. The sacrifice of the Brahmins occurs on the ninth day. A male buffalo is killed. They hope in this way



Photo by G. H. Brock

### A VICTIM OF HOOK SWINGING

The white spots indicate the scars left by hooks

to appease the anger of the goddess for the year to come.

Some five thousand people were present on the chief day. The bazaar men were busy selling eatables and many small trinkets. Government was represented with its licensed toddy shop and a number



of drunken men. Many of these ignorant people come to worship the goddess. Pata Partema, however, was only a Brahmin woman who fell in a well one day and was drowned. Some of her relatives had a dream, in which she appeared, saying that they should worship her. So they built the temple and began the festival, which is still held.

Every year our preachers go to this festival to preach the gospel and sell tracts and Bible portions. This year I went with them. Our Christians when they were heathen used to do a great deal of the work of the temple, chiefly the beating of the tom-toms and the killing of the animals for sacrifice. Now they refuse to do these things, but as they have no lands

of their own they are almost the slaves of the farmers, who have often compelled them to take part in idolatry. This year we made a determined effort to protect the Christians. As they and even the heathen shoemakers refused to beat the tom-toms, many of the farmers would not come, and the festival was much smaller than usual. However, on the last day two Christians came beating the drums. We were very sorry to find that even two had yielded to the temptation of the heathen. Those who refused to take part are now being persecuted in many ways. Pray for them, that they may be kept in this time of trial, and that the heathen may see the folly of their idolatry and turn to the living God.

## SOME EVERY DAY EXPERIENCES OF MISSIONARY LIFE

By Rev. W. R. Manley, Kurnool, South India

WE are told so often that the romance has gone out of foreign missions that I suppose we must accept the statement as true. That there is no lack of danger still the events of last year in China sufficiently demonstrated, but there was certainly little of the romantic in being cruelly murdered, as were so many missionaries at that time. Here in the Telugu country, under the British rule, the element of danger is almost entirely eliminated, though a missionary is now and then roughly handled by thieves, in spite of the police system; but there are still plenty of discomforts in connection with missionary travel that are unromantic enough to please the most prosaic.

In February of the year 1901 I was touring with Mrs. Manley and our two little boys in the eastern part of the Kurnool field. Our tent was pitched one afternoon in a tamarind grove near the village of Mothkur, where we have quite a large number of Christians and a preacher, as well as a school. On the night after our arrival I noticed at dinner a horrible taste to the water which had been poured for me to drink. When I spoke of it Mrs. M. raised her glass to take a taste but

the smell overpowered her curiosity. Then I called the servants and demanded to be told where the drinking water had been brought from. Neither of them knew, but on calling up the bandy men, whose duty it was to bring the water, we discovered that it had been brought from the well in the Madiga Palem—the part of the town in which the Madigas live.

A month or two before an old man had come to the palm from some other vil-



Photo by G. H. Brock

ONE METHOD OF CARRYING WATER IN INDIA

lage. He had no relatives there, and when one day he disappeared no one thought anything about it, merely supposing he had gone to some other village, as such vagrants usually do, wandering about from place to place in search of food. Nothing further was thought of the matter until one morning those who went to the well to draw water found the old man's body floating in the well. Whether he had fallen in accidentally, had deliberately thrown himself in, or whether he had been murdered, no one could tell, though it was more likely a case of suicide than anything else. The preacher went at once to the police and reported the matter, and begged to have the body removed at once; but with the characteristic dilatoriness of the police it was not until the evening of the second day that the body was finally removed. No intelligent steps were taken for purifying the well. It was the beginning of the dry season, and most such wells in this country are merely cisterns in the dry weather—once emptied they remain so until the rain comes. Consequently the water was not all drawn out, as it should have been, and in spite of its repulsiveness to any one but a Madiga, at the time of our visit it was being used by some of the people for various purposes about their houses, though I do not suppose any one tried to drink it. There was plenty of good water to be had in the town from the caste well, but that was a little farther, and our people were not allowed to draw water for themselves. So to save a trifling amount of extra labor and trouble our water carriers had brought us some of the horrible stuff from the palem well. It had been poured into our filter and that was ruined; and, worst of all, I at least tried to drink it before I discovered what it was.

Of course I made a fuss about it, though there was but meagre satisfaction in that after it was all over. However, the fact that I am alive, months afterward, to write this is sufficient proof that the experience was followed by no deadly results, but I shall always have a feeling of nausea at the recollection of it.

Anything quite so bad as this does not often happen, it is true, but this is sufficient to show how in a country like this, where we are constantly in danger from cholera and fever, we have in a very real sense to take our lives in our hands in

going about upon our work. Sufficient caution will prevent exposure to many dangers, but there is a wide margin of contingencies within which we are still defenceless; since, as in the present instance, it is only after the danger is past that we learn of its existence.

#### A Point of Honor

THERE are few things more incomprehensible to the ordinary Hindu than the Christian standard of honor. In fact, the average native of this country seems to have almost no conception of such a thing as absolute honesty or honorable and straightforward dealing, and it is very annoying to find often that, judging others by himself, he fails to comprehend that our standards are in any way different from his own. I am frequently beset by utter strangers who have come for my assistance to secure some position which they are anxious to obtain. In some cases they claim to be native Christians of another denomination, but in any case are usually persons of whom I never so much as even heard before.

Not long since a Hindu of the Sudra



Photo by G. H. Brock

MEMBER OF THE SUDRA CASTE

caste presented himself before me one morning with a very humble request for my assistance. He was evidently a person of considerable wealth, but an entire stranger to me. On inquiry I learned that he had been the *moonsif* of a village in the western part of my field, which I have never yet been able to visit. The *moonsif* or *reddy* is a petty official corresponding in some ways to a justice of the peace, but he usually manages to accumulate property at a rate out of all proportion to the small salary which he draws from the Government. There are honorable men among them, at least according to Hindu ideas, but a great many are utterly unprincipled. This man, however, claimed that his office had been taken from him through gross injustice and the false representations of his enemies, and that he had done nothing wrong whatever. He had brought with him one or two of his friends and one of our Christians, apparently thinking that I must be impressed with such an act of condescension on his part.

On my asking him in what way he expected me to assist him, he replied that he desired a letter from me to the collector, the chief magistrate of the district, urging his reappointment to office. When I told him that I could not possibly do anything of the kind, since I had never seen him before, had never visited his village, and had not the slightest knowledge of the circumstances under which his office was taken from him, he seemed very much surprised. Apparently it had never

occurred to him that that fact could make any difference. Besides, was he not here to assure me that he had never done anything out of the way? And if I doubted his word were not his friends and this Christian here to corroborate his statements? What more could I ask than that? I tried to show him that while I did not question his statements in regard to the circumstances under which he had lost his office, I could not testify to anything which was not a part of my own personal knowledge, but he was not satisfied.

Finally I told him that if I wrote anything to the collector it would have to be only the exact truth. To this he assented at once. Would he ask such an honorable gentleman as I to tell anything but the truth? "Well," I said, "suppose I write to the collector in this way: 'I know absolutely nothing about this man, having never seen nor heard tell of him before. He wishes to have the *moonsif's* office of his village restored to him, but I do not know whether he is a suitable person or not.' That would be the truth, but would that sort of a letter help you any?" Naturally he did not think it would, but he evidently could not understand why I need write such a letter as that when I had his assurance that he was all right.

I never like to gain any one's ill will if I can avoid it, and I did my best to explain to him the Christian standard of honor, but I am certain that he went away finally convinced only that I had, as the Telugus say, no favor for him.

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## "HOW LONG HALT YE?"

By Rev. W. C. Owen, Bapatla, South India.

ONE hot day in March found me with our house boat the "R. S. McArthur" in the Nizampatan canal, near the village of Nandivelugu, twenty-three miles from our home in Bapatla. Russool Saib and others of our faithful boat crew were with me, Bindi Yellayya also who helped me in conducting meetings and in caring for the sick. We had just come from towns on the Krishna river bank where the heathen were daily throwing their cholera victims into the sacred river. These victims would have been cremated had they not

died of cholera, but in case of death by this disease burning is forbidden in Hindu law out of respect to Mahalakshmi, goddess of cholera. My stock of medicine was low, and hearing that the disease had broken out in a town close by, I lifted my bicycle up the gangway and set out that Saturday morning for Bapatla for a fresh supply. It was almost midnight when I again reached the boat, and while yet one mile distant I heard the sound of tom-toms and a great noise in the vicinity of the boat, and on drawing near the canal bank, our men unable to sleep, met me

with fear in their faces, saying that cholera began dreadful work in the village after my departure that morning. There were about forty Christian families in that place and I naturally asked if any had taken cholera or had died. Yellayya said that one girl and one aged Christian man were ill but none had died. Poor Yellayya was thoroughly discouraged. He had given medicine to the two Christians and to heathen sufferers also but was not successful and our men begged me to let them push on the boat a few miles to another place.

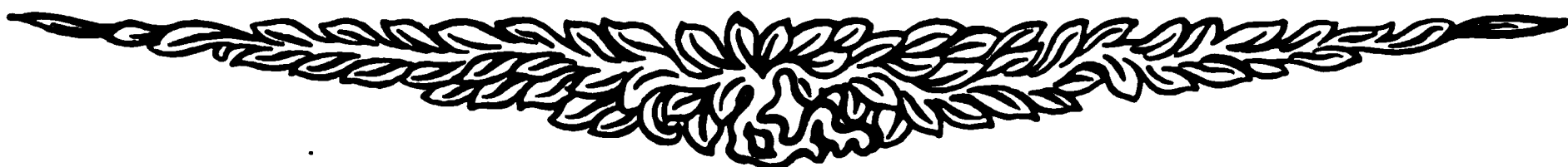
The din of drums and the shouting continued at the village well where the Hindus were crying to Gangamma—goddess of the Ganges, and in some sense the same as Mahalakshmi mentioned above. Calling our crew into the cabin we decided not to leave the Christians in this trouble but to remain there and help them the next morning, and hold service in that idolatrous place.

Sunday morning at daybreak I looked through the cabin window and saw our Christians on the bank ready for an interview. A brief inquiry revealed that in the night the aged Christian had passed away but the girl still lived. A few hours of treatment found her on the road to recovery and preparations were made for the morning service on the canal bank. Evangelist David came from his home to help us and we began inviting the pagans to cease their din before Gangamma and join us in worshipping the true God. They had continued the noise all night and their people were dying every hour as fresh victims of their number were taken with cholera.

It may be imagined how inspiring an event it was when David, standing on top of the bank, read aloud the story of Elijah and the prophets of Baal, that all the devotees of Ganga could hear. It was almost that ancient scene in part enacted afresh—the Lord's people of the Telugu congregation in Nandivelugu on one side, and on the other the prophets and people of Ganga. All night long they had cried, "O Gangamma hear us." But she had not heard them. Some of the heathen

now turned to hear David as he took up the mockery of Elijah saying, "You have cried all night; why not cry louder if Ganga is God? Perhaps she is musing or is gone away or is on a journey or is sleeping and must be awakened." The Gangamites cried louder. One said he was possessed of a devil, the women and men, some singing, some praying, poured water over the demoniac as fast as the water pots could be drawn from the well; tom-toms sounded with renewed vigor, many pots were broken in the frantic efforts of men and women striving one against another to draw water from the well, and all the people were half frenzied. Of the devotees weak from their night of riot some dropped out of the exhausting work as they fell victims of the scourge. As shocking a sight as ever I beheld was this, but all was peace and quiet among us as we sat, a Christian congregation hearing David's warnings and predictions as he encouraged the heathen to cross over to our side of the bank, that as many as were ill might take our medicine and believe on Christ. The preaching continued two hours and in the meantime some heathen had come over to our side. While the sermon continued we arranged the new comers in groups apart and gave as much relief as possible to the sick who were willing to be helped over or carried on cots for medical treatment. As the afternoon wore on and the dosing and vigorous rubbing with dry mustard continued, all of those who came to us sick or suffering with cramps were rapidly recovering and out of danger. But in almost every pagan house there was suffering or death.

For years the people of this district had challenged me to show them God, saying that if I could let them see God, they would then believe. Here at least was evidence of God's power and grace. Groups of Christians in sound health or recovering strength resting peacefully on the grass, while yonder the camp of the heathen was like pandemonium. The Hindus, a generation like the Jews of old, seek after a sign and sometimes a sign is given unto it.



## FUTURE OF THE TELUGU OUTCASTES

Rev. W. A. Stanton Kurnool, South India.



THE turning of multitudes of the Telugu outcastes to Christianity within the last twenty-five years is undoubtedly one of the most remarkable triumphs of the gospel in the history of the Christian Church. In its origin, in the rapidity of its growth, in its wide reaching extent, in the remarkable circumstances attendant upon it, in its almost unlimited possibilities of development, and in its profound effect upon the conversion of the whole empire, it stands well-nigh unparalleled, as one of the "miracles of missions."

Who are these people? There are two classes among them,—we might almost say two castes, for strange as it may seem, the spirit of caste is so all-pervasive in that caste-ridden land, that even these poor pariahs have organized castes among themselves. One class are the madigas and the other the malas. The madigas are by occupation leather-dressers and shoemakers, and the malas weavers of coarse cloths and blankets, but many of both classes are common coolies or day laborers and small farmers. As their name indicates they are *outcastes*. They are beyond the pale of Hindu society, and have no social position. They are "the submerged tenth" of India.

It is from these people that the great mass of our converts has come. It is a fact never to be lost sight of that thus far the great ingathering among the Telugus has been confined almost exclusively to these outcastes. We need not say, nor do we, that Christianity has failed to produce an impression on the *caste* Hindus, for the leaven of the gospel is working silently and irresistibly among them, but the results as yet are small and the converts hand-picked. Christianity, as ever in its history, has begun its work at the very bottom of society and has laid there in the marvellous regeneration of the outcaste, an enduring foundation. As it was in the days of the Apostle Paul so is it today in India, that "not many wise men after the flesh, not many mighty, not many noble are called, but God hath

chosen base things of the world and things which are despised, that no flesh should glory in his presence."

In view of the great ingathering among these people, it is interesting to inquire what the future has in store for them. We are not prophets, nor the sons of prophets, and most of us uninspired men had best leave prediction alone, but, as workers with God in a great age-long enterprise, it is well for us to look by faith into the future and to see "the stately steppings" of our God and that promised land whither he is leading us. What then may we reasonably expect to be the outcome of this great movement among the Telugus?

*We look for their speedy Christianisation.* We base this expectation upon what has been wrought already and is now being wrought, among them. There are today ten missionary societies engaged in work among the Telugus. According to the statistics of 1898, which are the latest available, these ten societies have gathered out from among the Telugus a church membership of 75,000 and a native Christian community of 250,000. Though the work of a few of these societies reaches back to an earlier date, the period of ingathering in the case of them all is embraced within the last twenty-five years. That is to say, as the result of twenty-five years of labor, we have today a quarter of a million of native Christians. Great ingatherings are taking place among these outcaste Telugus in every section of the field. Not to mention our own society, the Canadian Baptist Mission in the Northern Circars, the Church Missionary Society at Masulapatam, the American Lutheran Mission in the Kistna District, the Wesleyan Mission in the Nizam's Dominion and the London Mission in the Cuddapa District are all reaping a great harvest of souls. In the Canadian Baptist Mission the last decade has been one period of constant revival and more converts were baptized than the whole mission numbered at the beginning of that decade. The London Mission in the Cuddapa District has been gathering in the malas as rapidly as they have had preachers and teachers to send to them. In 1893 Mr. Campbell after going over the whole field expressed his conviction that they were "on the eve of a great movement." Four years later a wave of awakening passed over the mission, fif-



Photo by G. H. Brock

#### CONVERTS FROM FIVE HINDU CASTES

In order from left to right they are : Sudra (farmer), Madiga, Brahmin, Mala, Yanadi

teen villages came over to Christianity and 501 adults were baptized. The missionaries report that "the material to be molded is completely in our hands and the people wait for our guidance." The American Lutheran Mission in the Kistna District has been second only to our own in fruitfulness. Decade by decade it has doubled and trebled its membership. In the first six years of the last decade over 3,000 converts were gathered in and in the following year 1,450. The whole mala community in that section seems ready to turn to Christianity. In our own mission the movements have been so great and so constant as to have almost ceased to excite our wonder and astonishment. Indeed the sporadic and local revivals of former days have now given place to a continuous ingathering over the whole field. For the last decade the baptisms have averaged more than two thousand a year. On many portions of our Telugu field where the movement to Christianity has been most marked nearly the whole madiga population has been gathered into the Christian church. In view of such facts as these, I believe we may reasonably look for the speedy Christianization of the Telugu outcastes, both malas and madigas. These people are ours. God has given them over into our hands. They see in Christianity their

one hope and their only salvation. God has heard the bitter cry of their bondage and has made bare his holy arm among them. Of the five million outcastes in the Madras Presidency, not less than two millions are Telugus. We believe that under the mighty working of the Spirit of God greater movements than any we have seen in the past will be inaugurated among them, until all these two million outcastes shall have been gathered into the fold of Christ. What now will be their future as converts to Christianity?

First of all we shall see a *marked improvement in their material condition*. Christianity is already beginning to work a revolution in this regard. It has put a new spirit into the outcaste. It has given him a new sense of manhood. It has inspired him with a new courage and a new hope. By the grace of God he is a new man. He has broken away from the old costly habits of heathenism. He was a great drunkard. He loved his toddy more than his food. His hard-earned wage was daily squandered for drink, in gifts to the priests and mendicants, on offerings to the gods, on fairs and festivals and on the dice box and the cock fight. What a boon is Christianity to these poor people with the imperative demand that all these costly and destructive vices be abandoned at once. Lessons of frugality and



thrift are being taught. The sinfulness of debt and its ruinous consequences are insisted upon. Industrial schools are being opened where the boys and girls are taught useful arts and trades. Lands are being secured from Government, free of cost, and given to the Christians to work and till for themselves. Christian settlements are being opened, where, under the most favorable conditions, these poor people may make a new start in life and earn a home for themselves. In all these ways Christianity is revolutionizing, I say, the material condition of the Telugu outcastes. We can scarcely realize what the outcome will be and can hardly exaggerate it. Under such benign influences these once homeless and thriftless outcastes are destined to become the nucleus of a new Christian society, the farmers, the traders, the mechanics, the land holders of the new India!

Again we may expect them to *make rapid strides in education*. We have today in our mission a complete system of education, beginning with the little school in the village and culminating in the college at Ongole. They are advancing by leaps and bounds. (See editorial on page 13.) Our Christian boys—the sons of these outcastes—are today sitting side by side in the same classes with Hindu and Mohammedan boys, studying the same books, and many of them leading their classes. They are passing the public examinations with honor and credit. They are mastering the English language and unlocking the treasures of Western science and learning. In the college at Ongole we have 150 of these pariah boys pursuing a course of higher education, 57 preparing for the Christian ministry at Ramapatam, over 300 boys and girls in our station boarding schools and 10,000 in our village schools. Who can estimate the bearing of this on the future? When every father can read the Bible at the family altar, when every mother can sing a Christian lullaby to her babe and teach her children about her knee the Word of God, when trained and educated leaders shall be raised up by God, to guide this people, then indeed the Kingdom of God will come with power among them. That day is not far distant.

Again we expect these outcastes to occupy a *commanding position in the future Hindu society*. Christianity by a single stroke, as it were, has liberated them from the social ills that afflict and plague the Hindus. Many are outstripping the Brahmins in the race of life and are entering Government service and assuming other positions of dignity and honor. They are

becoming lawyers, doctors, teachers and preachers. We see the greatest transformation in the children of the second and third generations. We have a young man in Kurnool of this class. He was educated at Ongole college, reads and speaks English perfectly, is bright, intelligent and of sterling Christian character. He is the Bible teacher in our lower secondary school and has classes of from thirty to forty Hindus and Mohammedan boys. They pay him the utmost respect and deference and through the friendship formed in the schoolroom, gladly welcome him to their homes. They never inquire what his caste is. It is enough for them that he is a *Christian gentleman*.

And finally we expect the *upbuilding of a strong and vigorous native church* among them. It is already planted and is daily growing in power and influence. They have their local church organization with pastors and deacons. They have their associations and conventions. They call their pastors, receive and discipline members and conduct the affairs of the church. They are making sure and steady progress in self-support. There never was a time when they were giving so much to the Lord's work as today. They are coming to feel, as never before, that the support of their pastors and teachers rests not upon the mission but upon them. Much patient leading and wise instruction is requisite here, but the end is in sight. The most significant feature of their religious development is the fact that they are beginning to recognize their obligation to carry the gospel to their countrymen. As soon as a man is converted he goes to his friends and relatives and persuades them to become Christians. That is really the way the great mass movements among the Telugus have always originated. The work of the past has been done not so much by the missionaries or the native preachers as by the people themselves. They have gone from house to house and from village to village carrying the Word. A few years ago our Telugu Christians met together on their annual convention and launched, amid great enthusiasm, a home missionary society and they are today sending their missionaries to the Chencus of the Nalamalla Hills, to the Yanadis of the Nellore District and to the Savaras of the northern circars.

If we look at the religious life of these people we will find many faults, many blemishes, but I am sure that every experienced missionary will confirm the testimony of Bishop Caldwell, who, after forty years of labor with them could say: "Liv-

ing among them as I do from day to day, I see their imperfections daily; but I am bound to say that when I have gone anywhere and looked back upon the Christians of this country from a distance, when I have compared them with what I have seen and known of Christians in other countries, I find that their good qualities have left a deeper impression on my mind than their imperfections." We believe that the great majority of them have experienced a change of heart. They have stood the fires of persecution. They have again and again refused to go back to the old life even under the pressure of powerful temptation. They show the fruits of the Spirit in transformed lives. They are obedient and teachable, taking the word of God as the guide of their lives. They are simple and childlike

in faith, trusting God for all things. They are devout and reverential in spirit. We have seen remarkable types of Christianity among them, men and women in whose hearts the Spirit of God has wrought mightily. We have our Julias, our Lydias, our Kanakias, our Veerasawmys, our Peters and Pauls and Johns, unknown to fame, but friends of God and fellow heirs with the saints. Untutored souls, but taught of God and led of the Spirit, they are the salt of the earth and the light of the world. By them we know what God can do for the outcasts of earth, and so we feel assured that we shall have in the future among this very people a pure and noble type of Christianity from whence shall spring a multitude of self-governing, self-supporting and self-propagating Christian churches.

## THE BEGINNINGS OF A THEOLOGICAL PROFESSOR

Rev. John McGuire, Rangoon, Burma

**I**T was in Mandalay, Upper Burma. His name was Tha Din. His parents were fairly well-to-do Burmans and lived in a brick house almost under the shadow of the great Arracan pagoda, the most famous shrine of the Buddha in all the upper country. The house stood on the principal street between the pagoda and the bazaar, and every day there passed by people who had come two or three hundred miles to worship the *baya gyi* (big idol), and they returned home feeling that much merit had been gained by their pilgrimage. Pongyis (Buddhist priests) swarmed about the neighborhood. Their yellow robes were always in evidence, but especially so in the morning, when they went about begging their rice, if we may call that begging in which no word of need was uttered and no gratitude for what was given expressed. Could any good thing come out of such a Nazareth of heathenism? It was certainly a most unlikely place for the raising up of a Christian teacher. But there came a change and other influences appeared.

One day when Tha Din was about ten or twelve years of age, there was heard the beating of drums and the marching of soldiers. It was the English. They marched up from the steamer landing, almost passed the house, and on to the palace. It was a great day for Upper Burma, the greatest it had ever seen.

Tyranny and misrule gave place to law and order. Christian missions were soon re-established on soil so long since consecrated by the terrible sufferings of Dr. Judson and his heroic wife. Hardly a mile from the Arracan pagoda, and nearer still to the home of Tha Din, arose the Judson Memorial, a monument of past sufferings and a prophecy of future triumphs and glory.

Tha Din entered the mission school with his parents' consent. Now that the Government had changed hands, it was better for him to attend a mission school and learn some English. He would get on better in the world, and perhaps might some day hold a Government position. He would attend as a day scholar only, not as a boarder. True, he would have to study the sacred books of the English religion one hour a day, but the home atmosphere must counteract any adverse influences from that. So Tha Din started to school.

But the home influences did not counteract that daily Bible hour. When too late it was found that the boy had become a believer. He was now about sixteen or seventeen years of age and strong in the faith for one of his years. It was a hard blow for his parents, rather elderly people and strong Buddhists, and they did all that they could to turn him away from Christ, but Tha Din was not to be moved.



Buddhist priests came in to convince him of his error, but boy as he was, they were not able to "resist the spirit and the wisdom by which he spake." Then, like many another who has suffered for Christ's sake, Tha Din was driven out from home, but only to find a home in the school and to become all the more indoctrinated in that which he had believed.

A few years passed by, when he felt the call and went to Lower Burma, to prepare himself to preach the gospel. When the year of study was over and he returned for his vacation to Mandalay, we were holding open-air meetings here and there about the city. Tha Din joined us and preached the gospel with enthusiasm and power. Many who heard the message from his lips at that time had known him in his boyhood, some had been the playmates of his youth. His parents were ashamed, humiliated, to think that their son should be preaching the religion of the hated foreigner. They increased their offerings to the pongyis that at least no one might suspect them of disloyalty to the ancestral faith.

In due time his course in the seminary ended. Tha Din returned to Mandalay, to be henceforth a preacher of Christ to the thousands of Upper Burma. He was successful, God's blessing was upon his

work. Any of us going out for a preaching tour were always glad to know that he was to be of the party. His mind was active, his illustrations varied, he preached the gospel in its purity, and his manner with the heathen was uniformly winning and kind. But he had not been forgotten by his teachers in the seminary, for he had done good work and left a good impression. When in 1898 a vacancy occurred in the Burman Department, Tha Din, as the most available man, was asked to take the place. He accepted and is there today, a Christian teacher in "the school of the prophets" at Insein, near Rangoon. He has, perhaps, never even heard of the higher criticism. That, with many other theories and isms from the West, has never yet risen on the horizon of his thought. He teaches the Burman Bible, with never a doubt as to its full and complete inspiration. His salary is about ten dollars per month, with house provided. He has a wife and one or two children, but this amount suffices for their needs. His parents have relented somewhat and he occasionally visits at the old home, but, like Ephraim, they are still "joined to idols," and humanly speaking, there is little prospect of their conversion, but we have faith.

Goshen, Indiana, November, 1901.



Photo by G. H. Brock

ON THE CAMPUS OF THE TELUGU THEOLOGICAL SEMINARY AT RAMAPATAM, SOUTH INDIA

## THE SURVIVAL OF THE WEAKEST

Rev. Robert W. Van Kirk, Rockland, Maine

**I**T is now something like fifty years since Mr. Herbert Spencer coined and gave currency to the phrase "survival of the fittest," as a statement of the factor in the development of the higher from the lower forms in the organic kingdom discovered by Mr. Darwin, and named by him "Natural Selection," or, "The Preservation of Favored Races in the Struggle for Life." In this fierce and continuous struggle the fittest in the sense of the strongest, survive and perpetuate themselves. Whether we accept or reject evolution as the method of creation, or, as John Fiske defines it, "God's way of doing things," we are constrained to recognize the fact that a mighty conflict is going on throughout

the constructive virtues essential to survival and progress.

This law of survival of the strongest also rules in the domain of human life. The savage makes no effort to preserve the lives of the aged or dependent. The cultured Greeks and Romans of the ancient world rid themselves of the child which did not give promise of a vigorous maturity. Care of the sick, the diseased and the maimed is a philanthropy unknown to the pagan world. With the vast majority of the human race the struggle for the necessities of life, for mere survival, has been well-nigh as relentless as among the lower orders of creatures.

In the business world the tendency has

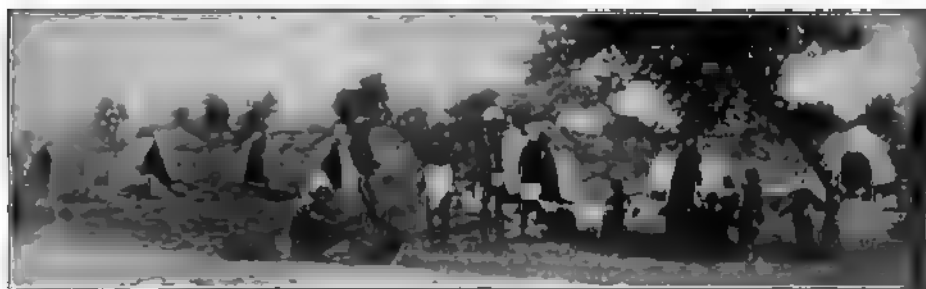


Photo by G. H. Brock

MEMBERS OF A WANDERING TRIBE, SOUTH INDIA

the organic world, and that the invariable result is that the weaker forms are driven to the wall and finally drop out of the race, while the stronger forms wax greater and greater in strength until they arrive at their goal.

This law of the survival of the strongest is universal in the organic kingdom. Both in the world's flora and fauna this inexorable law prevails, resulting in the survival of the strongest individuals in a given variety, the strongest varieties in a given species, the strongest species in a given genus, and so on down to the lowest forms of life. On land, in air, and in sea the mighty conflict goes on from age to age. There is no heart of compassion, no sentiment of pity, no token of mercy in all that vast realm of organic nature, where fierceness and cruelty are

ever been toward monopoly and centralization, to drive out, crush down or absorb the lesser enterprises struggling for their existence and independence. Even in the great insurance societies which claim to have their origin in social needs and fraternal sympathies, the aim is not to cause the survival of the weakest, but to promote the interests of the strongest, for is not the sick man rejected and his rugged brother accepted for membership?

But Professor Henry Drummond tells us, that while the law of the survival of the fittest, or strongest, in the struggle for life has been considered by scientists as the chief determining factor in the progress of organic life, "there is, in point of fact, a second factor, which one might venture to call the struggle for the life of others. Even in the earlier stages of

development, its contribution is as real, while in the world's later progress—under the name of altruism—it assumes a sovereignty before which the earlier struggle sinks into insignificance." In their simplest forms, these two factors, "struggle for the life of self," and "struggle for the life of others," manifest themselves in the two functions, nutrition and reproduction, the one looking to the perpetuation of the life of the individual, the other the life of the species.

But there is no ethical significance in this struggle for the life of others, for it is nothing more than blind instinct. The dumb brute struggles even to its death in defense of its offspring, but we give it no credit for noble action because there is revealed no chosen course of self-sacrifice in behalf of another creature. Even among human beings what we sometimes call love is little higher than instinct. The spontaneous outgoing of the affections of the heart toward an object for which it has a natural affinity is not a thing which is necessarily praiseworthy. It is not the love of parents for children and of husbands for their wives which is deserving of reward, but the love of a man for his unworthy neighbor, or for his hateful enemy. It is love as a *principle* and not love as a *sentiment* that represents the soul's best attainment. The love which has moral character and merits praise is the love that reveals itself in the victory of the higher self over the lower, the triumph of the conscience over the feelings, by sending one forth to struggle for the life of another who is both repulsive and inimical. "While we were yet sinners Christ died for us." And this same kind of love he demands of us when he says: "Thou shalt love thy neighbor as thyself"; and again; "Love your enemies, and pray for them that persecute you." Here is deliberate interference with a natural law which would allow the neighbor to care for himself, or the enemy to perish in his need, and the introduction of a higher law which insures his survival and well-being. That is, Christ's law of love demands that we struggle for the life of others and cause the survival of the unfittest.

When Paul urges the duty, "We then that are strong ought to bear the infirmities of the weak and not to please ourselves," he shows how his philosophy of life harmonizes with that of his Master.

Here is a demand for the survival, not of the strongest but of the weakest. He does not even halt and compromise with the *laissez-faire* doctrine of "live and let live," but takes as his motto, "live, and make the weak live." The purpose of Christianity, according to the apostle, is not merely the removal of the unnatural barriers to fair competition in the struggles of life, that every individual may have his personal rights insured; it goes farther than that and establishes a bond of union between the strong and the weak, making the former responsible for the well-being of the latter. The Christian, in his self-conscious strength, is morally bound to lift up the weak, to infuse into them his own life and power, thus enabling them to survive, when otherwise they would inevitably succumb to the hostile forces beating around and upon them. It is even through the grace of our Lord Jesus Christ that the Christian, though he be rich, becomes poor, that others through his poverty may become rich.

Paul's principle of the survival of the weakest is enunciated in his declaration: "We then that are strong ought to bear the infirmities of the weak," and the application of this principle in its broadest sense to the problem of world-wide missions, leads us to classify ourselves as "the strong," and the heathen of our foreign mission fields as "the weak," while the bond of obligation makes us responsible for giving them our good news of salvation. Rev. E. Griffith-Jones in "The Ascent through Christ," well says: "When older faiths and social systems are tottering to their fall, Christianity is the one thing that can preserve and redeem individuals and races from certain decay and dissolution. It is therefore the bounden duty of those who have proved its efficacy to redeem them in their personal lives, to send it forth in all directions to fulfil its redeeming work in the world."

We, the Christians of America, are not showing an overweening self-conceit in calling ourselves "the strong," but a true spirit of self-conscious possession and power. We are "the strong" in many respects; for instance, in our racial inheritances. We have fallen heir to the strength of character transmitted through the Anglo-Saxon race, with its dominating spirit and genius. We are strong in our national possessions, having come

into the inheritance bequeathed to us by the God-fearing and liberty-loving men who planted themselves on American soil six or eight generations ago. We are especially strong in the possession of the Christian religion, with its missions and philanthropies, its churches and schools, its culture and morality. We are strong in our possession of men,—men of sterling character and influence. We are strong in our possession of a host of young people—a prophecy of the coming conquests of the Church. And what mighty resources of wealth are in the keeping of the Christian people of this country, and what mighty triumphs they might achieve through its consecrated use! We are indeed "the strong" by inheritance, by achievement, and especially by manifestation of God's rich grace in Jesus Christ.

And the heathen are "the weak," as compared with us. Not weak in wickedness or persistence in error, but weak in everything that makes for purity and righteousness of character. The weakness we are specially concerned about relates to their religious life. Their religion is an encumbrance and a nightmare which robs life of hope and inspiration. They bow down to the idols of their own making, thus stultifying reason and numbing conscience in senseless worship. They are full of superstition, and fear, and misery, even though their lives be one long act of self-devotion. In their weakness these people can never become strong, unless they be emancipated by Jesus Christ, who is the "power of God and the wisdom of God."

The acceptance of the principle of the survival of the weakest by Christianity has given it a mission to the decadent races as well as to the races which are in the ascendant. Some of its mightiest achievements and triumphs have been wrought among what have been regarded as degenerate peoples. Sir James Sullivan says Mr. Darwin often expressed to him the conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race. Many years later Mr. Darwin confessed that he was wrong, when he saw the mighty transformations wrought among these people by the gospel, and made a generous contribution for the continuation of the work. His own law of the "survival of the strongest" was set at nought by the gospel which brought about a survival of the weakest.

Our duty to the heathen world, by causing a survival of the weakest, is to be wrought by living missionaries, who put themselves into such touch with the objects of their care that they actually "bear their infirmities," even as Jesus did, of whom it is written: "Himself took our infirmities and bare our sicknesses." The survival of the heathen means the suffering, the sacrifice, the loss of what is naturally dear to the heart of the Christian. This is what our Lord meant when he said: "He that loseth his life for my sake shall find it"; and again, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."—(R. V.)

October, 1901.



Photo by G. H. Brock

A TELUGU MISSIONARY ON TOUR IN SOUTH INDIA

## THE DEATH OF REV. C. NELSON

**I**T was our sad duty to report in the November number of the *MAGAZINE* the sudden death of Mrs. Christian Nelson of Kifwa, Africa. Previous to the news of her death we had been very solicitous for the health of Mr. Nelson, letters from the field having informed us of his failing strength. The sad circumstances associated with her sudden death and his own physical weakness, together with the care of his two-year-old daughter, necessitated a change, and he started for the home land. He had come as far as England, but was there obliged to enter a hospital for treatment before proceeding further. It was there his noble soul took its flight to the real "home land" where sorrow and sickness are no more.

Brother Nelson was appointed a missionary of the Union in 1892, and with his wife proceeded first to Kinjila on the Congo, where they labored for five years. Then the work was transferred to Kifwa, where their efforts, together with those of their associates, Mr. and Mrs. Frederickson, have been blessed in bringing many to a saving knowledge of Jesus. In five

years they have gathered a church of nearly seven hundred members. The people are eager to hear the gospel and the harvest is ready on every hand. It is a great loss that the mission has sustained in the sudden calling away of two such efficient workers. "The Lord gave, and the Lord hath taken away." May he speed the day when others shall be given to take the place of these in their labor for Africa and her perishing millions.

By these two deaths three little children are left without parents. The two oldest, however, have been living together in a good home in the West. The youngest, now in London, will be brought to this country as soon as convenient and placed in an Iowa home waiting to receive her.

Late advices from London indicate that Mr. Nelson died of blood poisoning, the result of *necrosis* of the jaw. This was accompanied by malaria and cerebral complications. Every attention was shown him by the hospital authorities and other friends. Our missionaries from Africa, Brethren Harvey and Clark, assisting Mr. Bride in these sad offices.

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## PERSONAL ITEMS

REV. F. J. WHITE has been designated to Ningpo, China.

REV. WHEELER BOGGESS and family arrived at Kandukur, South India, October 22. He reports all well.

OUR sincere sympathy is extended to our brother, Rev. W. E. Boggs and his wife, of Vinukonda, India, on the loss of their eldest daughter by fever.

THE friends of Rev. and Mrs. Albert Ehrgott of Rangoon, Burma, will deeply sympathize with them because of their enforced return to this country, Mrs. Ehrgott's health being seriously broken.

REV. J. A. CURTIS reports thirty recent baptisms at Kanigiri and ten at Podili. At the time of writing they had had good rains and the promise of crops was excellent.

IN connection with the sailing of our missionaries November 23 from San Francisco, mentioned in the December issue, we should have included Mrs. H. Adamsen and children. They go to join Dr. Adamsen in Bangkok, Siam.

MANY of those interested in the work in South India may not know that the Union receives substantial aid from our Mennonite brethren in South Russia. Three of our missionaries at Nalgonda, Rev. A. Friesen, Rev. A. J. Hübert and Rev. H. Unruh, with their wives, are supported by contributions from this source. We have just received the annual report of their work, prepared in German by Mr. Friesen, for circulation among these devoted people.

ACCORDING to *The News*, published in Rangoon, Dr. Barbour is having a busy time in Burma. A full program has been made out, so that he may accomplish the most in the limited time allotted to that field. He will spend Christmas in Rangoon.

REPORTS from Japan indicate that Mr. John R. Mott's visit to the students of the empire has been most timely and profitable. Large and enthusiastic meetings have been held in many cities and in nearly all of the larger schools, colleges and

universities. Mr. Mott has great spiritual influence over young men, whether in America or the Orient. Dr. Dearing speaks of his work in a recent letter, extracts from which appear in this month's *Around the World*.

MISS SORABJI, a distinguished Parsee lady of Poona, India, is now visiting America. Her father was the first Parsee to accept Christianity and suffered persecution because of his change of faith. The family of seven daughters have all become valued workers in various capacities; one as a barrister, having received her degree from Oxford University, one as a medical worker, and others as teachers. Miss Sorabji is a cultivated woman, a charming speaker and a devout Christian, a fine example of what the women of India may become under the influence of the gospel.

REV. W. F. THOMAS gives us this account of the happy reception accorded to Dr. and Mrs. Eveleth.

As the train neared the station at Insein, students who were posted near the track to watch for the train, ran back to the seminary and collected everybody near the entrance to Dr. Eveleth's gate, over which the students had arranged the word "Welcome" on a bamboo frame. Stopping our gharry under the arch, the students of the Burman Seminary sang a verse of "Rejoice in the Lord," meanwhile taking the pony out of the gharry, which they proceeded to drag up the hill. They had not proceeded far, however, when they were stopped by the students of the Karen Seminary, who sang a verse to the tune of "At the Cross." At the house we were met by the missionaries, while the Karen Seminary choir sang in English an anthem beginning "Be joyful in the Lord, all ye lands."

Then followed an address of welcome by one of the teachers of the Burman department, to which Dr. Eveleth happily responded in Burmese, after which a prayer by the other Burman teacher, and the doxology in all languages, followed by the benediction by Dr. Smith, brought the formal exercises to a close.

Dr. and Mrs. Eveleth were then introduced to their students class by class.

A COUNCIL called by the Clarendon Street Church, Boston, met in the vestry of that church, Monday afternoon, November 25, to consider the wisdom of ordaining Mr. Frederick W. Steadman to

the gospel ministry. Rev. E. W. Hunt, D. D., was chosen Moderator and Rev. Charles L. Page Clerk. Mr. Steadman narrated his Christian experience with clearness; he made his call to the ministry seem very evident and his views of Christian doctrine entirely biblical. Humility, single-heartedness, deep and positive consecration were manifest in all. Simple ordination services followed at once. Rev. E. W. Hunt, D. D., offered the Prayer of Ordination; Rev. W. E. Witter, M. D., extended the Hand of Fellowship to both Brother Steadman and his worthy wife and the Charge to the Candidate was given by Rev. Robert Cameron. The Benediction was pronounced by Rev. Frederick W. Steadman.

THE Missionary Union is fortunate in having for its agent in London a Christian gentleman who, as the manager of The Foreign Missions Club, Ltd., looks after the welfare not only of our own, but also the missionaries of several other societies who may be passing through England. Mr. Arthur J. Bride is an energetic, tactful and sympathetic man of large experience and a plentiful supply of patience. He is a blessing to our missionaries and a real factor in the work of the Missionary Union. His kindness to our late brother Nelson and his care of the little orphan child, in his own home, will not be forgotten. As another department of the "Club" there is conducted a hospitable home in which passing missionaries may find congenial surroundings while in the great metropolis. Of this we intend making special mention later. We take the liberty of taking the following interesting extracts from letters recently received from Mr. Bride:

I know you will be pleased to hear that the Moore party got away yesterday, but it was a very close connection. They did not get landed on the pier at Tilbury from their steamer "Manitou" until 2 o'clock yesterday, by which time the S. S. "Matiana" had already left the Royal Albert Dock. I had arranged for a little tug to take them and their belongings had they arrived in good time, but the tug would not wait. I had, therefore, to put them and their thirty-eight packages into a couple of big boats, which we manfully launched on the river, both loaded fairly well down. It was very foggy and just on dark when the S. S. "Matiana" loomed up out of the fog. We shouted, and they were kind enough to send a tug to pick us up. As soon as my boat was unloaded, we pushed off, but were swept away with the tide, and therefore had not the chance of saying goodbye to them. The boat in



which Mr. Collins was, had the same experience, and by the time we got back to Tilbury Pier it was well into night. However, "all's well that ends well."

On Saturday I took leave of our mutual friend, Mr. Adams and family, who sailed for Shanghai by the S. S. "Malacca." Missionaries come and missionaries go; in point of fact it is all coming and going, but Mr. Adams has been long enough in England to enable me to appreciate what a real good fellow he is. I was always pleased to see him come into the office and to have a chat with him, and our relations have been of the most cordial description. He was a man who, without

doubt, gained the respect of all with whom he came in contact. There was quite a large company at the steamer's side to see him away, amongst them being a number of students from Harley House at Bow, who as the steamer moved away, joined in singing a parting hymn. The S. S. "Malacca" was taking out a large number of troops, and many of them joined in the singing. Mr. Adams' work commences at once. He told me he had provided himself with several hundred hymn books for the use of the soldiers on the voyage out, and there is no doubt that he will make his influence felt and be a power for good amongst them.

## BOOKS — PERIODICALS — LITERATURE

THE BAPTIST MISSIONARY MAGAZINE for October is devoted entirely to Japan. An exceedingly interesting number, too, as might be expected. (Tremont Temple, Boston, Mass.)—*The Epworth Herald*, October 12.

WE regret exceedingly a typographical error in the December number, page 720, by which the missionary statistics of the church at Hanover, Mass., Rev. Frederick L. Cleveland, pastor, were given as those of the church at Manchester, Mass.

ANY one having copies of the MISSIONARY MAGAZINE for April, 1897, that they do not wish to keep, will confer a favor by sending them to the editor, at the Missionary Rooms, Tremont Temple, as there are occasional calls for that number, which we are unable to supply.

THE Woman's Baptist Foreign Missionary Society, Tremont Temple, is issuing a "Monthly Bulletin" of current events for the benefit of woman's mission circles in the churches. It is a very small four page leaflet, but is brimful of life, and the news which it distributes ought to be welcomed by the sisters.

THE *Pacific Baptist* gives an extended notice of the "Farewell to Missionaries" sailing November 23 from San Francisco. The party consisted of our missionaries to Japan and China heretofore mentioned, and several missionaries of the Southern Baptist Convention. We on the Atlantic are very glad to share with our friends on the Pacific coast the interest and inspiration of these occasions. We wish more might be on hand at such times to catch a little of the spirit of genuine earnestness which sends forth our missionaries to face even death itself,

which some of this party have done, if they may but preach Christ to those who know him not.

"*The Chinese Boy and Girl*." Fleming H. Revell Co., New York.

Child-life is much the same, whatever its race, its color, or language. There is a marvelous similarity in games the world over. "Punch and Judy" are very cosmopolitan. Folk-lore reveals surprising affinities. The wall of Chinese exclusiveness has hitherto shut out the Chinese home world from foreign gaze. Of late there have been breaks in the wall. "Chinese Mother Goose" opened a large window through which we may see much that has been hidden. Now comes Professor Headland with "The Chinese Boy and Girl," another revelation, which is even more an introduction to the nursery, the schoolroom, the play-ground. A choice gift for the holidays.

*A Lily of France*. By Caroline Atwater Mason. American Baptist Publication Society, Philadelphia.

This is one of the most pleasing and profitable of the books of the season—Motley's *Dutch Republic*, set in miniature, the characters of which are brought out with beautiful grace of diction and singular fidelity to history. Many of the passages are printed in italics as exact reproductions of words which were spoken.

The tragic spirit of the times is not loathsome, but sufficiently stirring to awaken all Christian hearts to the fact that a religion, for which so many have suffered and died, should be, and remain, the absorbing interest of life. It is the story of the Prince of Orange, "who," as one of the characters of the book is made to say, "shows in the highest degree what life can do with a man who by the grace



of God has made a glory of failure and a majesty of defeat."

*Men of Might in Indian Missions*, by Mrs. Helen H. Holcomb. Fleming H. Revell Co., New York.

This is the very appropriate title of a new book, which is more than a series of biographies, it is a sort of personal history, covering the entire development of missions in Hindustan, from the work of Ziegenbalg in the eighteenth century, to the death of Samuel H. Kellogg two years ago. Some of the names, as Carey, Martyn, Scudder, Gordon Hall, Duff, are familiar. Others, as Anderson, Rhenius, Locwenenthal, are not so well known. Yet each man accomplished a work, not merely noble in itself, but an essential part of the great whole. Mrs. Holcomb has made her selection with excellent judgment. Others there were of commanding influence and great usefulness. These, however, not only represented the different types of workers, but were so related to each other that their lives, each distinct in itself, yet form together a connected whole.

#### Premium Offers

In the last issue attention was called to a prospective offer of certain books as premi-

ums for new subscriptions to the MAGAZINE. The following list has been chosen and we hope will prove an incentive to many to help introduce the MAGAZINE:

I. For a club of ten at 50 cents or fifteen at 35 cents, any one of the three following:—

PANDITA RAMABAI, The Story of Her Life.

MARY REED, The touching story of the heroic missionary to the Lepers. NINETEEN CENTURIES OF MISSIONS, A Helpful Handbook for Young People's Societies.

II. For a club of fifteen at 50 cents or twenty at 35 cents. Either of these two:—

WHILE SEWING SANDALS, by Emma Rauschenbusch Clough, Ph. D.

MEN OF MIGHT, Brief Sketches of leading missionaries in India.

III. Ralph Connor's popular new book, THE MAN FROM GLENGARRY, sent free for twenty-five new subscribers at 35 cents each.

Where clubs already exist advantage of this offer may be taken by adding to the list the required number of new subscriptions.



Photo by G. H. Brock

MR. BROCK PREACHING TO TELUGU CHRISTIANS IN FRONT OF SCHOOL-HOUSE WHICH IS ALSO THEIR CHAPEL

## NEWS IN BRIEF

(For Additional Items see "Around the World")

OUR congregation has outgrown our chapel, and at present we are busy at work adding to the old building. There is but one old habitable house on the station, which is occupied by Mr. and Mrs. Boone and ourselves, and it is much in need of repairs. In view of the pecuniary strain on our Union, Mr. Harvey and I decided, through our conference, to ask for an appropriation of only \$400, not because this amount would be sufficient to extend the work, which is steadily growing, but with this sum we *could* maintain that which is already established. There are constant evidences of the work of the Holy Spirit, for which we praise the Lord. The church members are encouraged to give toward the work of repairing and enlarging the chapel, and they are responding. Polo Matundu, an evangelist, received his month's allowance, \$4, today, and taking \$1 from it said: "Take this to help make room in the chapel."—REV. W. A. HALL, Lukunga, Africa, October, 1901.

OUR regular work is going on smoothly and successfully, I think. The school boys seem contented, and if eager for the last day of school (October 17) they do not show it. Mrs. Dowd and I have given our principal time and strength to the language, but she has been so poorly a good deal of the time, that real hard work has been impossible for her. I have done fairly well I think, and on Dr. Rivenburg's suggestion am planning to take the first year's examination this month. I expect to make my first tour this week, a short one, either to Merangkong or Warimung, quite probably to the latter, as Mrs. Dowd wants to go with me to the other place, and cannot very well leave this week. At Warimung there are about twelve converts waiting for baptism. If possible I want to visit all the churches before the Association. The Burdettes are on their way up to Impur for a two weeks' visit. Dr. Rivenburg is, of course, unsettled about his winter's work, and more so as to the more distant future. He is near the end of Acts in his translation, but has several weeks' more work in getting it all ready for the press. Rev. W. F. Dowd, Impur, Assam, October, 1901.



A HINDU TEMPLE NEAR PODILI,  
SOUTH INDIA

We arrived at Matadi September 11, after a good, though somewhat long, voyage. The first news we had was of the death of Mrs. Nelson, and that Mr. Nelson was sick, and we were asked to come and stay with him till he should go home or other arrangements could be made. It is needful for one to come who understands this lower river language, which we do not. We found Mr. Nelson very sick and the child far from well. They are both needing to get away, which he is willing to do, if only another who knows the language can be found to take his place at once. He is afraid to go much later, as it would bring him home in midwinter. We are anxiously waiting news of Dr. Sims, as, if he has arrived, it will set Dr. Leslie free to come here till Mr. Frederickson arrives. We want to get on to Ikoko as, knowing the language, we will be able to get to work at once. I am glad to say that we are both well.—REV. A. CHRISTOPHER, Kifwa, Africa, October, 1901.

BIBLE BUYING IN UGANDA

A LETTER from Mrs. Fraser, Uganda, quoted in *The Church Missionary Intelligencer*, gives a touching glimpse of the value set upon the Bible by the teachers. She says: "The new Bibles have come, and are selling like wildfire, and in spite of the almost prohibitive price, the first edition is almost entirely exhausted. The Muganda has a keen appreciation of good print and binding, and to see him handling his books or bandaging them with strips of calico when he has finished using them would delight a book-lover. In order that the Bibles might get as quickly as possible into the hands of the teachers, who so sorely need them, the bishop determined to reduce the price of the cheapest to *two months' wages* for those teachers who had already taught for a year, and to three months' wages for a slightly better quality. This would seem dear enough to Christians in England, but the very day the news was given out a great crowd of teachers fairly danced down to Mr. Miller's house to have their names written down for a 'Holy Book,' shouting and singing with such beaming faces. They came as we were walking along from the prayer-meeting, and crowding round the bishop, kneeling at his feet, crying, 'Joy! joy! God be praised!'"—*Missionary Review of the World*.

FINANCIAL  
Monthly Statement to December 1, 1901

RECEIPTS.	Donations Available for Current Work.	Donations 'Specified' for Uses Outside Schedule.	Annuity Bonds Matured.	Legacies.	Other Sources.	Total.
For November, 1901 .	\$ 9,485.91	\$ 472.79		\$ 933.90		\$10,952.60
April 1 to Dec. 1, 1901	74,991.37	7,519.50	1,000.00	20,506.72		104,017.59
April 1 to Dec. 1, 1900	\$80,471.93		2,013.20	26,569.02		107,040.95
Increase . . . . .						
Decrease . . . . .	5,480.56		1,013.20	6,062.30		3,033.36
Debt of Union April 1, 1901 . . . . .						\$38,297.20
Schedule as adopted for 1901-02 . . . . .						418,774.16
Additions to Schedule up to December 1 . . . . .						22,239.30
Further additions to Schedule as directed by donors ("Specifics") . . . . .						7,046.71
						\$486,357.37
Total receipts to December 1, 1901 . . . . .						104,017.59
Estimated balance required to March 31, 1902 . . . . .						\$382,339.78

Donations Received During November 1901

MAINE, \$158.50.	sup. Saw-We-Kaw, care	Fitzwilliam, 1st ch. . . . .	6 00
Livermore Falls ch. . . . . 8 50	Dr. Bunker . . . . . 5 00	VERMONT, \$176.36.	
Hancock Asso. Ellsworth ch., \$1.75; Manset ch., \$1.75; North Sedgwick ch., \$1.75; Surry ch., \$2.45; Sedgwick ch., \$5.95; Winter Harbor ch., 70 cents; Lamolne ch., \$4.20; W. Ellsworth, ch., 70 cents; Bar Harbor ch., \$4.55; Brooklyn ch., \$2.45; Bluehill ch., \$13.65; Franklin ch., \$1.40. . . . . 41 30	Gardiner, 1st ch. . . . . 5 00	Shaftsbury Asso. Rutland ch., \$100; North Bennington ch., \$5; Pownal ch., \$3; Fair Haven ch., \$2; Middletown Springs ch., \$3; Hydeville ch., \$5, with previous donations tow. salary of Miss C. A. Converse for 1901 and to constitute Rev. W. A. Davison, Burlington, Vt.; Miss Stella Bottom, Shaftsbury, Vt.; Mrs. Della Gaines, Hydeville, Vt.; Miss A. A. Brigham,	
New Sweden ch. for Dr. Bunker's field . . . . . 67 00	Calais, 2d Y. P. S. . . . . 28 70		
Rockland, Misses Whittier and Nash, tow.	New Sweden, Andrew J. Johnson, share in work of Rev. W. F. Beaman, Klating, West China .. 5 00		
	NEW HAMPSHIRE, \$38.36.		
	North Conway ch., Rev. A. Locke . . . . . 1 00		
	Lakeport, Mrs. Ann E. Hall . . . . . 10 00		
	Manchester, Miss Mary A. Hawley . . . . . 5 00		
	New London B. Y. P. U. . . . . 6 36		
	Franklin Falls, 1st Y. P. S. C. E. for share in Dr. Bunker's station .. 10 00		

Bennington, Vt.; and Rev. M. L. Brown, Mid- dletown Springs, Vt.:	
H. L. M. ....	118 00
Montgomery Centre ch. ....	6 00
Montgomery Centre S. S. ....	2 00
East Dover ch. ....	13 36
Chester, 1st ch. ....	37 00

MASSACHUSETTS, \$1,114.14	
Winchester, 1st S. Y. P. ....	
U. tow. sup. nat. pr. in Burma, asst. to Dr. Bunker .....	10 00
Winchester, 1st ch. ....	10 00
Quincy, Sw. King's Daughters .....	10 00
Newton Centre, C. L. Whitman for Capt. L. W. Bickel's work in the Japan Sea .....	5 00
Newton, Mrs. G. S. Har- wood .....	50 00
North Attleboro, 1st S. S. for Miss (atharine) Ma- bie's work in Africa ...	2 46
Fall River, Rev. and Mrs. D. B. Jutten, for sup. of nat. pr., care Rev. W. Bushell .....	20 00
Waltham, 1st ch., Geo. H. Case and wife, for sup. Maw Oo, care Dr. Bunker .....	6 00
Taunton ch., a member ..	5 00
Frammingham, 1st ch. ...	50 70
Weymouth ch. ....	65
Brookline ch., special of- fering .....	50 00
Medford, 1st Y. P. S. O. E. for Capt. Bickel's Mission Boat wk., Japan Medford, 1st S. S. tow. sup. Rev. S. R. Vinton's station .....	23 85
Sandisfield ch. ....	1 00
Barnardston, 1st ch. ....	5 25
Foxboro Y. P. S. O. E., for mission work, care Rev. S. R. Vinton .....	11 00
Turners Falls Baptist Soc. Pittsfield, 1st C. E. Soc. West Acton Y. P. S. O. E., tow. sup. Lol Kaw Mission .....	13 50
12 63	
Mission .....	50 00
Russell ch. ....	3 00
Boston, 1st ch. ....	37 33
Boston, Clarendon St. ch. Boston, Samuel Watts, for Dr. Bunker's work at Lol Kaw .....	250 79
60 00	
Cambridge, Broadway ch. Cambridge, a friend .....	20 00
10 00	
Marshfield, 1st ch. ....	15 50
Dorchester, a friend tow. sup. Sungish, care Rev. W. S. Davis .....	25 00
Dorchester, Blaney Mem'l ch. ....	24 00
East Somerville ch. ....	116 64
Mt. Hermon ch., tow. wk. Ningyo Mission .....	25 00
25 00	
Marshfield 1st ch. ....	
Holyoke, Rndavor Chapel for sup. Kwa U and Pomalin care Rev. D. A. W. Smith D. D. ....	50 00
West Acton ch. ....	21 03
Flavorhill 1st ch. ....	32 91
Springfield, State St. ch. Cummington, Ruth E. Ellis Cummington, Miss E. R. Ellis .....	61 43
1 55	
Brewster ch. ....	5 77
1,131 63	

Less amount refunded 1st ch., Chelsea, Mass. ....	17 49
	\$1,114 14

RHODE ISLAND, \$158.55.	
Providence, Calvary ch. ....	52 53
Providence, 4th ch. ....	46 30
Newport, 1st ch. ....	59 52
CONNECTICUT, \$84.01.	
Hartford, South ch. ....	20 64
Hartford, South Y. P. S. C. E., for Dr. Bunker's fund .....	28 82
Waterford, 2d ch. ....	8 40
Torrington, Calvary ch. ...	10 00
Meriden, Sw. ch. ....	6 15
Willimantic, Rev. and Mrs. K. A. Bowen .....	10 00

NEW YORK, \$1,610.17.	
Yonkers, Warburton Ave. S. S. ....	63 13
Arcade ch., Miss Gertrude Welles .....	2 00
Buffalo, Prospect Ave. ch. for sup. Rev. A. E. Carson .....	55 76
Buffalo, Reid Mem'l ch., for Africa .....	21 27
Buffalo, Lafayette Ave. ch. ....	6 85
Troy, Fifth Ave. ch. ....	110 28
Troy, 2d ch. ....	40 00
Rochester, Mrs. Henry M. Webb, for the Publica- tion of "The Works of God," care Prof. H. Topping .....	5 00
500 00	
Rochester, 1st ch. ....	
Rochester, 2d Afternoon S. S., care Rev. O. B. Tanny (to be used by discretion) .....	5 00
4 45	
Wilson S. S. ....	14 00
Wilson ch. ....	1 75
Wilson, Ide Road S. S. ...	50
Wilson, Maple St. S. S. Elmira, South Side Y. P. S. C. E. for Lol Kaw Mission .....	10 00
Malone C. E. ....	1 00
Locke-Milan ch. ....	13 00
Schenectady, Villa Road ch. ....	3 25
Rushford, Rev. T. P. Poate .....	3 00
New York, Central Park Junior C. E. Soc. ....	1 20
Williamson ch. ....	3 70
Marion, 1st Y. P. S. C. E., for sup. Co-co, nat. pr., care Rev. A. V. B. Crumb .....	17 00
Syracuse, 1st Y. P. S. C. E., for share in Rev. S. R. Vinton's station. ....	25 00
Canandaigua, 1st ch. for sup. K. Narsiah, care Rev. W. A. Stanton Canandaigua, 1st C. E. Soc. for sup. K. Nar- siah, care Rev. W. A. Stanton .....	35 50
14 50	
Breen ch. ....	10 00
Morish ch. ....	3 80
Pavilion ch. ....	14 59
Lows Corners ch. ....	1 70
Brooklyn, Central Adelphi Y. P. ....	50 00
Brooklyn, Hanson Place Y. P. for nat. pr., Ono- mura, Japan .....	25 00
Brooklyn, 4th Ave. ch. ...	21 00
Cazenovia ch. ....	1 00

Canastota ch. ....	5 00
Utica, Calvary ch. ....	20 00
North Manlius ch., tow. sup. nat. pr., Chiala Esac, care Rev. W. S. Boggs .....	8 50
Baldwinsville ch. ....	35 61
Phelps ch. ....	30 00
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# American Baptist Missionary Union

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I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION.....  
.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union taking his receipt therefor, within.....months after my decease.

### FORM OF A DEVISE OF REAL ESTATE

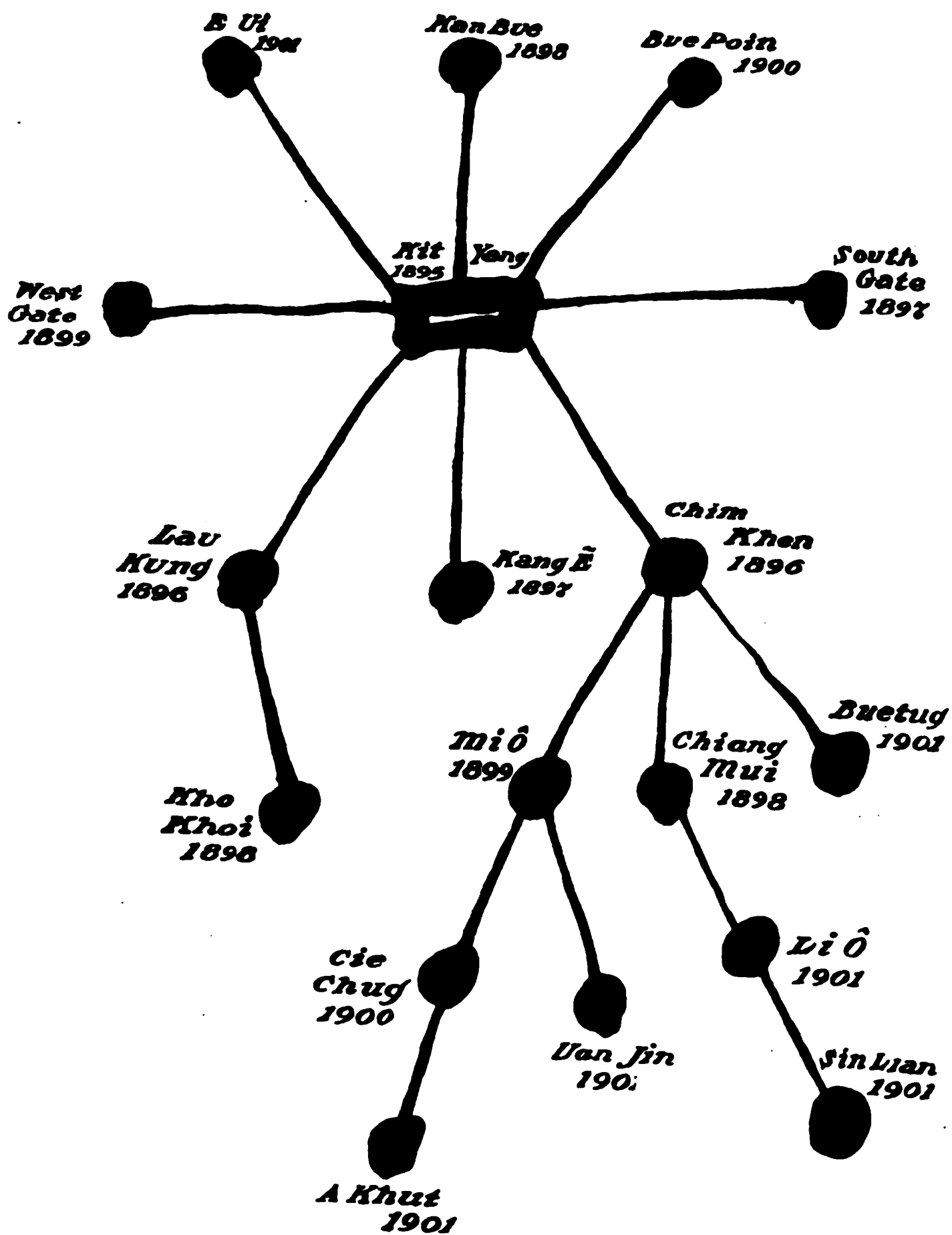
I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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### INCORPORATION OF THE UNION

The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.



THE ABOVE DIAGRAM REPRESENTS THE PROGRESS OF THE GOSPEL  
IN THE KIT YANG, CHINA FIELD DURING THE PAST SIX YEARS.  
REV. J. SPEICHER, MISSIONARY.

	1895	1901
Outstations . . . . .	—	17
Church Members . . . . .	22	330
Native Contributions . . . . .	—	\$1,400
Baptisms since the crisis of 1900 . . . . .	—	136



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# THE BAPTIST • MISSIONARY • MAGAZINE

Vol. 82

FEBRUARY 1902

No. 2

## MONTHLY MISSIONARY SURVEY

### *The Foreign Secretary's Tour*

An exceedingly interesting and informing letter from Dr. Barbour has just been received. It tells of his visit and observations in China, and will be published in the March MAGAZINE. In a private letter to the Executive Committee he thus speaks of his impressions regarding the work and needs in the Philippines:—

"We are now approaching Burma en route from the Philippine Islands. We spent a week in our Visayan field and three days at Manila. It is difficult to convey by words the profound impression made upon us by conditions in our work in Panay and Negros islands. The report given by Mr. Briggs, of the thousands who are seeking light and appealing for aid does not make an exaggerated impression. I am convinced that all possible precaution has been used to guard against excitement or ungentle profession. We have had at the forefront men chosen of God. Mr. Lund, working so quietly for many years under the hard conditions existing in Spain, has developed qualities fitting him for the wisest leadership. And the others are of like spirit. Our native preacher, Mr. Manikan, too, is a man of rare endowment, a born preacher and leader. Candidates for baptism have been received only after long testing. I have no question that hundreds not yet received are prepared for baptism. There is evidently a deep craving in the common people for a good they never have known. We saw a great throng of Pulahan people together at Jaro. To see them.—under the influence of the type of

preaching to which they were listening,—is to be convinced of their sincerity. Some of the upper-class people also are slowly being reached. God is honoring us by a vast opportunity. But what can our little force do under such conditions? . . .

"Our journey has been greatly favored. We are both quite well, and have made unprecedentedly early connections at various points of the journey where serious delays are often experienced. We are a few days late in our arrival in Burma, distances in China having been unexpectedly great and travel slow. But this delay will cause only a slight re-adjustment which I think will not cause inconvenience in the remaining fields."

### *William Carey's History of the Garo Mission*

Rev. William Carey, grandson of Dr. William Carey, and a missionary of the same English Baptist Missionary Society with which his famous ancestor was connected, has become very much interested in our mission work in the Garo Hills of Assam, bordering, as they do, upon that part of Bengal in which he labors. Mr. Carey has undertaken to write a history of this mission, which our American Baptist Publication Society will bring out. It will be good reading, we feel sure, and its advent will be looked forward to with interest. We have taken great pleasure in placing at the disposal of Mr. Carey all the material for this work which we have in the Rooms. He is accomplishing his task while at home on furlough in England.

### *Return of China's Rulers*

Since the above was put in type the world has been startled by the appearance in Peking of the Emperor and Empress Dowager with their retinue. Times have changed since they left for their little "outing"; and we trust they return wiser though sadder potentates. The correspondents thus speak of this remarkable "episode":—

When the Emperor and the Dowager Empress arrived at the temple the procession halted and their Majesties alighted from their chairs, which were covered with imperial yellow silk and lined with sables. The Emperor proceeded to the Temple of the God of War, on the west side of the plaza, with hundreds of foreigners peering down only 40 feet above him, and dozens of cameras were focused upon the son of heaven.

After an interval of five minutes the Dowager Empress reappeared. Standing in the doorway of the temple she looked upward. She saw the foreigners and bowed low. She advanced a few steps and bowed again in acknowledgment of the salutations of the foreigners, and returned to her chair looking upward to the semi-circle of foreign faces and bowing repeatedly. The expression of the Dowager Empress seemed almost appealing and confirmed the impression that she is returning to Peking with anxiety for her safety.

### *Unpleasant Prophecies*

Evidence is accumulating to show that the end is not yet in China. Mr. Gammon, superintendent of Colporters for the American Bible Society in Northern China, writes to the society concerning the present situation in the Chinese Empire, as follows:—

"While at Shanghai I observed that the Chinese Government was openly violating the provisions of the protocol. Thousands of boat-loads of small arms and ammunition were passing weekly up the Yangtse-kiang, and the arsenals were being enlarged and worked day and night. Cargoes of explosives were being received, and the Dowager Empress had issued instructions to all officials to re-

cruit the army, and also to inform her as to the fighting strength of each division and the required time to concentrate forces at a given point. There were and are many other unpromising features which weighed heavily upon the minds of those interested. I must believe that the end is not yet, and that within ten years, and possibly within five, a war will ensue the like of which the world has never known. For centuries China has been making repeated attempts to expel the foreigner, each time profiting by past experience, each time with more power and success, each time better equipped and better planned. She is now preparing as never before, buying vast quantities of superior weapons and reorganizing her armies on a correct basis. Therefore, the next attempt will be gigantic in force and terrible in execution. It will result in a universal upheaval and the final dismemberment of this empire, at a terrible cost."

### *A Brighter Prospect*

A bright background for these gloomy forebodings is furnished by recent letters from our missionaries in China. In one just received from Mr. Upcraft of Western China, under date of October 15, he writes:

"Fourteen recently were baptized and as many more were asked to wait for three months. After the covenant meeting on Saturday, a large number were introduced as learners, quite like old times but with a different class now—scholars—and they are more difficult to deal with, as they are far quicker and more volatile. The services on Sunday began with a sunrise prayer-meeting, and the baptisms immediately followed to prevent a rush of students. At eleven o'clock there was a fine audience, earnest thanksgiving service, Sunday-school in the afternoon and a crowded house at night."

In his frequent tours from place to place he is always escorted by hosts of friends and the demands upon his time and strength are very great. Returning recently to Yachau after one of these journeys, he writes:—

"What a strange old China we are living in now. You would scarcely recognize her as the barnacle covered old hulk



of ten or twelve years ago. There is a hum of expectation in the air. The young China is awake and crying. The old ladies who have kept house so long on cordials and water gruel are at their wit's end to know what to do with the youngster. Something they must do to allay the consternation in the family or worse may follow. What a stimulus has been given to our work and workers. There is something approaching a crowding into the kingdom just now. This has been a good month in Yachau, baptisms and inquirers; no Sunday without new names, and I am persuaded that this is true of both Kiating and Suifu."

*Lord Curzon  
In Burma*

It is with more than usual interest that we have read

of the recent tours of Lord Curzon, Viceroy of India, particularly of the one through Assam, thence by the new military road over the Naga Hills through Kohima to Manipur and on into Burma. Much of this way is familiar to the writer who can fully appreciate the words of the editor of the *London Times* who, when commenting editorially on this remarkable journey, said:

"Not very many years ago these portions of the Indian Empire were undeveloped, and, in part unexplored, and some of them even given up to savagery and disorder, but since they have been brought within the magic circle of *Pax Britannica* they have exhibited a steady and increasing promise of future prosperity. . . . From Manipur to Mandalay the Viceroyal progress has been safely conducted in a region where insurrection, violence and gang-robbery have been, until recently, chronic and apparently ineradicable."

This is very good, the record is true, and Britain deserves a full meed of praise for her excellent work in these wild regions; BUT we cannot help asking, "What of the missionaries and their part in this marvelous transformation?" None would claim for these heralds of the cross any personal glory in all these transactions, nor assert that without the co-operating influence of the Government such

a peaceful condition could have been obtained so speedily, but we cannot forget that on both the Assam and Burma sides of the separating mountains, missionaries have done what no government could have done. It was our own Dr. E. W. Clark, formerly of Molung, Naga Hills, who prepared the way for the inauguration of British rule over a large territory and who, later, acted as interpreter to the official who "benevolently assimilated" a large portion of the Nagas; and the conquering British were obliged to use one of our missionaries, Rev. W. H. Roberts, to translate to the wild Kachins of northern Burma the desires and intentions of the Government, and to help keep them quiet while the conquerors established the laws and order which now prevail in the land.

Missionaries, chiefly of our own, but also of other societies, have done as much also to "police" these regions of rapine and disorder as the omnipresent sepoy or native soldiers, and without their aid today the Government of India would find it well-nigh impossible either to hold or control the empire. We regret that the editor of the *London Times* forgot to mention these things in connection with so important an event as that of the tour of the first Viceroy to travel from Assam directly into Burma.

*The Speech of a  
Viceroy*

It is possible that the editor of the *London Times* took

his cue from Lord Curzon's own words which we quote from his address delivered at Mandalay, Upper Burma, November 28. Speaking to the Burman race, he said:—

"Because the British came to this country and introduced the reforms of which we have been speaking, we do not therefore wish that the people should lose the characteristics and the traditions, so far as they are good, of their own race. The Burmans were celebrated in former

times for their sense of respect for parents, respect for elders, respect for teachers, and respect for those in authority. No society can exist in a healthy state without reverence. It is the becoming tribute paid by an inferior to a superior, whether his superiority be in position, rank, or age, and it is the foundation stone of civic duty. I should think the advantages of education which we give you dearly paid for if they were accompanied by any weakening of these essential ties. There is another respect in which I beg you not to get diverted from your old practices. You have a venerable and famous religion whose relics are scattered throughout the East and whose temples are among the beauties of the oriental world. But it is of no use to build pagodas unless you maintain them, and a powerful and popular religion is not well represented by crumbling and dilapidated shrines. My concluding words, therefore, to Burmans today are these: Keep that which is best in your religious faith, in your national character, and in the traditions, pursuits, and accomplishments of your race."

The above is an extract from a political, not a religious address, and we do not have the full text before us; but we take it for granted that in some other portion of his remarks Lord Curzon spoke of the beneficent work of Christian missionaries whose religion is destined to overthrow the "venerable and famous religion" of Burma, which for centuries debauched her people and finally made possible a state of affairs which compelled the British to conquer the land and open the door for the Sun of Righteousness to enter in.

#### *A Conference of Leaders*

An Interdenominational Conference of Sunday-School and Young People's Leaders in Mission Work was held in Assembly Hall, 156 Fifth Avenue, New York City, Wednesday and Thursday, December 11 and 12. About two hundred were in attendance, with good representations from the several denominations. The general topics presented for discussion were, Supervisory Work and Lit-

erature; the Co-operation of the Student Volunteer with Young People's Societies; the Missionary Library; the Missionary Study Class; Young People's Missionary Meetings; Finance; Mission Study in Sunday-Schools; Needs and Methods; Missionary Bands and Junior Societies. Under these general topics appeared one hundred and one practical questions, the most of which were answered by experts in these several departments. The mention of the names of just a few of those present will indicate the high character of this conference, and the results that may be expected therefrom,—Dr. Luther D. Wishard, Mr. Robert Speer, Rev. Harlan P. Beach, Mr. S. Earl Taylor, Miss Ella D. MacLaurin, Rev. Amos Wells, Messrs. Vickery, Turner, and others. The boards of the several societies will hear from this conference in a larger call for literature, and in a demand for better literature. This enlightening review of methods, with the accompanying suggestions of larger possibilities for the future in the missionary culture of our young people and children, was very encouraging.

#### *Student Volunteer Convention*

The fourth International Convention of the Student Volunteer Movement will meet at Toronto, Canada, February 26 to March 2. The three preceding conventions were held in the United States; the first at Cleveland in 1891, the second at Detroit in 1894, and the third at Cleveland again in 1898. As this is an international movement, its membership being made up of students from both Canada and the United States, it is fitting that the fourth should be held in the former country. Perhaps no city is better prepared to entertain such a gathering than Toronto. It is one of the largest educational centres on the continent, and is pre-eminent as a city of Christian activity.

The coming convention promises to be a very strong and representative gathering, and will include students, volunteers and non-volunteers of all institutions of higher learning of Canada and the United States; professors in colleges, universities, and professional schools; representatives of the foreign mission boards of Canada and the United States; foreign missionaries; state, provincial, and international secretaries of the Young Men's Christian Association, and State and National secretaries of the Young Women's Christian Association; delegates from other student movements; international and national leaders of young people's societies; editors of religious papers and missionary magazines, and volunteers not now in college.

Let all the friends of the movement pray that this coming Convention may be a powerful factor in the development of the missionary enterprise.

#### *Our Mission in Africa*

The condition of our mission on the Congo calls for immediate attention on the part of the denomination. The officers and Executive Committee of the Missionary Union are familiar enough with it, and know exactly what ought to be done. The fact is, however, the increase in contributions by the churches during the past few years has not been sufficient to care properly for that magnificent gift which came to us from our English brethren in 1882. At that time this was felt to be a divine call to take up a work specially honored of God. Its assumption by us demanded *additional* gifts and greater sacrifice, if the "children," our older mission fields, were not to suffer by the introduction into the family of this "foster child." Have our obligations to this latter been fully met? None would claim that they have been, but on the contrary we must confess with shame that that which has yielded some of

the most marvelous results in all the history of Christian missions has been permitted, by us, to "suffer hunger and neglect." Starting with a force of twenty-one workers in 1882, located in seven stations, we now have thirty-four workers in the same number of stations, none of them adequately equipped. During these nineteen years the Lord has given us 4727 souls there. Of our present force of thirty-four as noted above, eight are on furlough on account of the fearful ravages of the climate, while only one new man is under appointment, Dr. H. W. Kirby. Will the friends of the Union make it possible to reinforce the Congo Mission this year?

#### *The B. Y. P. U. A. and its Debt*

We wish to congratulate the Baptist Young People's Union of America upon the successful completion of its task of securing pledges to cover its debt which has been carried as a heavy incubus ever since the formation of the organization. Pledges are not cash, but they are being turned into the latter with commendable speed. Unhampered by interest bills and an ever threatening principal the Union is now prepared to move forward upon its career of educating the rising generations in our churches along all the lines of denominational activity. We wish it every success. We pray for its officers and leaders. We rejoice in the prosperity of its organ, *The Baptist Union*, for which there is claimed a circulation larger than any other Baptist periodical in the world enjoys.

#### *New Missionaries Appointed*

At the meeting of the Executive Committee, January 13, four young men were appointed missionaries of the Union: Messrs. W. C. Mason and H. E. Dudley of Rochester, C. H. Harvey of Philadelphia and J. C. Robbins of Newton Center.

## ADDITIONAL EDITORIALS

**C**LUBS of all kinds are popular these days, and we are glad that clubs for the BAPTIST MISSIONARY MAGAZINE are not below the average in this respect. They are the bone and sinew of our subscription list; and a noble phalanx of club leaders have our heartiest commendation for their earnest efforts in securing and keeping up the numbers in these bands of missionary readers throughout the churches. We need, however, a much larger number of these, in many cases self constituted, solicitors. We need them *now*, and the non-readers of the MAGAZINE will thank you for bringing to their attention this choicest of missionary publications.

In this connection we desire to call attention to our special rates offered in combination with some of our leading Baptist weekly papers. This also is a popular form of subscription by means of which two good publications are secured at a *very low rate*. See page II for details. Our Free Map Offer is being taken advantage of by many churches, but there are some maps still left, which we shall be glad to give away for premiums as fast as called for. We would also add that any pastor whose church contributes to the work of the Missionary Union is entitled to the MAGAZINE free, *provided he send us his name and address*.

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*Eighty-nine graduates of Newton Theological Institution have been or are missionaries of the Missionary Union.*

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**I**N the January number of the MAGAZINE we called attention to the relationship existing between the various woman's societies and the Missionary Union, and mentioned the fact that there was considerable ignorance and misunderstanding regarding this whole question. In this connection we desire to refer to the unfortunate habit into which many have

fallen of referring to the Missionary Union as "The Men's Society" as distinguished from "The Woman's Society." We do not like to think of this as more than a "habit," the use of a convenient nomenclature, but we feel sure that the employment of these terms in this way is harmful, and calculated to increase the confusion of ideas regarding a very clear and simple matter. The fact is the Missionary Union is for *both men and women*. It is *the* organization through which the church as a whole carries on its foreign missionary work. The men do not give to its treasury because they are men, nor are the women to be excused because they are women. It is for the whole church, men, women, young people and the children in the Sunday-school.

The woman's societies were organized, not in opposition to the Missionary Union, not that the women might work for and contribute to their funds *instead of* to those of the Missionary Union, but that they might do something *in addition to* what they were supposed, as members of the churches, to have done already for the parent society. The original thought on the part of the Union in suggesting the organization of Woman's Societies and of the women in carrying out the suggestion was "in addition to," not "instead of"; and this is the view still held, we believe, by the majority of our women. Certainly the officers and boards of our sister societies have a very clear understanding of the situation, and the Union has no truer friends nor more staunch supporters of its work, as of *prime* importance, than these women. There has yet to be brought to our attention a single case in which they have advised or encouraged the policy of "instead of." It has been and is always "in addition to."

As intimated above, however, there is a tendency in some quarters,



among women who apparently have not familiarized themselves with the facts of this history, to take an opposite view. Another generation is being raised up "which knew not Moses." They are ignorant of the genius of this woman's movement as an *auxiliary* effort. Any criticism of these helpful societies, therefore, is entirely misdirected if it be applied to the general organizations rather than to these exceptional and sporadic exhibitions of independency.

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*The horizon of life is broadened chiefly by the enlargement of heart.—Hugh Black's "Culture and Restraint."*

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WE call attention to the following statement of the Baptist position, as we understand it, and the relations of the missionary societies to the denomination:—

First. The individual is the unit in the composition of the Baptist denomination.

Second. Baptist churches are voluntary organizations of individuals.

Third. In harmony with the above facts the great Baptist missionary societies of America are voluntary organizations of individuals, and any departure from these principles of organization would be a departure from our present Baptist polity. This being true it might appear, as it does to some, that our local associations and state conventions are not formed in harmony with the principles stated, since they are made up of members or messengers *appointed by churches*. The inconsistency is only apparent, however, and is cleared away when we remember that these messengers are appointed *without power*. It is claimed that they are not, and cannot be delegates within the strict interpretation of that term. Baptist churches do not delegate their authority when they send messengers to associations, state conventions, ordination councils, or the Anniver-

saries or when they name annual or life members of the general missionary societies, in accordance with the provisions of their constitutions. These members selected by the churches become for that year, not delegates from the churches, but *actual members* of those bodies, and as such, act only in their individual capacity and not for the churches. In reality, they are simply *nominated* for membership.

Fourth. Individual Baptists may organize under a society constitution, which provides for legislation by themselves on matters connected with the objects of their organization; but individual Baptists may not meet and legislate for the churches from which they come, and no Baptist church, it would seem, can appoint them for that purpose without first setting aside the above fundamental principles and the adoption of a radically different polity. The latter is quite possible. Is it desirable?

Fifth. It is a fact, therefore, that the great missionary societies of our denomination are the organizations of the churches, only in so far as the members of those churches "take stock in," support and definitely desire representation in these bodies. But as at present organized, *any individual Baptist* may become an integral part of and a legislator in any or all of these organizations, and *any Baptist church* may have the privilege of naming one or more members thereof, by showing interest therein to the extent of a definite contribution.

Sixth. May the day soon come when every Baptist and every Baptist church will contribute to this work. The societies will then represent and belong to the whole denomination and not to less than one half of it, as at present. The problem of today is, how to interest this majority in the work of the minority. Some say, first let them vote; others say, first let them give.

**Interesting Historical Data**

**I**N looking through the Annual Reports of the early years of the Missionary Union, especially the years from 1851 to 1854, during which period Dr. Edward Bright was Home Secretary, we find that he was in the habit of introducing a clause each year concerning membership in the Missionary Union. In 1851 Dr. Bright makes this record:

"The Missionary Union has 3,222 members, i. e., life members, made such by the payment of one hundred dollars, of whom three-fourths have been constituted such by churches, associations, conventions, or missionary societies, and one-fourth by their own contributions or those of personal friends. The list now embraces one or more individuals in nearly every association of the northern and middle states, and in many of the associations of the northwestern states. Every year brings to our Union a larger accession from the pastors of churches who contribute regularly to its treasury, but in smaller sums than one hundred dollars. These accessions are the result of a growing desire on the part of large contributors, individuals and churches, to place a membership within the reach of every missionary pastor or church. The same course pursued a few years will make a membership in the Union available to every such pastor or church in our home field."

In the record of the next year the Home Secretary states:

"The Missionary Union has now 3,625 members. Of this number, as nearly as can be ascertained, 219 reside in 96 towns and cities in Maine; 112 in 52 towns and cities in New Hampshire; 69 in 43 towns in Vermont; 712 in 148 towns and cities in Massachusetts; 182 in 19 towns and cities in Rhode Island; 184 in 45 towns and cities in Connecticut; 1,054 in 341 towns and cities in New York; 141 in 65 towns and cities in New Jersey; 264 in 37 towns and cities in Pennsylvania; 16 in 2 towns in Delaware; 196 in 80 towns and cities in Ohio; 20 in 18 towns and cities in Indiana; 79 in 50 towns and cities in Illinois; 41 in 29 towns and cities in Michigan; 10 in 10 towns and cities in Wisconsin; 8 in 7 towns and cities in Iowa; 4 in California, and 314 in other states and foreign

countries. Of the whole number of members, 1,364 are ministers, 1,783 laymen, and 477 women; and of all the members, full three-fourths were made so by the votes of churches or other religious bodies."

Of the list of life members, which since those years has grown to many thousands, we have no accurate data for determining just how many are at present living, but we have much reason for believing that this life membership is very much more widely diffused among the churches and associations of all our Northern States than it was sixty years ago. The value of this great body composed largely by the formal appointment of the churches, as a home agency for keeping alive missionary sentiment and encouraging missionary contributions is beyond estimate. It is a home force wielding a great influence in favor of a great cause. We can scarcely think of any indirect agency which could be of greater value than this, and no agency that could be more highly representative of the intelligence and conscience of our churches respecting world-wide missions.

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**Three Questions Answered**

**T**HE following "postal card" replies to three questions sent out recently by the editor will be read with interest. We call special attention to the first group of answers. They show what thousands of other testimonies also would show, that the deepest missionary impulses begin in early life. A generation of mission-inspired children will become a generation of mission-loving, mission-giving men and women. Mr. Morgan never wrote a truer sentiment than this: "Interest in the work of saving men commences with the beginning of the life of God in the soul." What of the hundreds of thousands of Baptists (?) who have no interest in soul saving missions!

*When Did Your Interest in Foreign Missions Begin, and How?*

My interest in foreign missions began as far back as I can remember. My father and mother were both greatly interested in missions, and we always had our missionary concert at home when we could not go to church.

JULIUS J. ESTEY,

Brattleboro.

IN my earliest boyhood my father was wont to read aloud the sixtieth of Isaiah and other chapters telling of glorious things yet to come, of a king and a kingdom. I dimly associated those chapters with missions, as well as with the missionaries, home and foreign, who came to our house, Kincaid, the Vintons, Oncken and others. Our mother was secretary of a woman's missionary society in Cincinnati and we boys heard talk at the table about letters from Burma. The "Macedonian" lay among our newspapers; I did not read, but could not help seeing it, and became familiar with its motto, "Come over and help us." Especially the meetings of the Missionary Union, held in the Ninth Street Church, Cincinnati, in 1847, although I was only in my ninth year, made a distinct and lasting impression.

WM. ARNOLD STEVENS,

Rochester.

My deep interest in foreign missions began when I was fitting for college, being about eighteen years old. Yet my father's persistent efforts to secure a small yearly contribution to the cause of foreign missions from a few members of our little Baptist church in Lyme, N. H., had led me earlier to much thought on the subject. Not, however, until I came to consider what ought to be my *life-work*, did I give the cause of foreign missions a firm place in my *plan* of life. Since then (64 years) neither my heart nor my mind has wavered for an instant in respect to this noble enterprise. To obey Christ includes giving liberal aid to the work of evangelizing "all the nations."

ALVAH HOVEY,

Newton Centre.

My interest in foreign missions began when I was a boy under nine years of age. The cause? It was the correct teaching of a consecrated Sunday-school teacher on "The Macedonian Cry." I then became wonderfully interested in the Acts of the

Apostles, and this led to a study of the biographies of Carey, Judson, and their co-workers and hinderers. My interest has never diminished. The Acts of the Apostles, and the Acts of the modern missionaries are among the mightiest books of earth.

W. L. PICKARD,

Cleveland.

My interest in foreign missions began with my first Sunday-school lesson, the first ten verses of the first chapter of Acts: "Ye shall be my witnesses, etc." I was then seven years old and lived in the country where a Baptist church was organized in the village two miles away, and my father was made superintendent of the Sunday-school. We were obliged to *commit the Scripture lesson to memory then*, and my father was very desirous that his own children should have the lesson perfectly. I can never forget the power of my father's explanation of "To the uttermost parts of the earth." This interest was deepened by the reading of the little Sunday-school book, "Dr. Scudder's Tales of the Heathen." Two years later I read the two volumes of Wayland's Life of Dr. Judson through three times. At this time was born in my heart the earnest desire to go *personally* to the heathen. Interest in world-wide evangelism has broadened and deepened with the passing years, and though I was not permitted to go as a missionary, I praise God continually that he has given me the privilege and joy of helping to *send* those who are his ambassadors to the ends of the earth. The Word of God, a Christian father, and the story of Dr. Judson, with the blessing of the Lord gave me a love for the heathen.

MRS. J. H. RANDALL,

St. Paul.

I CANNOT answer the question with any definiteness. I do not remember the hour of my new birth as, through the grace of God, my early home life was such that from the beginning I was taught that I belonged to Christ. This means that I cannot remember the time when I did not feel an interest in the work of the Master. From this it will be gathered that I hold that interest in the work of saving men commences with the beginning of the life of God in the soul. Of course interest has waned or deepened according to the decrease or increase of my own spiritual



strength. God's life is missionary life, essentially, and therefore it is so in man.

G. CAMPBELL MORGAN,

East Northfield.

*What is Your Opinion as to the Introduction of Missionary Instruction into the Sunday-schools?*

MISSIONARY instruction should form part of the work done in every Sunday-school. It should include missions as a whole, or as a unit, with clear and definite information concerning the several branches or departments of missionary effort. Pastors and superintendents can easily accomplish all that may be desired, if they themselves are in sympathy with broad missionary work and properly informed concerning it.

C. R. BLACKALL,

Philadelphia.

UNLESS missionary instruction is a part of the teaching in a Sunday-school it is not a true Bible-school. Any fairly balanced teaching of the Bible must give a large place to missions. It ought not to be left to the individual initiative of teachers alone, but to be made conspicuous at frequent intervals in the general exercises of the school.

L. C. BARNES,

Pittsburg.

IF the great commission is ever obeyed it will be only when we give the great facts to and inculcate the divine teaching in the young people of our churches. There ought to be provision made for thorough instruction in the Sunday-school. Doubtless the work is done more or less in connection with the regular teaching of the lessons, for the missionary spirit is the spirit of the gospel. In the Tabernacle Church, every two months the school joins with the church in its offerings, while through the Young People's Union the whole church is touched both by literature, conquest meetings and missionary courses. In addition to this the Junior Union has its regular meetings, so reaching the younger life in the church. But we cannot do too much of it. It is merely a question of wise discrimination.

Chicago.

W. H. GEISTWEIT,

*How Can Interest in Foreign Missions Best be Increased in Our Churches?*

THE pastor holds the key to the situation.

First, Let him keep the minds of the people in touch with the work by frequent public reference to it and by often drawing his illustrations from the rich field of foreign missions.

Second, Let him make the monthly missionary meeting interesting by every legitimate device,—special music, brief exercises carefully prepared, and his own genuine enthusiasm.

Third, Let him see to it that a thorough canvass is annually made for subscribers to the MAGAZINE and other missionary periodicals.

Detroit.

Z. GRENELL,

By regular and prayerful reading of the BAPTIST MISSIONARY MAGAZINE.

Chicago.

EDWARD GOODMAN,

FIRST, More interest among pastors.

Second, By refusing to ordain or settle a minister who is not aggressively missionary.

Third, By making the Monthly Missionary Concert so interesting that people must come.

Fourth, Have a missionary class for converts.

Fifth, Let each convert understand that he is expected to give to foreign missions.

MARGARET D. WHITE,

Waterville, Me.

FIRST, by raising the spiritual temperature of the churches.

Second, by emphasizing the missionary program of Christ.

Third, by giving facts concerning the mission fields.

Fourth, by increasing the subscription list of the MISSIONARY MAGAZINE.

Buffalo.

O. P. GIFFORD,

ANSWERING yours of the 28th, I will say, in order to increase the interest in our churches for foreign missions, you must, in my judgment, increase the number of active, efficient district secretaries. They should be able to visit and speak in nearly all the churches in their field at least annually and get personally acquainted with the leading members of the churches, visiting more or less in their homes. They will thus lay the work of the Missionary Union upon the hearts of the laymen, who will keep the missionary interest alive from year to year and see to it that the church does its duty.

Omaha.

I. W. CARPENTER,



REV. FRANK S. DOBBINS AND HIS MISSIONARY LIBRARY, PHILADELPHIA

## SPECIALISM IN MISSIONS

**P**ERIODICALLY, every few years the question is started afresh "Why the need of the district secretaries of a society like the Missionary Union?"

We present above a photograph of one of the highly efficient district secretaries of the Union, Rev. Frank S. Dobbins of Philadelphia, in the midst of his books. The missionary library here shown is one of the completest and best individual libraries of its sort we know of. And best of all, this library is at the free disposal of anybody and everybody who may desire to consult it in preparing missionary sermons, papers or addresses. Such a secretary, especially reinforced by such an apparatus of available books, illustrates

the way in which such an officer becomes a specialist in missions. He becomes a "servant of servants" in a great cause. He is the "embodied missionary conscience" in his district, the educator as well as helper of a multitude of young pastors whom he is encouraging to present intelligently to their churches the cause of missions far and wide.

Not every secretary may have had the facilities for gathering and circulating such a library of books as Mr. Dobbins, but in similar yet diverse ways, each of our devoted secretaries in his own line is a specialist, opening the way to interest in world-wide missions, which but for him many would never find.

A FINAL QUARTER STATEMENT\*

January - March 1902

WE have reached the last quarter of the fiscal year of the Missionary Union, and friends of the cause on every side will feel a deep interest respecting the outlook. Through our regular publications, the *MAGAZINE* and *Around the World*, we endeavor to impart every month the best information we have, including regular financial statements. The Treasurer's books show that we have received, up to January 1, 1902 (nine months of the present fiscal year) the following amounts, which we compare with those contributed during the corresponding period of last year:

	April 1, 1900 to Jan. 1, 1901.	Apr. 1, 1901, to Jan. 1, 1902.
Regular donations . . .	\$95,699.62	\$93,295.07
Annuity bonds mat'r'd	2,013.20	1,000.00
Legacies . . . . .	28,351.52	20,674.84
Totals . . . . .	\$126,064.34	\$114,969.91
Decrease . . . . .		11,094.43

But a work like this, after having been successfully continued and developed for ninety years, and which has such a hold upon the intelligent Christian mind will not be dependent upon a slight variation in income such as we have just shown; for it is perfectly well known by all our people that this commanding enterprise has been one of the divinest features marking the denominational life; that the growth and prosperity attending it has placed the Missionary Union at the front among all organizations for the evangelization of pagan peoples; and despite all imperfections in the prosecution of the work the results compel the admiration of sister societies and denominations throughout the world.

At the beginning of the year, April 1, 1901, there was a splendid outlook. We had closed our books with a highly successful showing. We had paid for the work of the year and extinguished \$73,000 indebtedness. The total amount of donations received was the largest reported in any single year except at the time of the Centenary celebration in 1893, and the year of special effort when the

\* This statement has been reprinted for free distribution among the churches, and may be had in quantities by applying to the Rooms in Tremont Temple, Boston, or to any of the District Secretaries.

debts of the Missionary Union and the Home Mission Society were cancelled.

At our last anniversaries when the reports were made, we expressed a hope that in a time of great prosperity like the present, we might see our churches so rise and increase their giving as to extinguish entirely the balance of deficit by March 31, 1902, besides caring for the work itself in its *normal* growth. This is still our hope and prayer; but, if we do so, it will be necessary for the denomination to raise during the current three months from January 1st to April 1st, \$376,612, which is twenty-five per cent more, exclusive of one large legacy, than was contributed during the same period last year. It is possible that we may find ourselves again with a considerable debt. However, we have so often found our fears during the suspense of the last quarter of the year so happily disappointed that we trust such will be the case again. It is entirely within the power of the friends of the cause to do this if they will, and to them, under God, we must look for the necessary co-operation and support.

But we are asked what will be the *probable* financial outcome this year? We can afford only a partial basis for the estimate. We began the year with a deficit of \$38,000 and upon a conservative basis made a schedule of appropriation amounting to \$418,774.16. But in order to meet the imperative demands of the nine months just passed, we have been obliged to increase this schedule by \$43,780.31. This necessity has arisen from various causes, some of which we mention here:

(1) \$10,030.83 contributed by friends who insist that we shall increase our planned appropriations by the amount of their gifts.

(2) \$15,668.79 for passage expense of missionaries, not provided for in the original schedule.

(3) \$1,331.45 for unexpected increase in cost of opening the new station at Keng Tung, Burma.

(4) \$1,000 for restoration of amounts which the Executive Committee had cut out from the original requests of certain missionaries, in an effort to reduce expenditures.

(5) \$9,749.24 for some unforeseen and

unexpected *miscellaneous* demands upon the treasury. Many other very urgent calls of this character were rejected.

(6) \$6,000.00 for purchase of land for Duncan Academy and cost of transferring titles in Japan.

From our trust funds and a few other established sources of revenue we expect about the same income as last year. We are necessarily in the dark respecting the year's returns from legacies. Last year these were *exceptionally* large, amounting to \$116,000. The living, however, should not depend upon the dead to make up deficits.

"When James J. Hill, the railroad president, was planning his great steamship line across the Pacific Ocean it is stated that he asked of his friends if they realized what the total amount would be in a year, if America would sell daily to each person in China one cent's worth of our products. When he gave them the total as \$1,460,000,000, no wonder that they were amazed at the possibilities that might come in the

future." If great railroad magnates can make estimates of values with coppers as a unit, realizing what the great totals are, it certainly is not small business for the Church also. to consider the great sums that can be realized from the small gifts of the many. If only one-half of the Baptists of the states from which offerings come for the Missionary Union would give an average of one cent a day during the remaining ninety days of our fiscal year, over \$617,000 would come flowing into our treasury, and there would be such rejoicing at our coming Anniversaries in St. Paul as was never before known in our history as a denomination. The above estimate is given for the sake of the many Baptists who can give little, but whose many small offerings speedily and gladly given can insure such splendid triumphs.

On behalf of the Executive Committee,

THE SECRETARIES.

*The Rooms, Tremont Temple, Boston, January 1, 1902.*

## HOW CAME MISSIONARY SOCIETIES TO BE VOLUNTARY BODIES WITH AN INDIVIDUALISTIC MEMBERSHIP\*

Rev. Henry C. Mabie, D. D., Home Secretary

IN Professor Warneck's great history of Protestant Missions, he starts out by emphasizing afresh what all students of church history have often noted, that while the origin of the Protestant church fell in an era of discovery, yet there was no missionary action on the part of the new Protestantism. This, Professor Warneck explains as charitably as he can, and yet he points out what he cannot find it in himself to excuse, viz., the deep and serious phenomenon that in the churches of the Reformation "no lament was raised" over the confessed failure to reach out to the heathen world with the gospel. With one or two very uncertain or obscure exceptions, the whole company of reformers seemed to be wholly dead to the idea that the Church of Jesus Christ as such had any function to perform in the way of direct propagation of the gospel among the heathen. "We miss in the reformers, not only missionary action but even the idea of missions in the sense in which we understand them to-day. This fact," says Warneck, "surprises us in the case of so

great witnesses for God; it pains us." Even Luther, while he favored labors among the non-Jewish nations in Christendom, and while he labored to prevent all paganizing and even secularizing tendencies of Christian activity in the reformed church, yet he "did not think of proper missions to the heathen, i. e., of a regular sending of messengers of the gospel to non-Christian nations with the view of Christianizing them."

Much light is shed on the reason for this singular defect in the great reformer when his theological peculiarities are pointed out. Luther believed that the only sense in which Christianity would be extended unto all the world was the sense in which it had been already representatively extended in the Apostolic Age. In the parable of the Good Shepherd Luther regards the "other sheep" as already brought in. He says, "It is really the Devil himself who has led to the belief that the whole world will become Christian." "The systematic work of missions in Luther's judgment was a work confined to the Apostles." After them "no one has any longer such a universal apostolic

\*See page 75 for review of Professor Warneck's book, the basis for this article.

command, but each bishop or pastor has his appointed diocese or parish."

Luther's peculiar views on election and eschatology also go far to explain his disbelief in missions to the heathen. He held that the Turk preëminently was the obdurate enemy of Christ "in the last time" by whom God would visit the sins of Christendom; that this Turk, the embodiment of paganism, was given over to incorrigibility; hence missionary agency to such could not lie in the plan of divine decree. Luther also believed that the end of the world was at hand, that Antichrist in the Papacy, Gog and Magog in the Turk was already appearing, "so that no time remained for the further development and extension of the Kingdom of God on the earth." It was the general view shared both by Luther and Melancthon that the whole course of the world was divided into three periods of two thousand years each and that the third two thousand years beginning from Christ would be shortened, so that in the middle of the sixteenth century, some time in the year 1558 the last day would come." With hard and fast theological conceptions like these, it is evident no proper scheme of effort for systematic extension of the gospel among the heathen could consist.

Warneck shows that Luther's companion reformers all occupied a similar position. Melancthon, the dogmatist of the period, particularly emphasized the missionary commandment as valid only for the apostles. Zwingli held substantially the same ground. "In what he says there is not a word as to the duty on the part of the church to send out missionaries." Calvin also distinctly held and "taught that the Kingdom of Christ is neither to be advanced nor maintained by the industry of man, but this is the work of God alone."

One peculiarity of belief, however, characterized the men of this period, strange as it seems to us today. An ecclesiastical duty attached to the *civil* authority, a notion bound up with the prevailing ideas of the union of Church and State. A *colonial* civil authority particularly had a peculiar responsibility for carrying the gospel to the people among whom it ruled. All the early beginnings of missionary activity in the eighteenth century were undertaken under the patronage of princes of the state rather than by the church. A striking evidence of this

prevailing belief, even in Scotland, is seen in the fact that in 1723 a book was published by the Rev. Robert Millar of Paisley entitled "The History of the Propagation of Christianity and Overthrow of Paganism." It abounds in strong advocacy of missions, and exhorts to prayer, liberality and devotion. But singularly enough, "it is without perception as to the missionary character of the church itself, and appeals to 'kings, princes and states' to prosecute the missionary enterprise."

Of course, most of these undertakings with the very marked exception of the Danish-Halle Pietistic movement, proved as we should expect, most dismal failures. In this period of the Reformation there began at length to be heard a few voices like Adrianus Saravia and Justinian von Welz, which began to advocate a truer view of the relation of the church to the heathen. But they were bitterly opposed. How little the Lutheran clergy in general understood the duty of missions as now conceived, is accentuated by Warneck in his reference to a historic and representative treatise by Joh. Henrich Ursinus, superintendent of Ratisbon, which was a denunciation of the work and influence of the apostolic von Welz. This treatise was entitled "A sincere, faithful and earnest admonition to Justinian (von Welz) respecting his proposals for the Conversion of Heathendom and the Betterment of Christendom."

It was not until the time of August Hermann Francke and the Pietistic movement under him, about 1700, that the situation became much altered in the continental Protestant churches. Even this pronounced movement and that of the Moravians under Zinzendorf, precious as they were as harbingers of the coming missionary age, produced upon Christendom as a whole but a slight impression. Up to the time of William Carey in 1792 the church was practically asleep and oblivious of its missionary function to the heathen.

With these facts which Professor Warneck has set in so strong a light before us we shall have little surprise that the modern church in Europe and America awoke so slowly to enter with any general earnestness upon the work of world-evangelization. It was in the very face of an apathy like that which the reformers themselves had inculcated that Carey, Judson, Rice and the founders of all our mis-

sionary societies at the opening of the nineteenth century had to beat their way. There was a deep, stolid, theological antipathy to the whole movement. From the view point of the extreme and severe Calvinism which prevailed on both sides of the sea, it was regarded as a piece of impertinence on the part of rash enthusiasts thus to interfere with the decrees of the Infinite. And for the church as such to have any part in the almost profane undertaking was equivalent to apostasy.

The genesis of our missionary societies, wherein they generally are grounded in the voluntary idea and the individualistic principle of representation, cannot at all be understood except in the light of such facts as the above. Of course, the bearing of these historic facts upon the form of other than *foreign* missionary societies supposedly would be different. There never were so deep-seated theological and other prejudices militating against attempts to conserve the church at home. The church officially more naturally would favor these, inasmuch as they were avowedly in the interest of the church itself. But as for work among the heathen it always has been required to beat against the wind and tide of human prejudice and self-interest in the church

itself, an effort to which relatively few have lent themselves.

The truth is that within less than a century the churches as such in this country would not have anything to do with missions in their larger sense; they abjured them. Hence it was that a little handful of individual souls, deeply taught in the spirit, above the formalism of their times, souls like the prophetic five in the church at Antioch, came together and, apart from any ecclesiastical sanction whatever, under the first-hand authority of the Spirit of God himself, projected these societies, then so small, now become so great. It was no desire to dishonor the church that prompted such action; it was rather that the necessity arose of choosing between the favor of the church as perverse and delinquent concerning the first word in its charter, and the authority of Christ who was Lord over all. They chose to act under the imperative of the latter; "they could do no other." At all events to organize the voluntary, individualistic society for foreign missions was *the only way*, and they chose it. In this line they have continued to this day and therein have proved themselves the salt whereby the churches of the new Protestantism have been saved from decay.



REV. W. B. PARSHLEY AND WIFE WITH THREE JAPANESE CHRISTIAN FAMILIES



# MISSIONS IN CENTRAL EUROPE

## GERMAN CHIPS

Rev. Philipp Bickel, D. D., Cassel, Germany

**T**HEY do not put Anabaptists on the rack here, as they did three hundred years ago or burn them at the stake, but you may worry people to death. Only a week ago an old faithful disciple fell asleep in Jesus, but a so-called "Christian burial" was denied her. Although her son and the pastor of a Baptist church petitioned the Lutheran pastor, the superintendent of the cemetery in the town, and the Consistory to show leniency, she was buried in the corner where they bury the "strangers, the suiticks and the heretics."

### Mrs. Zinthe

Still there is evidence that not every one thinks like the pastor of the town of Votherhagen in the province of Hannover. On my visit there I could see the forest-covered hills of the Vass sunger Wald. There is a village there, hidden by the trees, called Wisste. Some years ago two simple-hearted Christian women started a Sunday-school. It grew in spite of the saying, "The Anabaptists are trying to turn our children from their faith," until it numbered seventy-five scholars. The village teacher warned the parents but in vain. At last he resolved to take to more stringent measures and "caned" every scholar who was reported to have been in the sectarian Sunday-school. The little flock was reduced in a few weeks to a dozen or less. Mrs. Zinthe, the leading spirit in the work, went to the pastor and officers, high and low, but all in vain. Was it not pride and presumption for peasant women to teach religion? But one day Mrs. Zinthe stood before the Lady of the President of the province of Hessa, selling produce. She took heart and told her the story of oppression, as a woman only can tell it. She asked if her husband, the President, could not help them. The Lady promised he would do so, and within a month the schoolmaster had a broad hint not to interfere again with the work of "other Christians" and the Sunday-school teachers were advised not to mind the opposition encountered, but to go on with their good work. I would like to have heard the thanksgiving of Mrs. Zinthe at

the opening of the school on the following Sunday. This is tolerance, but what Baptists wish and pray for is not tolerance, but freedom of religion.

### More Laborers

Worry and intimidation have not ceased since the new movement against sacramental regeneration began about sixty-five years ago. The children of the founders of our work, however, have



REV. PHILIPP BICKEL, D. D.

borne their disabilities with extraordinary patience. Wherever the ranks were thinned by death and emigration, they have been filled up by the sons of the pioneers of our cause. They are not ashamed of the gospel, and with but few exceptions have been fighting and are now fighting against clericalism and for religious liberty all over Central Europe. Some of our most important spheres of labor are filled by cultured and able men, the sons of humble workmen, who came from the farm and the bench, to testify for the truth. Much has been accom-

plished to turn the fallow ground, but the stretches of country where Rome and dead orthodoxy yet reign is something appalling. Oh, for more laborers!

### More Liberty

The reason for my wish and prayer for liberty is that away from liberal centers of thought, as Berlin, Hamburg, Konigsberg, etc., the adherents of the State churches, viz.: the Lutheran, the Evangelical, the Reformed and the Catholic side with their clergy, and among them bigots are not a rare thing. Often not only the parents but the children are looked down upon and ostracized to such a degree that they are sorely distressed and very shy. When you consider how few our churches are, and that connected with them are hundreds of stations where preaching is had but once a month or once in three months, it is a wonder that men of intelligence, influence and property cast in their lot with a despised sect like the Baptists. Looking over a large gathering yesterday I could not help noticing, in this respect, the difference between Germany and Scotland or the States. There were before me the toilers, the burden bearers, the working people who are glad to earn from four to six dollars a week to support them and their children. And we must educate our ministry, build churches, take care of the invalids and support our pastors and colporters with the offerings they can bring on Sunday. Do you understand how sad we feel when your Committee tells us, must tell us, that in the year of 1903 all support from Boston must cease?

Mr. John D. Rockefeller, the German dailies report, has given the "American Church" in Berlin a present of \$10,000. This church is a "Union Church" and attended by many of the English-speaking visitors of this great city, but especially by students from across the water. They used to have their Sunday services in the rooms of the Young Men's Christian Association and this unique organization has done much good. How much, only eternity will tell. It was a safe harbor to many young men in stormy and treacherous waters. But the rooms are now too straight for the church; it must build. If Mr. Rockefeller ever showed farsighted liberality he showed it in this gift for "our students." One of our editors said "This is giving in the right direction."

### Is Germany Protestant?

Germany is said to be a Protestant country. Yes, if all pull together! Of the fifty-six millions of inhabitants, more than one-third are Roman Catholics and more than two millions speak the Polish language. In the provinces of Prussia and Bavaria, where the Romanists predominate, especially in the East and Southeast, the lower classes differ little from the common people in Austria and Spain. They are ignorant and superstitious, bigoted and priest-ridden and are at war with education and progress. Under the pretext that their old language and religion are wrested from them they obstruct the educational and reformatory measures of the government, and every now and then they take to rioting as is shown in the following: "The good Catholic people of Wieshen, in the province of Posen, almost all of Polish extraction and Romanists, resisted against the director and teachers of the village school because they would not have religion taught in German. In the estimation of the rioters, before a jury, the mind of the people in that region touching religion was made plain by the declaration of the offenders, that only prayers in Polish would be heard, that Christ spoke the Polish language, also his first disciples. To teach their children in German was teaching another faith." When asked by the presiding judge: "But you go to Mass, which is said in Latin." Answer: "Oh, we understand Latin." "How much of it do you understand?" "Salve regina!" (Hail to the Queen of Heaven!) The poor victims of priestly intrigue and disciples of Romish superstition were sentenced to three, six, twelve, eighteen months and even two years of imprisonment! A pity that the instigators cannot be put in their place! The German Baptists have some true and tried colporters and missionary workers in that dark field. Some people across the water think that since "Germany is a Protestant country, the churches ought to help themselves." Who? The baptized believers with their 30,000 adherents? Alas, this seems to me like telling a dependent child to do the work of an army!

*We can help make people bright by our keenness, but we can never accomplish anything toward making people good except by our tenderness.—"The Sunny Side of Christianity," by Dr. Parkhurst.*

# THE SEMINARY IN GERMANY

Rev. J. G. Fetzer, Hamburg

## The Students

IT was in October, 1880, that our seminary was for the first time opened as a permanent institution, with a class of six men already advanced in life who intended to stay only six months. In April, 1881, a new class entered for a three years' course. This was then enlarged into a four years' course in 1883. From this time on we have had men entering chiefly for four years. Thus the tenth class entered on the twenty-ninth of August. The number of students in the seminary now is twenty-six. Thirteen of these form the second or junior class. Of these twenty-six, seven are from Russia, whither most of them expect to go after they finish their studies. Three of them intend to go to the foreign lands, either to India or Cameroons. With but few exceptions they are all beneficiaries.

Very few of the students of our seminary have anything more than a common school education. One only entered the senior class this year with a college education, while in the last senior class we had three. Most of the students are from the laboring class and have no better preparation for the seminary than a common school affords, and much of this has been lost by them in the intervening time. Most of them are artisans, and in many instances have devoted all their spare time to perfecting themselves in their trades at the evening schools instituted for them in every large city. But as we receive none who is not well recommended by the church to which he belongs when he applies for admission we have, with very few exceptions, only such as have given, by the work they have done, either in Sunday-school or in young men's societies or in preaching at some of the stations, which nearly all of the German churches maintain, proof of their qualification to and fitness for the work to which they think themselves called.

## The Teachers

The teaching force of the seminary consists of five persons, viz.: Prof. Lehmann, three very efficient public school teachers and the writer. The public school teachers instruct in elementary branches, such as Geography, History, Literature, Composition, Grammar, Natural History,

Geometry, Logic and Pedagogy, while Prof. Lehmann and myself have the biblical, systematical, historical and practical theological studies to instruct in; and besides these English, Greek and History of Philosophy. Thus we think that the students get quite a good foundation on which they can, if they desire, build in the future.

## The Course

Some of us feel that it is about time that our course of study was enlarged by one or two years, after having now been going on with a four years' course for nearly twenty years. This would give us either two or three years for preparatory studies and three years for theological work, which would be none too much. As now arranged, the students have all through the course but little time to use the library. They feel this, but as things are it cannot be changed. To lengthen the course would necessitate annual classes and a larger teaching force. But neither can be done with the means at our disposal. As long as these are not forthcoming, it must remain a thing to be desired, and an object to pray for until the Lord himself will make some of his stewards willing to do for us in Germany what they have done for divers other countries.

## The Endowment

Only today I read what the Methodist Episcopal Church appropriated for their work in Europe at their last Conference, and I wished I could show the figures to every Baptist in the United States. For Germany and Switzerland they voted nearly \$40,000. Now I would not ask so much for the work in Germany and adjacent countries, but a little more for our general work than we are told we are to have in the future. Especially would I plead for an endowment, or at least a substantial lift in this direction. Then the time would not be far distant when our course would be lengthened as indicated above. The work is too extensive, wages too low, cost of living relatively too high, with new and increased taxation in view for the Germans to do much more than they are now doing. At the same time there are so many important places in Germany to be occupied that one's heart aches to think that we are not able to do

something in extending our ropes. I only mention Munich.

While preparing for the ministry either at home or abroad, our students have ample opportunity to work for the Lord on the Lord's Day in connection with the churches around us. These have quite a number of preaching stations which are regularly visited by our students. Here they put into practical application what they are taught in the seminary. And then

there are in connection with the churches young men's societies.

Sunday-schools, etc., where they also have a chance to make themselves useful. The remuneration which they get for this work is very small, a little more than the railway fare (seven ty-five

cents), hence they cannot even buy the clothing they need from this. Yet they love the work and do it with pleasure and the Lord blesses it, too.

#### **The Evangelical Alliance**

The Hamburg friends of the Evangelical Alliance have invited the International Conference to meet in Hamburg next August. The committee is now holding sessions with a view to preparing the way and making the necessary arrangements. We were glad to see that the Lutherans, at least

a goodly number of them, are interesting themselves in the movement. Seven of the pastors, among them the



BAPTIST THEOLOGICAL SEMINARY, HAMBURG, GERMANY

senior of the Hamburg clergy, Dr. Behrmann, has entered the committee to work with us Free Churchmen. And thus far all things have gone on well. About twelve days ago, at a public meeting held in the interest of this conference, the senior, a Mennonite and a Baptist spoke, one after the other, and Baptist choirs, such as only German Baptist churches have, did the singing. Our prayer is that the Eleventh Conference of the Evangelical Alliance will be a blessing to Hamburg and Germany. Pray with us.

**T**HE peculiar experiences of Brother Novating in Bohemia and of some of the members are illustrated in the following: A young sister told me recently that on a Thursday evening she went to the prayer meeting. As she passed Wenzel's Place, she went behind two young girls. She heard them speak and concluded that they were very unhappy, especially on Sundays. She joined them and told them how by the grace of God one can be made happy and invited them to our meetings. Then they parted and now a Catholic priest joined our sister, who was previously walking behind them listening to what she had

told the girls. From what she heard from his lips and the confession he made, she concluded that he, too, must be very unhappy, and that he longed to leave the church. Our sister endeavored to show him the way to Christ and invited him to come to our meetings which he promised. In such a manner the Word of God is sown on the way here and there. The work of Brother Peter has been increasingly successful. He now reports a membership of 193 but they are scattered in a large district and speak perhaps three or four different languages. Other fields, though hard, are promising

## REV. R. SAILLENS — BIOGRAPHICAL SKETCH



REV. R. SAILLENS

**REV. R. SAILLENS** was born in St. Jean-du-Gard, in the south of France. His mother died when he was only two years old, and he was brought up by his grandmother, a devout woman. His father was an evangelist of the Congregational churches in Marseilles and in Lyons, though he belonged to the Plymouth Brethren and had been immersed. At the age of sixteen Mr. Saillens was baptized in Lyons. He was then in business, but was working so successfully in the Young Men's Christian Association that his friends urged him to go into direct gospel work. He offered himself to the Paris Society as a missionary to the heathen, but was rejected on account of his Baptist views. Becoming acquainted with Dr. H. Grattan Guinness, at eighteen years of age, he became a student in his institute. Mr. McAll had just started his mission in Paris and urged Dr. Guinness to send young Saillens to his assistance, and in June, 1874, he began work as an undenominational evangelist. In 1875 he was

called to serve in the French army and preached every Sunday in the Soldiers' Reading Room in Marseilles, thus beginning what proved to be a great work. In 1876 he returned to Paris, and in 1877 married the daughter of Mr. Cretin. For five years they were engaged in work of the same kind in Marseilles, and had several mission halls in Marseilles and vicinity. Mr. Saillens, with an Advisory Committee, was manager of the work, which was supported by voluntary contributions. Feeling the inconsistency of his position as director of an undenominational work, in 1888 he started a mission church in Paris, being helped by the Missionary Union, and in 1890 he left the McAll mission altogether. Since then his work has been greatly blessed. One church, organized with seven members, now has three hundred. Many pastors have been furnished and five foreign missionaries sent out from it.

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In connection with our special topic for this month an excellent article by Prof. William N. Clarke, D. D., in *The Watchman* of January 9 on "Baptists in France" will prove to be very interesting and helpful. During Dr. Clarke's travels in Europe he has observed many things, his published descriptions of which are being widely read.

## HOW A BAPTIST MISSIONARY SPENT HIS VACATION

Miss Jessie Ackerman, F. G. S.

**T**HE following note and the article on the above subject, which accompanies it will be read with much interest, not only by the many friends of Miss Ackerman, but others who are, with her, "deeply interested in missions":

OSAKA, JAPAN, October 16, 1901.  
EDITOR BAPTIST MISSIONARY MAGAZINE.

Dear Friend: You may know that I am making a trip of the world writing up things generally. I am deeply interested in missions and send as a contribution the enclosed, which I hope you will try to make room for. The missionaries here are feeling deeply the need of an aroused interest in their work and, as you know, the decrease of financial support is a very serious matter. The

work of which I write is unique and the incidents very unusual, hence I hope it may arrest attention.

Sincerely yours,  
JESSIE ACKERMAN.

The summer vacation of the average missionary in Japan and in the Orient generally, is very like "the greatly needed rest" taken in the home land after years of hard service in a most trying climate. Travel, and almost endless speaking, is the common prescription measured out with a free and lavish hand at home, during the rest period of the overworked "returned" laborer. The summer vacation

here in Japan is the first instalment of the "needed rest" time, to be taken every seven or ten years. Usually, or frequently, the time is spent in some remote and needy part of the field, the many demands upon time and strength having made work impossible unless undertaken during vacation.

The North Island, known as the Hokkaido, bears about the same relation to the mainland that Alaska does to the United States. The distance is great, means of travel primitive, accommodations poor, and the work very hard. The most trying condition by far is the manner of getting from place to place on the coast when leaving the regular steamship line. I write *feelingly*, for recently it was my experience to make the trip over this island. It became necessary to travel on a freight boat. There were a number of Japanese men aboard who occupied every available space. We slept nights on a pile of boxes upon the deck, without bedding either over or under us, save a piece of straw matting kindly loaned by a sympathetic sailor. This was supposed to protect us from the heavy rain that increased as the little steamer cut its way through the driving storm. If it had been a cellar door it might have served the desired purpose, but, as it was, the rain trickled through the cover of the open-work matting, and in fact, through every shred of clothing, in which we remained for two days because of lack of room where a change could be made. This, however, is a small matter when compared with the discomfort of some of the missionaries who start off to "recreate" and "rest up for heavy fall work."

Mr. and Mrs. Parshley of the Yokohama staff have just returned from their summer "rest" which was spent in visiting the Baptist work of the North Island.\* Mrs. Parshley's experience on steamers is a number of degrees beyond mine, but is only a fair illustration of the means of getting over these distant fields. The sleeping apartments of one boat were six feet square. Into the limited space were crowded four women, the only advantage being each had her own berth. Think of

"a bad sailor" taking a long trip in such quarters!

The next steamer offered no such luxury as berth or ladies' room. The sleeping apartment was shared by all passengers, men and women, foreign and native. The room was ten by fourteen feet, and twenty-eight passengers were packed in like mackerels in a kit. Of course it was impossible for each to enjoy the ease of measuring his length upon the floor (there were no beds); to the one who scrambled and pushed his way belonged that comfort. The others squatted around the sides of the room, smoking while awake and falling upon each other when asleep.

The island is inhabited by two classes of people; the Ainus, who are the aborigines, and the Japanese, who form the early settlers of this newly opened country. The former have no relation whatever to the Japanese, or, indeed, to any other oriental race. They are of a much lower order of intellect, perfectly harmless and live by farming and fishing. The men are of large physique, well built, have abundant black hair cut straight across at the back of the neck, and with a growth of hair over the body so thick frequently as to cover the skin entirely from sight. Once in a while one is met, upon whose body the hair kinks like that of the negroes of the South.



AN AINU WOMAN, JAPAN

\*The Baptist work on Hokkaido was begun by Rev. and Mrs. C. H. Carpenter at Nemuro in the eastern part. Mr. Parshley, since the death of Mr. Carpenter, has been in the habit of going there occasionally to baptize the converts, and otherwise assist Mrs. Carpenter. By a recent vote of the Executive Committee it was decided to open another station in the western portion of the island, at Otaru. Mr. Schumaker has been transferred from Skumoneski to this point.—EDITOR.



Many of them, however, are quite free from this curious feature, which is confined to the men.

The women are also large and sturdy, their distinguishing feature being wholly artificial. When or where the custom originated is lost in the shady past. All that is known is the fact that like the Chinese deformity of foot-binding, it is a mark of great beauty. A most hideous mustache is tattooed in blue upon the upper lip and extends some distance toward the ears. The process requires years to accomplish the desired degree of beauty, and when finished, no power can remove it. It is most disfiguring, giving the appearance of a greatly extended mouth and detracting much from their otherwise good-looking, kindly faces.

Mr. Parshley's work is among the Japanese, and some wonderful results have been the outcome of his efforts. One entire family, consisting of three brothers and one sister, all married, and parents of a number of children, are Christians and are known in the village where they live as the "people of the Jesus religion who do not drink *saké*."

The summer's work was of special interest as several converts were awaiting baptism at one point where there is a company of fifteen believers. One of the men

is a person of prominent position, being state's attorney for that region. He is a man of large means and extensive influence. The manner in which he became interested in Christianity is somewhat unusual. In connection with his profession he made a study of ancient laws, and the operation of Mosaic legislation appealed to him in a special manner. Following it up, he read and re-read the Old Testament many times. This led to the reading of the fulfilment of all the prophecies, when he was convinced of the truth of the "new and living way."

Having no church building the believers had been meeting in his house, but when the matter of baptism was considered it was found necessary to improvise a baptistery. This was done, and a small company gathered to witness the ordinance. The believers came one at a time, while the congregation sang familiar and uplifting songs of praise, and the occasion was solemn, inspiring and impressive. Four more were added to the church, going out into the world of their daily lives with an enlarged influence that will aid in spreading the good news until that whole island will become part of the great Kingdom of the King of all nations and the Father of all peoples.

*Osaka, Japan.*

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## ENCOURAGING NEWS FROM ABROAD

THE Sixth Annual Association of the churches of the Naga Hills, Assam, was held at Wamakan, beginning November 16, 1901.

THE Annual Conference of the American Baptist Telugu Mission is to be held this year at Ramapatam, where our seminary is located, January 23-27, the dates having been selected, as was the case also in Burma, with reference to the visit of Dr. Barbour. A full and interesting program has been prepared, and our readers should remember the assembly in special prayer.

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### *From Thayetmyo*

SOME months ago Rev. E. Grigg asked his missionary associates to offer especial prayer for the Chin work at Thayetmyo, then apparently passing under a cloud. This is his report of the answers to prayer as given in the November *News*:

"It gives me great pleasure to report the baptism of eighteen happy believers in the Chin village of Pat-le-kyi. None of these had heard the gospel message before April of this year. They received Jesus into their hearts to love, worship and serve him, as soon as they comprehended what he had done in their behalf. They gave up liquor, feasts, feeding the priests, and at once began to keep the Sabbath and conform to the Christian faith, as far as they understood its privileges and requirements. During four months they continued to give satisfactory evidence, and after careful examination we were convinced they had been regenerated, and on Lord's day, October 20, the eleven women and seven men of ages varying up to fifty-three years, received Christian baptism at the hand of Sya Aung Baw. Fourteen others have applied for baptism. We desire to go slowly. Good work was done here in the early years of the work which greatly helps us now."

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### *The Care of the Churches*

THE Lutheran missionary from Jorhat was here in August and at Joyhing tea-

garden took all that would go into a Lutheran church. A few refused to go. Since then I have been to Joyhing and have taken them all back again into the Baptist church, they confessing their sins. In two villages also, where certain ones have been stirring up trouble along that line all summer, peace now reigns and all is quiet. So that now on the whole field there remains disaffection at one place only, a village where five have been excluded for going to the Lutherans. All this good result has not come about save by much prayer and much hard work. And the native Christians who refused to go to the Lutherans are entitled to most of the credit, for they have labored night and day to bring affairs around to this happy termination. Without them I could have done nothing. Of course I cannot tell what may happen at any time, but I now feel that the trouble is practically over, and that there are large blessings in store for this field in the future. Twenty-nine having been baptized during the quarter, making seventy-seven since January. Seven have been restored who had gone to heathenism several years ago. The churches have also excluded heavily, but there has been a large increase in church attendance.—REV. JOHN FIRTH, NORTH LAKHIMPUR, ASSAM, October, 1901.

### *Karen Ebangelization*

IN the early days of the Karen mission Ko Tha Byu used to stir the hearts of the Karens by his preaching as Charles G. Finney did his hearers about the same time in America. A new Karen leader has arisen, not another Ko Tha Byu, but one who can move his followers to most generous acts in the cause of Christ, and of whom Rev. David Gilmore writes as follows:

"Ko San Ye was with us from the 18th to 31st of October. The time was a bit inconvenient, but we all contrived to throw ourselves into an aggressive campaign for souls in which I believe good has been done, and which I know has brought a blessing to our own souls. Ko San Ye has erected a 'Taminyon' in Henzada, where Karens who come to town can put up. Thither I repaired almost every evening with a roll of Bible pictures, or a baby organ, and a number of teachers and pupils from the school, to hold a gospel meeting. We always had an attentive audience, and often a large one, sometimes as many as 200, and it was never twice the same crowd. Notwithstanding the pressure of work, our teachers and pupils took hold of the work in a

most gratifying way. The Karen Christians resident in Henzada took hold magnificently, too. Good old Thara Tu Wa spent all his time at the Taminyon. Several of our jungle pastors who happened in gave valuable assistance, especially Thara Pe Hlaw, who came in for the purpose, and stayed till the last gun was fired.

"Thousands of heathen have heard the gospel faithfully and earnestly presented, and have given it an attentive hearing. A considerable number have expressed a desire to be baptized; but such persons have generally been advised to put themselves in communication with the pastors near their own homes. Five candidates who live near Henzada were accepted (after a very satisfactory examination), and baptized on the 27th of October.

"On the first Sunday in November it was my privilege to baptize ten of our pupils, two girls and eight boys, including some for whom we have been working and praying a long time. Others of our boys want to be baptized, but are waiting to get permission from their parents; while still others will receive the ordinance in their jungle homes. In all my experience with schools in Burma I have never known quite so pronounced a religious interest to develop on the eve of examination. God has answered our prayers, and crowned our labors just when we thought it was too late to expect any such thing."—*The News*, November, 1901.

### *Telugu Emigration*

A CURIOUS light is thrown upon the social revolution silently wrought in Southern India by the steadily increasing tide of emigration to countries over-sea, by the returns recently published by the Madras Government. Some villages, it seems, are almost depopulated, and in others a labor famine is threatened.

The explanation of this phenomenon seems to lie in the fact that emigration is confined to a single class, the Pariahs, for whose labor there is no substitute available. The radical change in the character of the Pariah (who formerly clung to his hut village with a tenacity remarkable even in an Indian attached to the soil) from an ultra conservative into an impatient seeker after fortune in the Straits, Burma, Ceylon and Mauritius, is an interesting sociological study. The metamorphosis is attributed to an alteration in the part the Pariah plays in the economy of the village. Formerly he belonged to the soil, and some share of the fruit of the soil belonged to him. Now the Pariah is a day laborer, employed to plow and to plant, and then left idle till harvest, when he is called in for a brief spell of work and turned adrift again.—*Friend of India*.

## NOTABLE CONVERSIONS IN SOUTH INDIA



*Editor Baptist Missionary Magazine:—*

Rejoice with me in the good news received by to-day's India mail. It is nothing less than the public confession of Christ by baptism of my much beloved Brahmin friend, Mr. P. Adinarayana Ayar, B. A., B. L., and his wife and several members of his family. It is sometimes stated that we do not reach the higher classes in India, but this is not correct. This man has contended for years that he was a Christian and has not hesitated saying so in public, but hesitated about baptism. He is only one of a very large class of his people. He learned of Christ first under Dr. Miller in the Christian College, Madras. It was my pleasure to preach Jesus to him for several years at my sta-

tion, Kanigiri, and Mrs. Brock spent many hours with his wife.

He is a civil magistrate in the India Government, a gentleman of scholarly attainments, and of considerable wealth, a man loved by all. His public confession has made a great stir in South India as he is well known and of an aristocratic family. We are glad his wife has come with him. Many times have I seen this man in tears as I presented the gospel to him and pleaded with him to confess Christ. Shall we not pray that his example may be followed by many of his class who profess faith in Christ, but fear to confess him in baptism? I send you an excellent photograph of this man with his companion.

GEORGE H. BROCK,

Boston, January 7, 1902.

AT about this time last year a church near Boston made its annual offering for foreign missions. It amounted to just \$100 and the pastor was not satisfied. At the communion service a week or two afterwards he announced the result of the collection and told of his disappointment. He wanted the gift doubled, and so earnest was he that he threatened to make it up out of his own slender purse, if the church did not. The deacons hurriedly passed the baskets and behold, the total offering was increased to \$350! This experience could be repeated in many churches.

A RECENT statement shows the mortality from wild animals and snakes in India during 1900. The number of human beings killed by wild animals was 3,444, which was higher than in any previous year for a quarter of a century, except 1875 and 1897. The mortality from snake bite was 25,837, or nine per cent less than in 1899, but larger than in any preceding year since 1889. Nearly half occurred in Bengal and more than a quarter in the Northwestern Provinces and Oudh.—*Missionary Review of the World* for January.

## PERSONAL ITEMS

THE home of Rev. and Mrs. W. M. Young at Keng Tung, Burma, has been cheered by the arrival of a "bright boy."

MISS JULIA H. STICKNEY of Henzada, Burma, has been dangerously ill, but was improving when last heard from.

REV. SUMNER R. VINTON and wife of Rangoon, Burma, are receiving congratulations on the birth of a daughter, Ruth Louise, November 24, 1901.

WHILE absent from his house, Rev. A. E. Carson of our station at Haka, Burma, had \$140 stolen, with some papers, no trace of which had appeared at last accounts.

REV. GEORGE CAMPBELL of Swatow, China, has resigned from the service of the Missionary Union and accepted a position with the City Mission Society of Seattle, Washington.

REV. WILLIAM PETTIGREW, our missionary at Ukrul, Manipur, after several years of seed sowing has had the joy recently of baptizing the first converts, twelve boys from his school. We rejoice with him.

MISS LOUISE B. PIERSON, daughter of Rev. Arthur T. Pierson, D. D., editor of *The Missionary Review of the World*, recently sailed for Calcutta, India, to take up work in that city in connection with the Woman's Union Missionary Society of New York.

DR. KEEN a prominent surgeon and Baptist of Philadelphia is making a tour of the world with his family, and visiting many of our mission stations. Recent word from Burma brings the news that he had the misfortune to break his collar-bone while in the jungle near Toungoo, in which place he is now resting.

REV. THOMAS MOODY sailed for the Congo, December 12, 1901, after spending a little time in Europe. While there he became very much interested in the work in Bohemia and Austria, and says that in the latter country especially there is a grand opening for mission work, and urges that financial aid be given the churches for a few years until they are better able to care for themselves.

REV. M. C. MARIN is again hard at work in Barcelona, Spain. He is not strong, however, and finds it difficult not to overwork. Mr. Lund is with him since his return from the Philippine Islands and is much improved in health. Prospects in their work are encouraging.

WE regret to learn of the prolonged and serious illness of Mrs. L. W. Cronkhite, who is in this country, and sympathize with Mr. and Mrs. Cronkhite in their enforced separation, while he remains at his station in Bassein, Burma, to carry on the work.

REV. A. LOUGHRIDGE, D. D., who is returning to South India to resume mission work, writes under date of December 6, 1901, from Rome, Italy, as follows:

"More abject idol worship I have never seen in India than I have seen here on every hand. This week I saw a well dressed woman go the length of St. Peter's nave on her knees, three or four inches at a movement, and then kiss the big toe of the statue of St. Peter. I saw people to-day kneel before the door of the confessional, that a cowled priest might touch their heads with his six-foot rod, which stood in its ratchet at the door, ready for such work, his being but one of a dozen such stalls in sight. God help us to carry a simple gospel to all men speedily."

Dr. Loughridge expected to sail from Marseilles, December 13, and to reach Secunderabad about the first of January.

### Arrivals Abroad

October 16. At Sendai, Japan, Rev. Wm. Axling and wife.

November 7. At Sandoway, Burma. Rev. H. W. B. Joorman and wife.

November 8. At Thayetmyo, Burma, Rev. George R. Dye and wife.

November 20. At Ongole, South India, Prof. L. E. Martin and wife.

November 22. At Gauhati, Assam, Rev. J. Paul and wife; Rev. A. J. Tuttle and wife, and Rev. H. B. Dickson and wife.

### Arrivals in the United States

December 16. At San Francisco, Rev. W. L. Ferguson and wife, from Ramapatam, South India; Miss M. M. Carpenter and Miss Ella R. Church, from Japan.

December 16. At New York, Miss A. E. Frederickson, from Mandalay, Burma.

December 19. At New York, Rev. Albert Ehr Gott, wife and child. (Address, 180 Charlotte Avenue, Detroit, Mich.)

## AT THE ROOMS

"THE Man from Glengarry," Ralph Connor's latest book, which is offered by the BAPTIST MISSIONARY MAGAZINE as a premium for twenty-five new subscriptions, at 35 cents each, has already reached a circulation of 100,000 copies.

### NEW LEAFLETS ISSUED.

Kodoma San's Quiet Hour.

Assam Folder.

Sunday-school Lesson Leaflets:

The Central China Mission.

The Boxer Revolution in China.

Sent free, on receipt of postage.

"BEGINNINGS in the Philippine Islands" is the name of a new illustrated leaflet, giving the history of our Baptist work on these islands up to the present time. Just the thing for a missionary concert or young people's meeting. Price 3 cents a copy.

A NEW Missionary Concert Program on Assam is now ready, and will be furnished free on application. A packet of literature sufficient for carrying out the program can be obtained for ten cents. Programs on other mission countries, with accompanying literature, are in course of preparation.

THE BAPTIST MISSIONARY MAGAZINE has issued an attractive little four-page folder, reproducing in miniature the outside cover page of the January number, and containing a list of the "Special Topics" for the year, with an announcement of the new Premium Offers to those getting up clubs for the MAGAZINE. Send for this unique prospectus and sample copies of the MAGAZINE, go to work in your church and secure one of the beautiful premiums offered.

THE first number of our new series of mission studies has just been issued jointly by the Missionary Union and the Woman's Societies. It is entitled "Missions in Assam" and, like the other numbers, is well suited to the needs of pastors, leaders of young people's societies and woman's circles. Price 3 cents a copy, or 25 cents a dozen. In connection with the above study, a set of the Orient pictures on Assam will be found very helpful and interesting. These are reproductions from first-class photographs after the style of the Perry pictures. Price 13 cents.

THE Literature Department gratefully acknowledges the receipt of the following letter from one of our pastors:

"Some time ago I received from you a package of literature. In this letter I send you fifty cents in stamps to help furnish literature for some one else."

A little thoughtfulness like the above, on the part of those ordering literature for themselves or others, would materially reduce the expense of this very important branch of the home work of the Union, and enable us to do much more than is now possible with the funds in hand, to furnish attractive and stimulating missionary literature.

A PARAGRAPH in this MAGAZINE for September last entitled "A Burman Printer" referred to the work of Ah Vong, who was the valued assistant of Rev. Cephas Bennett, while in America in 1840, in the preparation of a font of regulation sized type for printing both Burmese and Karen. In this connection we should have stated that Mr. J. H. Chandler of Philadelphia was called to assist in this undertaking, and rendered such valuable aid that later, when Mr. Bennett and Ah Vong returned to Burma he went with them and continued in the work of preparing type for the mission press.

AMONG the publications of the American Baptist Missionary Union of great value, but too little known, are the ANNUAL REPORT and the HANDBOOK. The former contains the proceedings of the annual meeting held in Springfield, Mass., last May, including the reports of the Home and Foreign Secretaries, Treasurer, District Secretaries and missionaries of the Union, with statistical tables. A careful perusal of this volume of more than two hundred pages will give one a comprehensive view of the great work the Baptists of the Northern States are carrying on through this society, and will bring into closer touch and sympathy the workers at home and abroad, who are laboring for the advancement of God's Kingdom in all the earth. This will be sent free on the receipt of eight cents for postage.

The HANDBOOK, as its name implies, a small guide-book or manual, for reference, containing much valuable information about the various departments of the

Union, the names and addresses of the missionaries, with their stations, statistics for 1900, and maps of all the fields, including a new one of the Philippine Islands. With this little book in hand, one can locate the missionaries at their stations, and find much help in preparing for a missionary meeting or study class. Sent free on application.

For any of the above, address Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass.

THE Missionary Calendar of Prayer for 1902 comes to us this year in an attractive dress of blue and white. It is well illustrated, and contains helpful sentiments and Scripture texts, with the names of our missionaries whom it is our privilege to remember in daily prayer. Those who use it faithfully are sure to receive a blessing as well as bestow one upon others. The price of the calendar is 25 cents, and can be obtained of Mrs. H. N. Jones, 808 Crozer Building, Philadelphia, Pa.; Mrs. N. M. Waterbury, Tremont Temple, Boston, Mass., or Miss Ella M. Boynton, 1535 Masonic Temple, Chicago, Ill.

#### **Stereopticon Lectures**

WE are pleased to announce that the stereopticon slides in the possession of the Missionary Union have been thoroughly renovated, many new slides having been added, including a set on the recent

Boxer Movement in China. New lectures, to accompany these have been prepared by some of our most able missionaries now at home on furlough. A list of the lectures ready for use is here given:—Lower Burma, Karens of Burma, Carey, South India and the Telugus, China, Japan, Africa.

In the course of a few weeks we shall have completed also the following additional sets with lectures: Glimpses of Mission Fields in General, Indian Empire or "The New Empire," Upper Burma, Assam.

While these slides are loaned without definite charge, (express of course being paid by those using them) it is urgently requested and expected that on the return of the slides the sum of \$2 will be remitted, if possible, for their use and for the maintenance of this department—repair, replacement, printing and general improvement. Owing to the limitation of funds, the Committee find it difficult to vote money for this purpose, and yet it is desirable, as far as possible, to encourage the use of such apparatus. This small sum may be collected easily at the time the lecture is delivered.

As these lectures are in great demand application should be made at least a month before the date of the meeting, stating the name of the lecture desired, also whether another may be substituted in case the one asked for is not available.

Address. AMERICAN BAPTIST MISSIONARY UNION, Tremont Temple, Boston.

#### **PROPOSED NEW BUILDING FOR OUR PRESS AT RANGOON, BURMA**





## LITERARY NOTICES

THE article entitled "Medical Work for Women," by Dr. Lorena M. Breed of our South India Mission, which was published in our September number, has been reprinted in the December number of the Methodist Church South, *Review of Missions*.

A NEW Baptist magazine entitled *The Southern Advance* has been launched at Athens, Ga. Its two mottoes indicate the character of the work it proposes to do: "By organized effort, 'a more excellent way.'"

"Not less articles of faith but more articles of work."

DR. JOHN MACLAURIN of the Telugu Mission, who devotes himself largely to the work of translation, is now putting through the press a commentary on Matthew. He is also at work on commentaries on the other gospels and the Acts. The Publication Society very kindly furnished him with copies of many of the cuts used in their commentary on the same books. There can be no more enduring work for our mission than that of translation, and Dr. MacLaurin is meeting the need with marked efficiency.

REV. HARLAN P. BEACH of the Student Volunteer Movement has just issued, under the auspices of that organization, the first volume of "A Geography and Atlas of Protestant Missions." It has been warmly received and is spoken of as "a call and an inspiration to present-day evangelization." A work of this character has long been needed.

THE *Indian Witness* calls attention to a little volume of forty-eight pages, by Rev. H. H. Tilbe, M. A., Ph. D., professor of Pali in the Rangoon Baptist College, published at the American Baptist Mission Press, Rangoon. It is a very suggestive and useful manual, giving a brief, clear and well arranged outline of the life and teachings of Gautama. Mr. Tilbe has been a missionary of the Union in Burma fourteen years, and has studied Buddhism in all its aspects. This is not the first of his literary works, his Pali Grammar having been in use for some time, and he is now preparing a Pali dictionary. (Pali is a language derived from the more common form of Sanskrit known as Prakrit; and through the influence of Buddhism has become the literary language of Burma.—EDITOR.)

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## DEATH OF MISS ANNIE K. DOWNIE

A LETTER from Dr. Downie of Nellore brings us the sad intelligence of the death of his daughter, Miss Annie K. Downie, in Nellore, India, December 7.

Miss Downie sailed with her parents and her sister Alice last August. She was appointed by the Woman's Board to have charge of the Bible-women and zenana work in Nellore and went out full of hope and delight in the prospect.

She was born in India and had already served one term of five years as assistant missionary. She returned to America in 1900 and entered Hasseltine House, taking two years of study in Newton Theological Seminary. Her work there was of high grade. Dr. Wood referred to her when she came before the Executive Committee of the Missionary Union for appointment, as a very unusual student. She made a marked impression on the Committee and officers. There was a pe-

culiar brightness and radiance about her and the simple story of her Christian experience can never be forgotten by those who heard it. While young, only twenty-six, she had already given five beautiful years of service and had spent the remainder of her time in faithfully fitting herself for still better work. This, we believe, she will find in that other land toward which she so gladly turned her face when the summons came.

She contracted fever in her work among the zenanas, which ended suddenly in peritonitis. Her father writes of her home going: "She died triumphantly, beholding the King in his glory. 'Oh, the beautiful city! I see the beautiful city and the light of the city! In my father's house are many mansions. He is calling me.' These are some of the comforting things she said to us as she entered into the glorious life." "I will that they be with me . . . that they may behold my glory."



## BOOK REVIEWS

### A NOTABLE HISTORY OF MISSIONS\*

*Outline of a History of Protestant Missions from the Reformation to the Present Time.* By Gustav Warneck, Professor and Doctor of Theology in the University of Halle, Germany. Fleming H. Revell Co., New York, Chicago and Toronto. Price \$2.00.

The English-speaking world has been looking long for the work above referred to. The book was slowly making, and it was slow in finding itself translated into English. At length, from its seventh German edition which was published in September, 1901, a good translation was made, and the work, edited by George Robson, D. D., has just been issued in this country.

Of all existing histories of Protestant missions, it must be placed at the head. Probably no man living has a completer knowledge of the field. Missions have been his life-long study. But Professor Warneck has given himself to the questions of principle and policy which enter into a science of missions as well. He has rare insight into historical development and an enlightened sobriety of judgment that are very uncommon. Possessed of the acumen of the German mind, he is at the same time thoroughly evangelical and can be trusted in his estimates of missionary progress in the light of the Christian Revelation. By missions Warneck understands "the whole operations of Christendom directed towards the planting and organization of the Christian church among non-Christians, that is, their Christianization."

This is a work of only 349 pages wonderfully condensed in style, but withal so electric in its use of well-mastered facts that from the start one feels he is in the hands of a vital and judicial interpreter rather than a mere chronicler or advocate. The book is in two parts. Part I deals with "Missionary Life at Home," and Part II with "The Field of Evangelical Missions." Under Part I, after a very comprehensive introduction showing the vast scope of missions as conceived by the purpose of God and the nature of Christianity, the author, in successive chapters, treats of "The Age of the Reformation," "The Age of Orthodoxy," "The Age of Pietism," "The Present Age of Missions," and "History of the Foundation and Growth of Missionary Societies." Under Part II, the fields brought under

\* See page 59 for a more extended notice of this work.

review are "America," "Africa," "The Old Oriental Churches," "Asia," and "Oceania." The final chapter is given to an "Estimate of the Results of Evangelical Missions." The work as a whole presents the finest and most reliable entire perspective of modern missions which hitherto has been afforded to sober thought. It should find a place in the library of every pastor and student of missions throughout the world.—M.

*The Religious Use of Imagination.* By Prof. Elias H. Johnson, D. D. Silver, Burdett & Co., New York, Boston & Chicago. Price \$1.00.

THE place of imagination in the realm of religion is by no means a new subject of thought or statement. But in this volume Prof. Johnson has struck out boldly in a claim for the imagination not usually made for it. Prof. Johnson maintains that imagination is competent both to play the critic and to make discoveries, and thus to help to establish in the faith.

As Tyndall argued that there is a "Scientific Use of the Imagination," using a phrase which has permanently entered into the higher terminology of physical science, so we are now taught there is a religious use of the imagination which is able, in its sphere, to lead to the testing and so to the discovery of new verities in the spiritual realm. Imagination can picture to itself even abstractions, it can see the invisible and see it vividly, as well as reason concerning it.

The "scope of imagination's service" is shown to embrace our relations to God as Creator, Ruler and Father.

The "practical service of imagination to life" is taken up and it is shown walking by faith is only another phrase for walking by imagination. The imagination seizes the ideals of being and life hinted by the word of God; it reckons on the possibilities of grace to make life strong and victorious; it lays hold on moral beauties in God and the moral universe as realities to be proven and enjoyed. It thus breeds energy and enlists perseverance and affords the largest incitement to exalted living and to the attainment of what God holds for us.—M.

*Laboratory and Pulpit.* By William L. Poteat, M. A. The Griffith & Rowland Press, Philadelphia. Price 50 cents; paper 25 cents.

THIS booklet is the outcome of three lectures delivered before the Southern Baptist Theological Seminary at Louis-

ville, Ky., in March, 1900. They treat of the relation of biology to the preacher and his message. They are the utterances of a scientist thoroughly committed to the most advanced conclusions of the prevailing naturalism of the day as expressed in the current evolutionary interpretations of biology, psychology, and sociology. The supernatural is reduced to terms of naturalism, not as the author says "by degrading the supernatural to a lower plane but by extending the sphere of the natural to embrace it."

There is a severe arraignment of the Church for its "opposition to science" without much discrimination as to whether the thing opposed be real or pseudo-science. The author seems to have preserved his Christian faith although we cannot but wonder if Christian faith could ever have grown up in the atmosphere which he so enjoys and which he begs the younger ministry of the South to give diligence to create. Definition in the realm of theology the author deplors. He advises rather for increase of faith, to study the facts.—M.

*Conversation and Effective Ready Utterance.* By W. E. Watt, A. M., Ph. D., 40 E. Randolph Street, Chicago.

NINETY-FIVE out of every hundred men lament their inability to speak readily and well. Most of them believe they were born short in this respect. Some, however, are certain they might have learned to speak well if they had received proper training, but they generally give the matter up, and the other five per cent gain the floor and hold it. These get the positions and business advantages which their so-called natural endowment brings to them, while the ninety-five per cent look on and wonder "how it happens," knowing that the five per cent are no more capable, it may be, than they are. Dr. Watt thinks he has discovered the cause of the difficulty and a remedy to meet it. Certainly his book is very readable and suggestive and must prove helpful to many. Price \$1.00. Address the author as above.

*Constantinople and its Problems.* By Henry Otis Dwight. New York. Fleming H. Revell Co. Price \$1.50.

For thirty years facing the problems of which he writes Dr. Dwight has lived for and been ready to die for "the unspeakable Turk."

In the *raison d'être* of the individual character he finds the seat of the disease which has corrupted the body social, politic, and ecclesiastic.

Pathetic is the picture he draws of the city of Constantine, "beautiful for situation," having a foot-hold on two continents. "The soulless commercial civilization," of the West, with its low morale, allies itself with selfish, sensual Islam and the worldly Greek Church to make the problems but more intricate. The fair city bristles with minarets pointing heavenward; it echoes with the tones of devout Muezzins voicing the people's prayers and praise. But Islam even with its belief in the one God, its hatred of idolatry and its admirable code of morals, is powerless in the face of its low *conception* of God. The Koran says, "God is minded to make your religion light unto you, for man is created weak." To sin deliberately and to cast one's self on God is to honor him, to exalt his love. The *forms* of worship are the essentials. Creed and conduct have no logical connection. "Intoxicated by the possession of power,"—an ecclesiastical imperialism and its ambition,—it has met, as the writer says, "the doom of political Christianity everywhere." Dr. Dwight finds the solution for these weighty problems in the making of Constantinople the centre of applied Christianity where the press, dominated by Christian ideas, illustrated by many Christ-filled lives, will gradually win the communicants and adherents of the Greek Church and Mohammedans as well to a prejudice in favor of and finally to an acceptance of the Christian faith.—W.

*China in Convulsion.* By Rev. Arthur H. Smith, D. D. Twenty-nine years a missionary in China. 2 vol. 770 pp. Fleming H. Revell Co., New York.

DR. ARTHUR H. SMITH of international repute, won fame by his "Chinese Characteristics." He doubled fame by his "Village Life in China." He has tripled it by his new monumental work, "China in Convulsion." Several accounts of the Siege of Peking have appeared, notably those of Dr. W. A. P. Martin, and Rev. Roland Allen, but they are brief. An exhaustive treatise was demanded, tracing causes, and expounding results, and the demand has been met in a vivacious, comprehensive manner. The endeavors of the legationers were heroic, the endeavors of the native converts were beyond praise. The sufferings of the fleeing, the besieged, and the martyred were intense and apostolic. One hundred and one maps and illustrations, some of them exceedingly rare, make the compendium of highest value.—G.

FINANCIAL

Monthly Statement to January, 1, 1902  
(See "Final Quarter Statement," page 58)

Donations Received During December 1901

MAINE, \$413.14.			Piscataquis Asso.: Dexter ch., \$6.65; Milo ch., \$5.84; Dover and Foxcroft ch., \$4.80; Parkman ch., \$3; Hartland ch., \$3; Cambridge ch., 4.62; Monson ch., \$1.70			Revere, 1st C. E. Soc'y. 17 00		
Lincoln Asso.....	5	31	Wakefield B. Y. P. U., for salary of Rev. W. F. Thomas .....	25	00	Brockton, Sw. ch., for sup. Malay, care Rev. C. L. Davenport.....	15	00
Rumford Falls, 1st ch...	11	92	Salem, 1st ch., for share in work of Philippine Islands .....	250	00	Westfield B. Y. P. U...	3	09
Farmington, Mr. and Mrs. F. A. Leavitt, for sup. of student, care Dr. D. A. W. Smith.....	25	00	Fitchburg, Mrs. Lyman Jewett, a Christmas gift .....	5	00	Foxboro ch.....	22	10
Turner ch., C. P. Kirtledge .....	2	75	Westboro, 1st ch.....	10	85	Northampton, 1st S. S..	5	63
Waterville, Coburn Classical Institute, Christian Asso.....	3	32	Worcester, Main St. S. S.	16	04	Methuen ch.....	15	00
South Paris ch.....	11	13	Worcester, Harlem St. S. S., young men's class	8	00	Holliston ch.....	15	00
Saco ch. ....	8	50	Worcester, Pleasant St. ch. ....	75	90	Manchester B. Y. P. U., tow. sup. Law Peh, care Rev. T. Johnson.	12	50
Monhegan, Mrs. Laura Peterson, for Dr. Bunker's work. ....	1	00	West Somerville ch....	71	70	Cambridge, Immanuel C. E. tow. salary of Rev. C. W. Briggs.....	10	50
Friendship, Mrs. Nora Cook, for Dr. Bunker's work .....	60		East Somerville ch.....	102	10	Jamaica Plain, 1st ch., Deacon C. E. Jackson, deceased, sup. Rev. Jos. Paul .....	25	00
Knox Co., a friend, \$100 of which is for the Philippine Islands fund and \$60 for Dr. Bunker's work and \$15 for Etune Myatt, care Dr. Bunker .....	200	00	Dorchester, Dr. W. K. Knowles .....	5	00	Jamaica Plain, 1st ch., I. I. Margeson, for sup. Rev. Jos. Paul.....	10	00
Wayne ch.....	3	60	Groton ch.....	15	63	Jamaica Plain, 1st ch...	110	00
Livermore Falls ch.....	7	45	Clinton ch.....	32	00	Jamaica Plain, Miss Fountain .....	2	60
Skowhegan, friends of Bethany ch.....	100	00	Montague, Abbie A. Smith	5	00	Springfield, Highland Ave. ch., for sup. Rev. Geo. H. Brock, Kanigiri.....	400	00
Waterville, 1st ch.....	28	95	Beverly, 1st ch.....	100	00	RHODE ISLAND, \$346.95.		
Freeport ch., per H. H. Cushing, treas.....	1	00	Weston, 1st ch.....	42	44	Westerly, Calvary ch., The Vineyard Workers, to be sent direct to Rev. Sumner R. Vinton, for use in mission school, Rangoon .....	100	00
Washington Asso. offering, per J. B. Longley.	2	61	Tyringham ch.....	2	00	Providence, Broadway ch.	7	34
NEW HAMPSHIRE, \$76.04.			Winchester, 1st ch.....	10	00	Providence, Broadway S. S., class 13, for the Congo Mission .....	2	40
North Conway, A. Locke	1	68	Westwood S. S.....	15	00	Providence, Broadwa. S. S., class 49, for Dr. Bunker's work in Burma .....	5	00
North Londonderry ch...	4	35	Maplewood, Rev. A. A. Bennett .....	11	60	Providence A. A. L.....	40	00
Plaistow, 1st ch.....	3	00	Orange Y. P. S. C. E., tow. sup. of Rev. S. R. Vinton .....	6	25	Providence, Cranston St. S. S., for sup. nat. pr., Mounq Su Du, care Rev. C. H. Heptonstall	131	25
Concord, Pleasant St. ch.	35	50	Lowell, 1st S. S., for sup. nat. pr. (Telugu), care Dr. Clough.....	100	00	Providence, Cranston St. Mission Y. P. "In His Name," for student in Theo. Seminary.....	6	25
Franklin Falls ch.....	9	66	Lowell, Worthen St. ch.	23	46	Newport, Central ch....	32	20
Hampton Falls ch.....	21	85	Winter Hill S. S.....	7	12	Newport, 1st S. S.....	3	49
VERMONT, \$110.30.			Reading, 1st ch.....	19	56	Lonsdale, 1st ch.....	6	53
Burlington, 1st ch.....	13	80	Webster, 1st ch.....	20	00	Hope Valley C. E. Soc'y, half payment of \$25 share in salary of Rev. O. L. Swanson.....	12	50
Burlington, 1st S. S., class No. 2, to complete salary of Lan Chen Tao, care Dr. G. A. Huntley, Hanyang..	15	00	Newton Centre, Miss Anna H. Smith, for student in seminary, care Dr. D. A. W. Smith.....			CONNECTICUT, \$518.56.		
Burlington, S. S. class No. 2, for bed in Dr. G. A. Huntley's hospital, Hanyang .....	25	00	Willis, E. D. Sawyer....	50		Hartford, 1st ch., for sup. of Dr. Bunker....	250	00
Randolph C. E. Soc'y...	2	50	Southbridge, Mrs. R. H. Cole, tow. purchase of launch for use of Mr. S. R. Vinton.....	5	00	Hartford, Olivet ch.....	2	69
Manchester, 1st ch., tow. salary of Miss C. A. Converse .....	5	00	Southbridge, Central ch.	283	19	Hartford, 1st ch., Steadfast Club, for sup. Dr. Bunker .....	25	00
North Bennington ch....	35	00	Allston, Hill Mem'l ch..	3	00	Hartford, Swedish ch...	6	63
Fair Haven C. E., for salary of Miss Clara Converse .....	5	00	Boston, Clarendon St. Bible School, for the Gospel ship .....	20	00	Stanwich, Banksville ch., Good Samaritan Guild: \$1 for China, \$1 for Japan, \$1 for Assam, \$1 for India .....	4	00
Fair Haven. Ladies' Missionary Soc'y, for salary of Miss Clara Converse .....	8	00	Boston, Dudley St. ch...	67	81	Bridgeport, East Washington Ave. B. Y. P. U., for Dr. Lynch.....	31	00
Pownal ch., per B. F. Kellogg .....	1	00	Boston, Tabernacle ch...	50	96			
MASSACHUSETTS, \$2,453.73.			Boston, 1st ch., Samuel N. Brown .....	250	00			
Brookville S. S .....	3	00	Boston, Tremont Temple ch., T. C. Evans.....	5	00			
Brookville ch.....	8	68	Westfield, Central ch....	13	84			
Amesbury, People's ch..	10	00	Fall River, Temple Y. P. S. C. E., for sup. of Tha Du, care Dr. D. A. W. Smith .....	10	00			
			South Medford S. S., for share in Inland Sea Station, Japan .....	10	00			
			Turners Falls C. E. Society, for Dr. Bunker's work. ....	5	00			
			Hyde Park ch.....	25	00			

Packerville ch.....	10 00
Danbury, 2d ch.....	40 00
New Britain, Sw. Elim ch. ....	11 62
Wallingford, 1st ch.....	187 62

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Keesville Society.....	9 35
Baldwinsville Y. P. S. C. E., tow. education of Maung Po Kaing, Theo- logical Seminary, care Rev. W. F. Thomas...	10 50
Yonkers, Warburton Ave. ch. ....	244 02
Hemlock S. S., for sup. nat. pr., Bago, care Rev. E. G. Phillips...	10 75
Amsterdam, 1st ch. S. S., class No. 26, for sup. To Coe, evange- list, care Rev. A. V. B. Crumb .....	25 00
Blodgett Mills ch. and S. S. ....	5 41
Ft. Covington ch.....	7 00
Ft. Covington ch., for sup. of "The Hulsinga Orphanage" .....	3 33
New York, Mem'l ch. of Christ .....	165 11
New York, Mem'l ch. of Christ, Mrs. Mary D. Harris .....	1,000 00
New York, Mem'l ch. of Christ Y. P. Soc'y, tow. sup. Rev. E. Grigg and wife .....	50 00
New York, Alexander Ave. S. S.....	50 00
N. Y. City, Harlem C. E. Soc'y, for Rev. S. R. Vinton's work .....	5 00
Cincinnati ch.....	17 53
Cincinnati Y. P. S. C. E. Union Society .....	5 00
Parishville, 1st Y. P. S. C. E., for work, care Dr. Bunker .....	12 50
Albany, Calvary ch. Mis- sion Band, for the sup- port of Maw D., stu- dent in Theological Seminary, Insein, care Rev. D. A. W. Smith.	15 00
Albany, Calvary ch.....	30 00
Albion S. S., for Philip- pine work .....	165 06
Springville, 1st ch.....	6 00
Fultonville ch.....	26 55
Troy, Millis Mem'l ch...	9 50
Cheektowaga Forks C. E. Society, Home Dept. Class, for Rev. S. R. Vinton's mission .....	16 54
Rochester, Theo. Semi- nary students .....	5 00
Mt. Vision S. S.....	131 50
Walesville ch.....	2 00
Carlton ch.....	10 00
Oneida Y. P. S. C. E...	12 00
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Tioga Centre ch.....	5 00
Hamilton, Miss H. W. Onderdonk, tow. sup. a scholar, care Rev. E. G. Phillips .....	5 00
Buffalo, Fillmore Ave. ch.	10 00
Woodhull ch.....	11 42
Chemung River Asso., Mr. Spencer Fisher....	6 88
Albany, Hope ch.....	5 00
Lake George ch.....	35 64
Brooklyn, 2d German ch.	4 41
Brooklyn, Washington Ave. ch. ....	14 53
	3 76

Brooklyn, Memorial ch..	9 42
Brooklyn, Wither's St. Mission S. S.....	6 00
Brooklyn, Emmanuel ch.	250 00
Cortland ch., for the El- more fund .....	39 40
Homer ch.....	54 50
Homer S.S.....	10 26
Norway ch.....	3 30
Clarence ch.....	14 61
Durhamville ch.....	2 15
North Syracuse ch.....	3 96
North Manlius ch.....	8 00
Seneca Falls S. S.....	2 70
South West Oswego ch..	12 00
Plainfield ch.....	1 00
New Lisbon ch.....	3 29
Ithaca, Tabernacle ch...	9 00
New York, Fifth Ave. ch.	108 34
New York, Epiphany ch.	5 94
New York, Beth Eden S. S.....	5 00
New York, Mrs. Eal- den, for work of Rev. J. M. Baker, Ongole...	30 00
New York, Mariner's Har- bor ch.....	2 37
Stephentown ch.....	12 36
Brewster ch.....	5 00

\$2,779 64

Less amount received in  
Oct. from Farther  
Lights of 1st ch.,  
Parma, N. Y., refunded  
to the Wom. Society...

9 26

\$2,770 88

## NEW JERSEY, \$544 74.

Penns. Grove, 1st ch....	6 76
Burlington, E. M. Ogden.	7 80
Haddonfield, 1st S. S. for support Mounq Pyee So., care Rev. C. L. Davenport .....	65 00
Camden, Mrs. J. H. Chandler .....	1 00
Newton ch.....	17 33
Newbold & Westville ch.	12 49
Burlington, 1st S. S. class, No 1, acct. nat. pr., care Rev. A. H. Henderson .....	6 25
Sewell ch.....	8 00
Haddonfield, Primary De- partment S. S. (to be designated later) .....	15 00
Greenwich ch.....	5 13
Bridgeton, Berean ch., add'l .....	1 25
Salem, 1st ch.....	31 94
Mullica Hill ch.....	14 15
Mullica Hill S. S.....	3 00
Newark, Tabernacle ch..	10 00
Butler ch.....	95
Passaic ch.....	113 00
Passaic S. S.....	7 00
Ridgewood Y. P., for Bible woman's work...	12 50
Morristown ch.....	10 85
Rev. and Mrs. Randall, for sup. Bander Luke, care Dr. Clough.....	12 56
Bloomfield ch., for Rev. J. M. Carvell fund....	182 80

## PENNSYLVANIA, \$3,479.87.

Pittsburg, Fourth Ave. ch., special .....	2,000 00
Philadelphia, North Bible School, class No. 10, tow. share in work of Rev. S. R. Vinton....	6 25
Reynoldsville B. Y. P. U., share in Philippine Islands .....	25 00

Philadelphia Asso., "A Christian Steward," acct. salary Dr. Les- lie, Congo .....	200 00
Philadelphia, Frankfort Ave. ch., acct. sal. Rev. E. T. Welles.....	25 00
Philadelphia, Gethsemane ch., in part.....	13 19
Great Valley ch.....	13 26
Philadelphia, Fourth ch., Jos. L. Siner, acct. nat. worker, care Dr. M. B. Kirkpatrick....	240 00
Philadelphia, Bethlehem ch., acct. hospital asst. and four nat. pra., care Dr. M. B. Kirk- patrick .....	90 00
Parkside Mission ch....	6 00
Mantua ch.....	33 53
Mantau S. S.....	15 97
Philadelphia, North ch...	6 31
Philadelphia, Church of the Evangel, H. S. Hopper .....	100 00
Dunnings ch.....	4 00
Jermyn ch.....	2 06
Jermyn S. S.....	1 06
Port Alleghany ch.....	10 00
Deerfield ch.....	15 00
Knoxville Y. P. S. C. E.	4 00
Gelatt ch.....	1 17
Gelatt S. S.....	3 76
Glen Run ch., in part...	5 00
Royersford ch.....	5 50
Port Matilda ch.....	1 00
Milesburg ch.....	23 00
Edinboro ch.....	20 00
Scottdale ch.....	7 35
Scottdale S. S.....	3 00
Shamokin City, 1st ch..	6 00
Centreville ch.....	3 25
Warren ch., acct. nat. pr., care Rev. L. W. Cronkhite .....	23 11
Pittsburg, Fourth Ave. ch., col. for Aug., Sept. and Oct.....	312 96
Pittsburg, Oakland ch., acct. sal. Dr. Briton Corlies. ....	100 00
Pittsburg, Union ch....	100 00
Tarentum ch.....	2 82
West Jackson ch.....	1 40
Stony Forks ch.....	7 00
Covington ch.....	15 00
Cherry Flats ch.....	6 00
Harrison ch.....	12 00
Hollisterville ch.....	3 00
Monroe ch.....	3 00
Galeton ch.....	1 98
J. Peter Snyder.....	2 00

## DELAWARE, \$10.

Delaware B. U. Asso., Fred J. Owens and wife	10 00
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## WEST VIRGINIA, \$89.25.

Weston, a young lady...	5 00
Morgantown, 1st ch., bal.	3 00
Morgantown, 1st S. S...	5 00
Two Run, B. M. League	2 90
Bethesda ch.....	13 74
Union Valley ch.....	5 06
Bethlehem ch.....	10 25
Philippi ch.....	40 00
Webster ch.....	4 28

## OHIO, \$993.21.

Cleveland, Euclid Ave. ch., tow. sup. of G. G. Crozier, M. D., and wife	400 00
A friend .....	205 00
Granville, Mrs. Lida S. Ashmore .....	25 00
Colebrook, Malinda Treat bequest .....	3 26

Amesbury ch.....	1 20
Anna, 1st B. Y. F. U.....	18 42
Marion Wom. Soc.....	1 50
Pleasant Grove ch.....	2 00
Salem B. Y. P. U.....	5 14
Madison ch.....	6 25
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Chicago, Centennial Pri- mary Dept.....	2 50
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Sublette ch.....	11 53
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Toulon S. S.....	8 13
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Galesburg, 1st ch.....	67 22
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Cordova ch.....	33 19
Cordova B. Y. P. U.....	2 13
Cordova Jr. B. Y. P. U.....	1 35
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Epworth C. S.....	5 00
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Oakland, Swan Olson...	10 00
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Boyd Co., Sw., A. Sten- berg .....	10 00

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Eastern ch.....	2 81

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Dell Rapids ch.....	12 00
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German chs. of North America .....	1,000 00
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Pennsylvania .....	13,030 88
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# THE BAPTIST MISSIONARY MAGAZINE

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**AMERICAN BAPTIST MISSIONARY UNION**

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No. 3

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### FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

### ANNUITIES

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### INCORPORATION OF THE UNION

The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.

THE purpose of Medical Missions is not simply philanthropic, though it finds its glory in self-sacrificing philanthropy. It is not merely an enterprise to secure the inestimable benefits of Western medicine and surgery for those in these terribly needy lands. Its purpose is not educative alone, though its educational influences are far-reaching; nor is it to provide a temporal benefit as a bribe for spiritual blessing. ✽ The purpose of Medical Missions is to win men to Jesus Christ by the use of methods precisely comparable to those used by Christ while on earth, as the great Succorer of bodies as well as Divine Saviour of souls.—*J. Rutter Williamson, M. D., in Review of Missions.*



THE DIVINE HEALER



# • THE • BAPTIST • MISSIONARY • MAGAZINE

Vol. 82

MARCH 1902

No. 3

## MONTHLY SURVEY

### *Progress of the Magazine*

One of the most important items to be recorded this month is the gratifying increase in the number of subscribers to the BAPTIST MISSIONARY MAGAZINE. Since the issue of the December, 1901, number there has been a net gain of 1,221. One thousand more MAGAZINES were printed in February than in any previous month, and 15,500 copies of the current number were ordered. All friends of the Union will rejoice at this announcement; but we are still a long way from what should be the goal of our ambitions. After nearly ninety-eight years of history this noble organ of a nobler organization ought to have a far larger circulation. It ought to be increased to 50,000 at once. We, at the Rooms, propose to do all in our power to make this possible. It remains for others to attend to the practical details of securing the names.

The question of price ought no longer to stand in the way. It is now so low that it scarcely covers the cost of publication, and in clubs amounts to a little over one-half a cent per week for each subscriber. In an address at a recent missionary conference a leading pastor referred to the MAGAZINE as "chapters in the modern acts of the apostles." Our missionaries have been sent forth and are now engaged in doing those "greater works" which Christ said they would be able to do. To dis-

credit and refuse to read about and become familiar with these is as wrong as it would be to discredit and neglect the "Acts of the apostles" written by Luke.

### *The Anniversaries*

The Baptists of St. Paul, Minn., are to have the honor of entertaining the various denominational societies in that city on May 19-27. The majority of the meetings will be held in the First Baptist Church, of which Rev. H. F. Stillwell is the pastor, while the larger gatherings will be accommodated in one of the public buildings of the city. These annual gatherings are always interesting, helpful and fraught with important results; but there are questions before the denomination this year which may render these Anniversaries memorable in our history. There should be a large attendance, plans for securing and caring for which are now well under way. Let each Baptist church ascertain at once the number of delegates to which it is entitled. This can be determined easily by a consultation of the constitutions of the various societies. In another column we reprint the article from the constitution of the Missionary Union which bears upon this point. Additional information and suggestions will be given later, both in this periodical and in the denominational press. Let us *plan* to go to the Anniversaries.

**Important Committees at Work** In anticipation of the anniversary meetings at St. Paul three very important joint committees are at work upon reports to be handed to the societies upon that occasion. One of these bodies will present to the denomination their conclusions with reference to "Collecting Agencies and District Secretaries." Another will have suggestions regarding a "uniform basis of representation" in the various societies. This latter committee has been charged also with the preparation of a "plan of seating" at the annual meetings. The other committee is made up of representatives of the Missionary Union and the woman's foreign missionary societies and they are considering the question of a possible closer union of these several organizations. All these committees need our prayers.

**Those Faithful Women** In an editorial in the January MAGAZINE we mentioned the fact that the Woman's Baptist Foreign Missionary Society with headquarters at Boston had raised, since its organization, the sum of \$1,600,000. At this time we are happy to be able to give the sums raised by the other woman's societies, since the year in which they were reported separately in our annual reports, viz., Woman's Baptist Foreign Missionary Society of the West, a younger society than the first mentioned, \$900,000; the Woman's Baptist Foreign Missionary Society of California, \$15,724; the Woman's Baptist Foreign Missionary Society of Oregon, \$3,750; or a grand total of \$2,519,474.

The question arises, would all this money have come into the treasury of the Lord without the work of these organizations? It is idle to reply that it ought to have been given any way, for we know it would not have been

gathered. In this connection, we express our opinion that one of the strongest arguments for the continuation of woman's missionary societies is, that if the women are not united for work of this character, they will lend their aid and give their money, in equal if not larger proportion, through organizations having radically different purposes. The strong tendency of our Christian women to-day is to have less and less interest in missions and to take up the more exacting and more expensive, though perhaps more pleasant duties of clubs or other secular bodies.

**Local Missionary Conferences** In no previous year have we observed such a strong desire for and deep interest in missionary conferences as during the one just closing. Applications for the holding of these meetings have come to all of our district secretaries in larger numbers than they have been able to respond to. As a rule they have not been large, because not planned with reference to the churches in an extended territory; but they have been well attended and they have been notable for their deep spirituality, for the strong and helpful addresses delivered, and for their practical character. There has been a great deal of free discussion which has served to clear up many misconceptions regarding the organization and work of the Union. The responsibility of every individual Christian for carrying the knowledge of salvation to all the lost ones of earth; methods of giving, and the proportion to be given to meet this responsibility; the extension of missionary information and the arousing of interest in missions in the hearts of indifferent Christians,—these and many more important themes have engaged attention. Altogether these conferences have afforded us much encouragement in the year's work.

*Rain or  
Sunshine*

In confidence based  
upon past history,  
though in shame-

facedness, we confess that the condition of our treasury at the close of the year will probably depend upon the relative number of bright and stormy Sundays between now and March 31. And this will be true every year until our people adopt systems of beneficence which will provide for the continuous gathering and frequent transmission to The Rooms of their offerings. But even under the present order, which is not order but chaos, great relief would be afforded if fewer churches put off the taking of their important collections until the very last of the year. Where a church has not adopted the weekly envelope system of beneficence, it would seem that the very least it could do would be to appoint a Sunday early enough in the year to leave time enough for a committee to canvass the membership after the collection had been taken, and thus gather in that which the stormy Sunday prevented from being brought.

Not all pastors, either, are like the one in whose church the collection for the Missionary Union was to have been taken February 2. As will be remembered, it was a rainy Sunday, and few were out. The pastor insisted, however, upon the postponement of the collection till the "first bright Sunday." But suppose this rainy day had been the last opportunity of the year? That rain—no, that church would have been responsible for the addition of a thousand dollars to the debt of the Missionary Union.

The remaining days of the year will be busy, anxious and prayerful ones. We have the utmost confidence in the God of missions and we feel sure, after a careful canvass of our books, that we can easily close the year without debt if stormy Sun-

days and indifferent methods do not conspire to defeat our hopes.

*"National  
Callousness"*

Bishop Frederick Burgess, in a recent address before an Episcopalian gathering in Brooklyn, made some strong remarks on our national hard-heartedness and the spread of the feeling that the Anglo-Saxon race is supreme over all others.

He said in part: "The newspapers view with equanimity the slaughter of thousands of natives by Gatling gun or Mauser rifle; but rise up in their might if one single member of the Anglo-Saxon race be injured or his property threatened."

This tendency in our national life has been observed with anxiety and sorrow by the many who believe it to be but another manifestation of that selfish spirit which has no interest in foreign missions; which not only maintains that "charity begins at home," but insists that usually it ought to stay there, except for a consideration. This great Christian (?) nation finds itself in a most unenviable attitude at present regarding a number of questions which could be settled easily and at once by the adoption of those principles which alone entitle it to be called Christian. The rejection by so many professedly Christian people of the unselfish, the divine principle of foreign missions is largely responsible for this "national callousness" regarding the political welfare of Cuba, the Philippines and the people of these and other countries.

*The Kingdom In  
South Africa*

Every one is more or less familiar with the rise and progress of the political struggle in South Africa, but the religious condition of the people of that part of the world has not been so closely observed. The past four years have been a period of sore trial to the mis-



sionaries and churches of that region. To add to the natural difficulties of the situation, it is said that "Negro agitators from America did much to accentuate the strained relations by raising the cry, 'Africa for the Africans,' and who not only sought to disrupt the mission churches, but were regarded with suspicion by the South African governments for what seemed seditious political utterances."

The war between English and Boer, both foreigners, has awakened the natives of the land, who, finding themselves surrounded by entirely changed conditions and confronted by new opportunities, have begun to realize the power of the new spirit within them, due partly to the influence of civilized governments, but more to the Divine Spirit given after the preaching of the missionaries, who, since the days of that noble pioneer, George Schmidt, who went to the Hottentots of Cape Colony in 1737, have done such splendid work.

The present marks the greatest crisis known in the history of the Church in South Africa, and the most important element in this crisis is the determination on the part of the native congregations to enter into their full heritage of self-support, self-government and self-propagation. The missionaries have been a little slow to recognize the wisdom of this change from what has been practically a government "from home"; but accepting the inevitable, that for which the churches after all have had over one hundred years of preparation, a better understanding prevails and the largest things for the kingdom are now hoped for.

It is too soon for  
*Ongole College* us to have reports from the recent conference of our missionaries in the Telugu field held at Ramapatam, South India. We are glad, however, to have received "The Calendar" of the American Baptist Mission Col-

lege at Ongole, which is one of most important factors of our v in that part of the world.

This calendar is a beautiful volume of fifty-one pages, bound in w coated paper, and contains seven l tone illustrations, a historical sk of the institution, the names of members of the faculty, lists of dents and graduates, curricula other interesting and important formation. We were made part larly happy in reading the histor sketch and the report of the Ac Principal, Rev. J. M. Baker. F a beginning made with a contribu of \$200 by an English official in r the college has grown until it o pies more than a dozen buildi large and small, on a beautiful c pus of twenty-two acres. The en ment of students last year was 32 net gain of 16 over the previous y Of these, 126 were in the high scl department and 17 in the col proper. The institution would app to be in a most flourishing condit It is wielding a large influence an more than meeting the expectatio its friends and founders. It has same difficulties to meet, howe that confront all successful and gr ing schools of this character,— more it has the more it wants, more it needs. Additional buildi apparatus, books for the library other equipment would add gre to its usefulness and influence.

#### *Another Noble Institution*

Since writing above and just we go to press, have received through the kind of Mr. F. D. Phinney, a copy of *Rangoon Gazette* for December containing a description of the nual Exhibition and Prize Distr tion at Rangoon Baptist Coll The editor of the above paper g a whole page to an account of most interesting occasion. He c mends the college, its teachers its work most highly, and qu

freely from the address of the President, Dr. Cushing. We shall have occasion to refer to this again later.

**Twelfth B. Y. P. U. A. Convention** The twelfth international convention of the Baptist Young People's Union of America will be held in Providence, R. I., July 10-13. Elaborate preparations are already being made for the great gathering. It is expected that fully ten thousand people will gather in the city of Roger Williams, so rich in historic interest, so beautiful in its scenery. Every state in the Union will probably be represented by delegates, and it will be the largest convention ever held in New England with the exception of the Christian Endeavor gathering in Boston in the summer of 1895.

The local committee in Providence is making early and elaborate preparations for the reception and care of the delegates.

Terms of Membership

WE reprint here the entire section from the Constitution of the American Baptist Missionary Union, which explains details of membership therein. Please read it through and see if you or your church are entitled to representation at the Anniversaries in May:—

- ARTICLE I, SECTION 3.  
The Union shall be composed as follows:
- (a) All missionaries of the Union during their term of service.
  - (b) All life members\* and honorary life members.
  - (c) Any regular Baptist church contributing to the funds of the Union may appoint one annual member.
  - (d) If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an addi-

\*No new "Life Members" have been created since 1867, but this designation is retained in the constitution to guarantee the rights of those created before that date and who may still be living. The members of this class are known as "Honorary Life Members."

Annual Missionary Statistics

We regret not to have been able to publish before this a resumé of the annual foreign missionary statistics gathered by Dr. Leonard, under the auspices of the *Missionary Review of the World*. The returns given below are from the following societies: fifty-two societies in America and Canada and twenty-four English and European organizations. In addition, the enumeration includes statistics from ten societies in the Netherlands, eight in Scandinavia and thirteen in Germany, or a total of 107. The figures do not show returns from the societies of Africa, Asia or Australia, of which there are quite a large number:

Total income .....	\$16,174,966
Total missionary force .....	17,467
Total native helpers .....	78,965
Total force in the field .....	92,151
Stations and outstations .....	27,157
Communicants .....	1,326,522
Added last year .....	85,155

tional member for every additional one hundred dollars.

- (e) Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every hundred dollars paid during the preceding year through the Treasurer of the Union.
- (f) Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury. But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.

Pastoral Letters

SPECIAL communications from pastors to the members of their flocks are now quite commonly made, especially at the holiday season. Not a few ministers, however,

prefer to make use of other occasions for the sending of epistles to their churches. We have before us a model letter by Rev. William E. Barker, pastor of the Second Baptist Church of Toledo, Ohio. It is a copy of one recently issued in anticipation of the annual offering about to be made for the Missionary Union. In a few words the character and work of the society are set forth, the needs are stated, the methods and time of giving are explained, and the earnest plea of an earnest pastor follows, strongly reinforced with Scriptural precepts. This letter will meet with a liberal response we are sure, and we commend the plan to others. The members of churches are quite likely to be interested in that which *thoroughly interests* their pastors.

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*No man has a right to live below his standards; moreover, he may not have a right to live as low as his standards.—Robert E. Speer's "Christ and Life."*

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#### **Missionary Literature.**

**D**URING the Ninth Conference of Foreign Mission Boards to be held in Toronto at the time of the Student Volunteer Convention Hon. John Wanamaker was to have spoken on "Missionary Advertising." A more interesting theme could not have been chosen, nor one more neglected. In this connection we are pleased to quote from the January number of the *Assembly Herald* on the "Growth of the Literature Department" of the Presbyterian Church, as follows:

In these days of modern methods every business enterprise makes much of opportunities to advertise. Our Board of Home Missions, which is a Christian organization conducted upon business principles realizes the fact that the income of its treasury increases when its work is well advertised. For this reason its Literature Department—the advertising branch of its work—must be acknowledged to be important.

Manufactured articles that are the extensively advertised realize largest results. This principle holds just as good in missions as in secular business, so we would have home mission literature distributed in each of our churches as often as possible. Not until we as Presbyterians know the value of the work done by the Church to meet the needs of our country will we give to home missions the support it deserves.

The gift of a friend made it possible in 1891 for this department to move into permanent quarters, well equipped with presses and types which greatly help to facilitate work and extend its usefulness.

Our own Literature Department would be glad to greet "a friend" like the one referred to above.

In the meanwhile, however, we are happy to be able to announce the complete revision of the literature of the Missionary Union is being arranged for. Hereafter all our publications will conform to the outline of a definite plan, which has been determined after the most thorough investigation of the methods of other societies, and an inquiry into the desires and needs of our pastors and churches, and consultation with printers and other artisans of taste and ability. More definite announcement of details will be made in the next number of the MAGAZINE.

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*If there is anything I admire, it is a man with an idea.—Dr. F. L. Wilkins.*

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#### **In Future Magazines**

**S**OME rich "futures" are in store for the readers of the MISSIONARY MAGAZINE. A number of specially contributed articles are ready in hand, and others are promised by well-known writers. Pains are being spared to secure the best, and our friends are expressing their high appreciation of these efforts, not only in kind words, but in substantial returns in the way of subscriptions. Next in importance to donations of cash to the treasury of the Missionary Union is the

crease in the subscription list of the **MISSIONARY MAGAZINE**.

#### How Many Men?

**I**N *The Watchman* for February, Dr. Ashmore has the following communication, which we reprint entire:

#### Three Men.

On the 10th of last October a student at Newton Theological Institution addressed a card to the mission rooms, asking for "a concise statement of the number of men now needed and the fields for which they are needed."

The answer was: "During the past few years the Missionary Union has sent out an average of about nine men annually, and we shall probably appoint that many or more this year." It is added that the pursuit of a conservative policy will call for men to be sent out before the winter of 1902: to Burma, 4; Assam, 2; South India, 3; Philippines, 1; Japan, 1; Africa, 2; China, 3. Total, 10 men.

Three men for China! In a whole year by eight hundred thousand Baptists! The hand of God so apparent, the backing up so complete, the opportunities so unprecedented.

In November there arrived in China one hundred and sixteen missionaries, and in December one hundred and thirty more, making a total of two hundred and forty-six missionaries in two months. It is true that many of these are simply coming back to their fields, but it is also true that many of them are new workers. Some societies send them out a dozen at a time, and half a hundred a year at least. We hope to be able to welcome three men before the winter of 1902.

WILLIAM ASHMORE.

Dr. Ashmore has, since writing the above, received a note from the Rooms informing him of the existence of a clerical error in the enumeration given. The average number of *new men* sent out during the past ten years has been eleven, and not nine; so that instead of three we really ought to send at least four to China and an increased number to other fields. Will we do it? The Executive Committee is eager to send them, if the churches will furnish the money. Some friends of the

Union are urging that they be sent anyway. In one year twenty-five families went out to the Telugu Mission in South India alone. Shall we, this coming year, send a less number to reinforce,—rather simply to keep up the quota in *all* our mission fields? The condition of the treasury, as determined by the contributions of the churches before March 31, will answer this question.

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*Too numerous by far are the Christians who criticise some fancied, or perchance real, mismanagement in the conduct of modern missions and then leap to the conclusion that their critical acumen releases them from the necessity of obeying Christ's final message.*  
—Rev. G. F. Rouillard.

#### Facts in Figures

**T**HE Baptists of the northern states have 160 ordained missionaries in their Asiatic mission fields; and there were added by baptism last year in the stations they occupy 6,553 persons, or an average of a little over 40 per missionary. We have in the northern states 11,242 ordained ministers and last year 66,051 were added by baptism or an average of not quite six baptisms per minister.

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The Baptists of the states from which contributions come to the Missionary Union number 1,367,680, and they gave last year for foreign missions \$328,344.21 or an average of twenty-four cents per member. For all other purposes they gave \$10,000,132.79 or an average of \$7.31 per member. Less than one-thirtieth, therefore, of the offerings of our northern Baptists go for the evangelization of the great heathen world outside of America. Is this too much? Is it enough? Is it a proportion of expenditure and manifestation of interest well pleasing to the Lord of the harvest? This is the vital question, not what will please men or societies of men, but what will please God.

In our Asiatic mission fields we have 954 organized churches, 579 of which are entirely self supporting and whose contributions therefore for church, Sabbath-school and their miscellaneous *home* expenses do not appear upon our records. We have reports simply of their offerings to home and foreign missions. From our 954 organized churches, however, with their 112,163 members there came into the treasury of the Missionary Union last year to be applied on church and congregational expenses, education, building and repairs, and home and foreign missions \$92,528, or an average of 82 cents per member. The average day's wage in our missionary countries and among the peoples that are being evangelized by Baptists probably does not exceed fifteen cents. In America it is at least \$1.50 a day. The gifts, therefore, of \$92,528 by our native Christians and missionaries on the field are equivalent to a gift in United States currency of \$925,280 or \$8.20 per member, while the average for all purposes of American Baptists, including their gifts for foreign missions, is \$7.55 per member. In the light of facts like these what must the God of missions think of those who disparage the sending forth of our best and brightest young men and women to help him establish his kingdom among peoples whose works, as well as their faith, put American Christians to the blush?

We do not believe there should be a reduction, by so much as a dollar, in the amount now given for our work at home. These great interests are worthy of and demand enlarged contributions. We do believe, however, that our gifts to a helpless *heathen world*, with its nearly one thousand millions of unsaved people should be increased to an amount more justly proportionate to what

we do for ourselves in Christian America.

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*To let feeling thrill us and not reach and move the will is to wear out the nerve of feeling, and strike a deadly blow at character. To be moved and not to move, and be touched and not grasp the tool of the moment's duty with a better grip, is demoralization and disintegration.—Rev. Maltbie D. Babcock, D. D.*

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#### Home Problems of Foreign Missions

SAMUEL B. CAPEN, LL. D., president of the American Board of Commissioners for Foreign Missions has given recently two remarkable addresses, that are now being widely disseminated among laymen and pastors in the Congregational churches. Of these two conscience-probing, purse-seeking papers, the one discussing "The Home Problem of Foreign Missions" was delivered last January at the conference of Foreign Missionary Boards of the United States and Canada, held in New York City. The latter with the theme, "A Million Dollars for Foreign Missions; How to Raise it; How to Spend it," was given at the memorable annual meeting at Hartford, Ct., last October, and immediately following it over \$102,000 were raised to wipe away the debt of the American Board. Dr. Capen believes that the greatest foreign missionary problem to-day is in our home churches, and he cites the words of Horace Bushnell who said, a generation ago, "One more revival; only one more is needed; the revival of Christian stewardship; the consecration of the money power of the Church unto God; and when that revival comes the Kingdom of God will come in a day. You can no more prevent it than you can hold back the tides of the ocean." In a statesman-like way Dr. Capen faces the difficulties of raising so large an amount of money for foreign missions. We quote freely as follows:



The first difficulty is the lavish giving for Christian education in the home land so sadly disproportionate to the requirements of educational work in the regions beyond. Let all our churches enter upon some plan of systematic organization, with the purpose, by a personal canvass, of reaching each member of our congregations and securing some definite pledge for the coming year. Public appeals are good and important, but they are not sufficient. What our churches need in order to secure the necessary amount of money is not more machinery at the top or more secretaries, but more individual work, down close to the individual pocketbook. We have not begun to dream of the amount that could be raised if a systematic canvass should be made in all our churches. Pledges ought to be made so much per week, allowing persons to pay weekly or monthly or in one amount as they wish. The possibility of raising annually from the living, \$1,000,000 for the American Board is almost like a dream, but remember this is less than one cent a day from less than one-half of our church members.

The time has come for us to make an entire revolution in our thinking and planning as to our missionary gifts. We set apart that which we will pay for house rent, clothing, fuel, food and vacation, and last, if there is anything left, we give a little of it to support the gospel for those who never knew Christ. We begin at the wrong end. We should begin by laying aside some definite sum which we are in honor bound to give to the Lord's work. We must at the same time expect much larger gifts from those who are wealthy; those who continually give to hospitals and Young Men's Christian Associations gifts of five or ten thousands ought to devise equally generous things for missions. If formerly they gave annually a few hundreds to the Board they ought not to be satisfied simply with doubling it now. Such doubling does not correspond to their increased ability. A new standard of giving has been set in education and philanthropy. The Christian merchant and banker must come up to the new level of the age.

Second, our missionary work has insufficient support because we have false standards of measure. We put the emphasis on getting instead of giving.

Third, our missionary work suffers be-

cause so many in our pulpits are, to a large extent, indifferent to the noble missionary ideals which founded and fostered our great foreign missionary enterprises. Rev. Dr. Munger, whom we honor for his conspicuous loyalty to missions, said to me last year in his study, "Missions depend upon the minister," and Dr. Munger was correct. The interested pastor means an interested church. An indifferent pastor means an indifferent church. It is a joy to say that the majority of our pastors are interested, but there is a larger proportion in these indifferent men than we sometimes think; certainly they are numerous enough to reduce very materially the gifts of the Board.

Fourth, we had, a few years ago, a wonderful group of men of great consecration and Christian zeal, united with financial ability. They could be depended upon every year to give their money by the thousands. This "old guard" as I have loved to call them, nearly all are in heaven. Thank God there are some loyal givers of great means to whom we can always turn, but they are not sufficient to make good the gifts of those who are gone.

Fifth, the city problem with its demands for money to meet changed conditions. Old churches that once gave many thousands a year into the treasury of the Board have seen their strong men die or move away. Population about them has changed, and, with impaired resources, they have in some instances felt obliged to spend more upon themselves in new methods of work. Eight principal churches in old Boston which in 1873 gave \$36,000 to the Board, in 1883 gave \$30,600, and in 1900 gave only \$20,700. A new generation is building up strong suburban churches, but they are not yet sufficiently numerous to make good the loss from the splendid churches of the past.

Sixth, great changes in country districts and the influx into New England of Irish and French Canadians, and other foreigners who have no interest in foreign missionary work. The problem is a serious one how to raise the \$1,000,000. Yet notwithstanding all difficulties, I believe it is possible to raise the amount needed.

Baptists of America! Do the above words contain a message for us?



## MEDICAL MISSIONS

### A Word About Our Monthly Topics

**T**HE material furnished this month on the above topic is not designed to present fully the medical work of the missionaries of the Union, much less that being done throughout the great world-field by representatives of other organizations, besides a host of independent laborers. Most of that which follows was solicited and specially prepared for this number and is offered for the purpose of supplementing and illustrating the more elaborate "Study" being issued in the Conquest Missionary Course of the Baptist Young People's Union of America. This plan has been and will be followed each month. Our "Monthly Topics" have been made to coincide with those of the above course on those months when any phase of foreign mission work is being considered. For the other months we have chosen our own topics. The yearly prospectus giving either the Conquest Missionary Course or our own special subjects will be sent free on application. We commend the former, not only for the use of young people's societies but also for churches and other organizations; and it will be our aim to make the BAPTIST MISSIONARY MAGAZINE indispensable to those who follow it.



### Our Medical Missionaries

**O**UT of a total of about 480, only twenty-seven missionaries of the Missionary Union are physicians. Eighteen of these are men, and nine are women. The largest number, ten, are assigned to Burma, while in Assam there are only two. Thus far the Union has not sent a physician to Japan nor to the Philippines, although the question of responding to an appeal from the latter place is being considered. Of the above force of twenty-seven, six are now in America on furlough. With only twenty-one physicians in active service, two of these the wives of regular missionaries, it would seem that the Union is not devoting an unreasonable proportion of its income to such beneficent service as these workers are able to render. It should be borne in mind also that some of these physicians practically support themselves, while all provide a large share of the medicines and equipment necessary for their ministrations. Not all of them have new and convenient hospitals like the one described by Dr. Timpany, and more than one of these workers has to do most of his practising on his front veranda.

Physicians who go out under the auspices of the Union are supposed first to be missionaries,—preachers of the Word. It is their aim to make physical healing entirely subordinate to efforts for soul purification. In this view of the work of medical missionaries is found our best justification for sending them; and it is confidently believed that the appointees of the Union are faithful to this idea and loyal to the Master, who himself "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Will not the readers of these lines offer up a *special* prayer for these faithful workers?

## POEMS RELATING TO THE NATURE OF MEDICINE

Miss C. H. Daniels, formerly a Missionary in China

**T**HIS is the title of a Chinese medical work, portions of which I read with my native teacher while in China. It is printed on brown Chinese paper, reads from right to left and from top to bottom of the page, as do all Chinese books. It contains 112 pages and presents:

### GENERAL PRINCIPLES.

The heavens impart three male and three female principles in nature. The principle of heat and light, in various degrees, is the male principle; cold and darkness constitute the female principle. The earth, also, imparts male and female principles. The earth collects and stores up the acrid, the insipid, the agreeable; these are earth's male principles. The sour, the bitter, the salt—these are earth's female principles. In summer and daytime the male principle predominates; in winter and night, the female.

### THE BODY.

The human body is composed of gold, fire, wood, water and earth. Each element increases, in proportion, at different seasons of the year. During the summer months fire predominates, the heart is invigorated. During the autumn gold predominates, the lungs are built up. During the winter water predominates, the kidneys are strengthened. Disease results from a superabundance of any one element. In the location and color of the viscera they approximate a correct description.

### THE PULSE.

With the Chinese, preference is always given to the left hand. Because man is the exponent of the male principle, his

stronger pulse is in his left hand; woman's stronger pulse is in her right hand, and great is the misfortune in case the reverse is true. Each wrist has three pulses. One extends to each of the three compartments into which the body is divided. The native physician determines which of the viscera is disordered, by the touch of the pulse belonging to it. My teacher stated that "when the heart pulse is slow



Courtesy of Review of Missions

### CHINESE GOD OF MEDICINE

and the liver pulse is full and the lung pulse is weak and the spleen pulse is hard and the kidney pulse is long, then, the doctor says, he can cure the disease." A long description of the influence of the emotions and the pulse on the various organs of the body is given.

## DISEASES AND REMEDIES.

Diseases are classified as outside or inside, as hot or cold. Remedies are also hot and cold. Hot diseases require cold remedies, and Heaven so orders that hot remedies are produced in the season when cold diseases prevail. When one disease is cured, the body should always be carefully guarded against the attack of another.

*Kam-ta* (bear's gall) is a cold remedy. It tastes bitter and is not poisonous. It cures sleeplessness, epidemics and fevers. It antagonizes two remedies. To test its purity place unhulled rice in a bowl, pour in a little water, then a few drops of the gall, then throw a thread into the water. If the gall is real, the thread will not move on the surface of the water.

*Sia-hie* is prepared by boiling deer's horn till the liquid is of the consistence of rice gruel. This is a warm, bitter, non-poisonous remedy. It drives out a bad breath, opens the valves of the heart and

"sends fits to silence." It is beneficial in peculiar nervous diseases.

A very simple remedy—the flesh of a black or red rooster—strengthens the bowels; that of a brown rooster stops hemorrhage.

Throughout the empire students are reading some of the fifty-four medical books translated from English into Chinese, but missionaries are making slight acquaintance with Chinese books. Amid the debris of absurdities there are found occasional results of observation that are consistent. I venture that nothing in the Chinese medical system will be more repellant to us than post-mortems and practical anatomy will be to them. Fortunately, the manikin is a satisfactory substitute, and the success of our medical system is bringing it, day by day, into greater favor all over that vast, crumbling empire, which one-third of the human race calls *Ua-kai-cho-ke*, "my native country."

*Des Moines, Iowa.*

## HANAMAKONDA MISSION HOSPITAL

Rev. J. S. Timpany, M. D., Hanamakonda, South India\*

ONE of the most remarkable incidents in the history of our Telugu Mission is the origin and development of the medical work of this station. A work started by the missionary with fear and trembling, has with God's blessing far surpassed our fondest hopes and expectations, and is today a living monument of what can be accomplished by those who feel God's call and are willing to seize the opportunities and enter the doors as they open.

Soon after the writer was transferred to this station he found himself besieged by sick and suffering humanity, as it became known that the missionary was also a doctor. He tried to give what help he could to all who came, and gradually he found his sphere of usefulness enlarging and the missionary and the mission agents were being respected as never before. Whereas formerly they were jeered at, even having had filth thrown at them when preaching in the streets of the town, they soon found that the medical work had made them not only welcome in the homes, but even

sought after, and their message was now heard without opposition.

In this way the work went on, quietly increasing in influence until the year 1898 when the good-will and sympathy of the people took a practical and substantial turn. Many, including both Mohammedans and Hindus, began to ask why we did not build a hospital so that more help could be rendered to the suffering ones. Our repeated reply was, "We have not the money to do it." "Then ask your society," was the response. There was only one answer to this,—our society was in debt and we could not make the burden heavier by setting forth this need. After this matter had been discussed for several months their true sympathy and friendship showed itself by a number of them suggesting that, as our society could not build a hospital for us, a subscription paper be circulated to see what could be done here. We reminded them that a Government hospital had long existed in town, but they replied that it was not doing the work it should and they were anxious to see a mission hospital established. Seeing their

\* Dr. Timpany is the son of a former missionary, and he and his wife sailed from Boston in the fall of 1893.

persistence we acceded to their request and the subscription list was started by a Mohammedan engineer subscribing \$20. This good friend has stood by us from that time, and helped and encouraged us in the work. Other friends also helped, some making larger and some smaller donations. The little fund then started, has far exceeded our greatest expectations and has resulted in good, substantial hospital buildings which are nearing completion, and which, when done, will furnish us with the largest hospital in our mission.

When we look at this work we praise God for his goodness to us and we feel that to us has been verified the promise, "My God shall supply all your need." We realize that the "silver and the gold" are his, and from various sources he has turned them to meet this end. Much more will be needed properly to equip the hospital so that it can accomplish its full object, but we are confident that he will increase the number of our friends and that he will not suffer it to lack. From India, America and England the money has come and part of it has served a double purpose,—to provide labor for the starving ones during famine, and at the same time to prepare materials and help in the erection of these buildings which, through the years to come, shall care for the bodies and souls of India's suffering ones. Many of the donors are unknown to us and we are unable to thank them personally as we would like to, but we commend them to God and pray that he will richly bless and reward them.

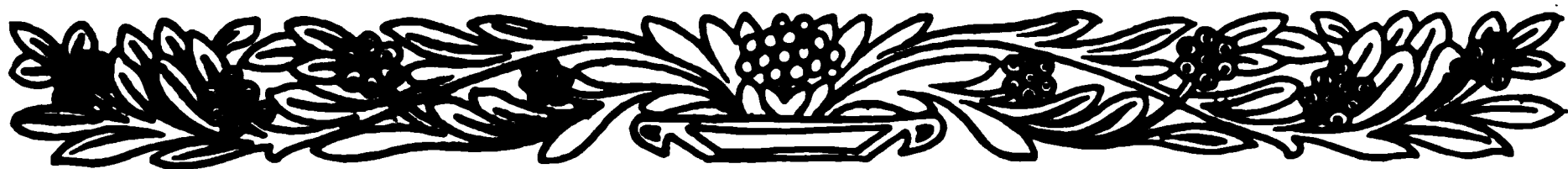
A few months ago the writer became satisfied that when the hospital opened he could not carry on the work alone and was led to ask the Woman's Board for the services of one of their missionaries, Miss Wagner, an American trained nurse, whom they sent to be with us. The wisdom of

this appointment has already evinced itself in the many calls she has had, bringing large opportunities of doing good.

With the advantages of a hospital the size of ours where we can easily accommodate twenty-six patients, and so planned that we will have separate buildings for the men and women, and private rooms for private patients, we will have exceptional opportunities for training nurses and we have therefore decided to start a nurses' training school in connection with the hospital, as such women are much needed in our mission. A prospectus stating requirements and conditions has been prepared, and we hope with the opening of the hospital to start such a class, which will fit all student nurses to take their proper place in life's battle along with nurses of other institutions. We already have a few students in view, and we confidently hope that our missionaries will help us by sending us the qualified applicants.

It has also been the desire of the writer in time to plan the work so that mission agents from his and other mission fields can be taken for a short course of medicine, by which they can afterwards do a vast deal of good in their respective villages in conjunction with their regular mission work. With such a training, mission agents can become vastly more helpful to their people than they are now, and can more easily win them by attending to their sufferings, than by going to them simply as a preacher of the gospel. In this way the gospel of Jesus Christ can be more fully preached, and more will be ready to receive the messages.

Much more could be said regarding this work which was started so simply, but which today shows God's hand so clearly. We hope to see it developed as time goes on and become an ever increasing factor for good.



## MEDICAL WORK AT TURA, ASSAM, INDIA

G. G. Crozier, M. D.



JUST two years ago yesterday I arrived here, among these 140,000 people, and the Lord has been letting me more into their hearts ever since. There are three Government dispensaries, one at the southeast, one at the northeast, and one here, where the people can get some treatment for most of their diseases. Before I was settled cases began to arrive, even from beyond the border of the Hills,

meet much difficulty in coming out into the Christian life. We were sorry to learn that she was doing poorly in school, and was about to be sent home because her standing was too low. There seemed so many pleasing qualities about her that we could not let her go back into the heart of heathen home life, at least till she should become better established; so she has been Mrs. Crozier's helper ever since, and has continued to grow deeper and deeper into our hearts by her loving, intelligent and pleasant ways.

Last year one of the senior students was taken with pneumonia. The customary delay of several days, the interference of would-be friends and "medical treatment" by his uncle brought him into an extremely critical condition before I was permitted to have charge of him. Several other natives and Mrs. Crozier were very sick at the same time, but the Lord was with us, and while I worked the other missionaries prayed, one of them remarking afterwards that he never prayed so hard for any one before, and at the end of three sleepless nights and days we were rejoicing in the hopeful condition of all. Now this young man has completed most of a post-graduate year's work and become one of the trustworthy teachers of the Normal School.

Late one evening as I myself was lying sick with the fever, I heard very excited voices at the door and concluded that some parents had come with a baby in spasms. They had come a long distance by the light of a torch, and another little child was with them, but Mrs. Crozier could not understand fully their wild gesticulations and their excited, uncultivated talk, so I had them come into my room that I might see the child and learn more fully the conditions. O, the thickness of dirt and the depth of ignorance! But we treated them kindly and relieved the child, and they went out into the darkness comforted, and our prayers followed them.

Aside from the 6,415 patients treated directly and the many that have been helped by the large quantity of medicine sold, to be taken to the homes throughout the Hills, the work done on tours is very important. As we go from place to place we examine the pupils in every



G. G. CROZIER, M.D., TURA, ASSAM, INDIA

and I have not had much leisure since. The day I arrived I was taken to one of the students of the Normal School, who was sick with pneumonia. He recovered, and we have been greatly delighted with the excellent work he is doing as teacher in one of the villages.

At one time last year eleven of Miss Bond's schoolgirls were sick with dysentery just at the beginning of the rainy season. It was a time of great trial and much careful work had to be done. Several nights we had to remain with one of the girls whose case seemed very serious, but the Lord blessed us and they were all restored. While treating the one who was so very sick we were peculiarly attracted to her by her gentle, neat and pleasant little ways, and on inquiring about her we found that she was from a heathen home and had to

school, preach nearly every night and often daytimes, treat the sick, sell medicine, operate on minor cases, and talk with the people in their own homes. Three Sundays ago there sat in the corner of my audience the heathen priest of the village, thoughtful and serious, as I preached about our Great High Priest and the one sacrifice that takes away the sins of all who will accept it and who will give peace and joy eternal, and I could not help thinking of the priest in the village where we had spent the second night before, and from whose nose and forehead I had removed, while he lay under the influence

of chloroform, a large cyst that was spreading out and obstructing his vision. As we came into this village, and for some time afterwards, the priest was calling on the demons and offering sacrifices of chickens to get relief for an old man suffering with abscess in the ear. Seeing others getting medicine for various ills, he came to get something for a sore throat, and freely admitted the inefficiency of his own practices and his need of the forgiving love of the Redeemer. As we were leaving the village just at sunrise the next morning, he was on the path to bid us a hearty good-by.

## MEDICAL *and* INDUSTRIAL MISSION WORK IN JAPAN

Prof. Henry Topping, Tokyo, Japan

SOME reader will surely remark at once, "I have heard there is no such work in Japan." True, medical work is not undertaken by our Baptist missionaries, but there is one form of it that has engaged the co-operation of some of us, nevertheless. While Japan abounds in hospitals,

lepers are cared for; at Gotemba (Catholic) 75, at Kumamoto (Church of England) 50, and in Tokyo, by the British Leper Mission 50. In this latter hospital the famous Dr. Kitazato is testing remedies and effecting some partial relief, but no permanent cure has yet been found. The lepers



LEPER HOME AND HOSPITAL, TOKYO. PHYSICIANS AND NURSES IN THE BACK ROW

public and private, charity and special, in some of which the services of eminent physicians are freely given, as yet the

### Hospitals and Homes for Lepers

are left to missionaries and their Japanese associates. In three such homes about 175

expect none. Of all sad sights I have seen this is the most depressing. No wonder that Christ 'was moved with compassion' and stretched forth his hand to heal them. And so today, as being without hope for this world, we give them the good news of Christ, the lepers' healer, so that,



with us, they may "look for the Savior, the Lord Jesus, who shall change our vile body that it may be fashioned like unto his glorious body."

### **Christmas at the Leper Home**

Come with us to the neat chapel, into the part reserved for visitors. The pretty decorations of evergreen and chrysanthemums are the work of the lepers, but the tree laden with bright gifts is at the visitors' end of the room where no leper may come. The program of speeches, songs and recitations by the lepers is characteristically Japanese in length,—two hours and a half,—but is conducted with animation. As one man mounts the platform we are struck by his unusual appearance. The poison has converted him into something not recognizably human. Swathed in bandages, the only visible parts of his face show a complexion of slate and ashes. Is he some long-dead Lazarus wandering from the grave? Can such as he speak? We know the disease destroys the voice; can he speak so as to be heard? It transpires that in his case the process of decay has only reached the stage of mellowing the voice. He lifts his eyes, and recites, "The Lord is my Shepherd, I shall not want," with genuine pathos.

The last speaker, a man of good family, suffers doubly in his separation from them and from the position he held under the Government. In closing, he expressed the gratitude of all to the foreigners for doing so much to ameliorate their sufferings. They appreciated it all, even the patient listening to their long program. "For this," he said, "is our world. We cannot go to our friends, or even write to them. Only thus, once a year, do we have a chance to open our hearts to others. Your sympathy meets one of our deepest needs."

Thus they are being helped. Ashy white and blotched faces, and decaying stumps of hands and feet seem a strange setting for a Christmas tree, but the meaning of Christmas is nowhere better set forth or more deeply appreciated. And the spiritual results are encouraging; a large proportion become Christians. Of the thirteen who have died in this home all had professed Christ by baptism except one, a woman who arrived in a dying condition.

If space, and the editor permitted, it would be well to describe Dr. Whitney's

hospital in Tokyo, for eye diseases, as another example of medical mission work. Dr. Whitney also gives spiritual enlightenment in such a way as to win many to Christ.

### **Industrial Mission Work**

Several mission schools have introduced industrial work as a help to self-support, viz., printing, dairying and gardening, for boys, and knitting, sewing, embroidery, etc., for girls. At least two schools, the Methodist in Tokyo and the German Reformed in Sendai, have achieved a limited success in these departments.

But the best examples of industrial work are not conducted by any mission. The Okayama Orphanage is largely industrial in its method and supports two hundred and fifty children. Other orphanages, in a smaller way, are doing good work. But we must speak of the work Mr. Hara, of Tokyo, is doing for discharged prisoners. As a man of wealth and influence, brother-in-law to the chief priest of Shintoism, Mr. Hara read the New Testament in order to confute it. Convinced, however, of its truth he became a Christian worker. Cast into prison for political reasons he there saw the condition of Japanese prisoners. A great compassion filled his heart. On his release he devoted his life to them, laboring effectively as pastor of the large colonizing prisons of the north. In 1897 on the death of the Empress Dowager many prisoners were released, over 600 of them having been sentenced for life. Mr. Hara says: "The joy of these men knew no bounds. Some had been in prison twenty-five years. But, alas, they soon found themselves to be despised outcasts, deprived of all means of support. They came to me. I made from 80 to 100 of them welcome in my own family. My wife cooked, and waited on the table, doing all she could to make them at home. My eight children ate at the same table with them. At once I began searching for work for them. People laughed at me. I was called a fool, a dangerous man, harboring convicts. No one would employ them. After many days a few got work, then others, who proved faithful. Day after day I read the Bible to them and prayed. They began slowly to understand. Most of them signed the pledge. Drink had been their great evil. At last a few were baptized. That was a happy day for me. Then others followed,

and a great change took place. As their hearts and lives became altered it was easy to find employment, and they were soon able to support themselves. Some have found their way home to their relatives, among whom they are living respectable

lives. Thus I firmly believe from my own experience that criminals can be reformed. The salvation of Jesus can save them from their sins. The Holy Spirit can melt their hearts, no matter how hard."



## TWO MISSION FIELDS IN CHINA

Rev. T. S. Barbour, D. D., Foreign Secretary

**O**UR mission in East China is in the province of Chekiang, the most easterly of the central provinces. A visitor to Shanghai may reach Ningpo by a night's journey southward on a comfortable steamer. Shaohing is a two days' journey by river and canals, perhaps eighty or ninety miles, west from Ningpo. Hangchau is thirty-five or forty miles north from Shaohing, and Huchau fifty miles still further north. Kihwa is reached from Hangchau by a river journey of three days to the southwest. This is our East China Mission.

By the assistance of foot-boats and house-boats, with the genial companionship of Dr. Goddard, and, at later stages, of Dr. and Mrs. Jenkins, Mr. Bousfield, Mr. and Mrs. Proctor and Dr. and Mrs. Eubank, we made our way successfully by the devious waterways.

Dr. Goddard and Mr. Proctor met us on our arrival at Shanghai. We have no mission station in this city. But the Southern Baptists are here and their work is a strong one. A fine new compound has been secured by a wise exchange of

properties, and the gift of a Christian woman has made possible the opening of a most promising evangelistic and educational work in the heart of the native city. Dr. R. J. Bryan and Rev. E. F. Tatum are here, and Dr. Evans,—son of Rev. T. S. Evans, so well known in New England,—with his wife, daughter of Hon. Joshua Levering of Baltimore, have just now joined them.

Of course, one could not be in Shanghai and fail to see the fine plant of the Presbyterian Press, or to enjoy an interview with Dr. Timothy Richard, whose far-reaching work in the distribution of Christian literature is of incalculable influence. St. John's College, of the American Episcopalians, and the noble building which generous supporters have provided as headquarters for the work of the China Inland Mission, are equally certain to attract one. The libation recently poured out by this society upon the altar of martyrdom represented fifty-eight adult Europeans and twenty-one children. Our visit to Shanghai owed much to Dr. and Mrs. Barchet, whose long years of service

have left a deep impression upon the work of our mission. It is hoped the old association may ere long be renewed.

### At Ningpo

Ningpo is one of the five treaty ports of China opened to foreign residence in the year 1842. With swift improvement of the opportunity thus providentially offered, the Union opened a station at this point in 1843. The city has a population of 250,000, which the suburban population increases by several hundreds of thousands more. It was with peculiar emotion we approached this city, so genuinely Chinese, with its never-ending procession of passing people and its hoary walls bearing witness to the unnumbered years in which one generation has followed another in the monotonous round of life. It was difficult to realize that one year ago the peril of our missionaries was so acute. The edict of the Empress commanding the extermination of foreigners was welcomed by the governor of Chekiang, who gave orders for its enforcement. But this murderous design was defeated by an edict of the viceroy.

Our missionaries live outside the wall on the river bank, Dr. Goddard at the Salt Gate, Dr. Grant a half mile farther along the shore of the river, and Miss Corbin still farther on. Dr. Goddard planned to make his compound a gathering place for all missionaries in Ningpo in case of assault. As he told us of his plans for closing up the approaches, we were not quite satisfied that the compound wall, but fifteen feet in height, would have afforded entire security, and we were profoundly grateful that through a favoring providence the test did not have to be made.

The work at Ningpo is strong, and the mission is greatly indebted to it for its force of native workers. At Huchau, indeed at Hanyang, in Central China, we met strong men fitted for their service in this station. The main church has a membership of 230 and is practically self-supporting. The boys' boarding school is now somewhat reduced in numbers, but sixteen bright boys are in attendance. At the Sunday morning service about 150 were present, among them fifty women seated by themselves at the side of the room. The people greet their visitors warmly, some shaking hands with them-

selves after the peculiar Chinese fashion. Smiles break over their faces as they listen to the preaching of the Word. How quickly one forgets peculiarities of dress and face as these signs of the higher relationship reveal themselves!

Dr. Goddard is dear to all his associates. He has now completed the translation of the Old Testament Scriptures in the Romanized character and is busy with printer's proofs, which have reached now to the book of Daniel. His work has been too heavy, and the arrival of Mr. and Mrs. White will give well-deserved relief. We shall welcome him home next year. The Ningpo work has three chapels in the city and fourteen out-stations with fifteen evangelists and 439 church members.

Dr. Grant is a beloved physician, but his medical work has been sadly interrupted since the death of Mr. Fletcher, and for two years the hospital has been closed. Dr. Grant has given himself tirelessly to evangelistic labors, in which Mrs. Grant has given active aid. Their work was continued without interruption through the time of the outbreak. It is deeply interesting to speak with them of these days of trial. The native evangelists were sometimes overcome by apprehension, but their Christian loyalty did not weaken. Strange sounds in the night would momentarily awaken apprehension in the minds of the missionaries, but the peace of God quickly succeeded. They speak of the experiences they have passed through as among the most precious of their lives.

Miss Corbin's school for girls is again as full as though no outbreak had occurred. This school of the Woman's Society has an enviable record. Only one of the girls trained here has proved a disappointment; the others are all useful Christian women. Miss Corbin wisely requires from parents placing their children in the school, a legally executed paper giving her the right to place a veto upon early or unwise betrothals. The girls formed an attractive section of the congregation at the Sunday afternoon service at the North Gate chapel. In these Christian schools is the hope of wronged womanhood in China. Miss Corbin's wise activities extend far beyond the limits of the school. From Thursday to Monday is ordinarily given to work in the country districts, and the country

women come in to her for instruction. Miss Corbin's face was bright when we last saw her. She had met the new associate, Miss Elgie, in Shanghai. Yet still the force of workers in the Ningpo field is painfully small in comparison with its burdens and its possibilities.

"Walk away slowly," is the pleasant farewell salutation common in East China, but all too quickly we were compelled to leave Ningpo.

#### By the Way

The little foot-boats which stretch their occupant out at full length under a low canopy of bamboo, claimed us for two nights and days. It was a broken journey, pleasantly so, notwithstanding the strangeness and the gross offensiveness of many experiences met by the newcomer in China. But it was pleasant while waiting at Gyang Ding, after heading a long procession through crowded streets, to gather the children about us and test their mood by an attempt to teach them a few English words. One slipped his hand in mine as we left and another presented a little flower. Their elders, too, never failed to return smile for smile and bow for bow. The impression thus gained has deepened and strengthened as we have passed through the country. The common people, as a rule, are in no sense hostile to the foreigner or to the missionary. The explanation of recent troubles is in the imperial edict and the mob element found in China and in all lands. It is known that at Paotingfu many of the people wept when they learned that the missionaries were to be massacred.

Our journey ended at Shaohing and was delightfully rewarded. The work here dates back for thirty years, and here is our oldest missionary in East China, Dr. Jenkins, who cares for the work of theological training. The compound has an attractive building, with chapel, recitation rooms and dormitory, and a neat little

"block" providing diminutive rooms for married students. Eight men are in attendance at the school; others are expected later. Dr. Jenkins is clear in instruction and strong in conviction. The evangelistic work is in charge of Mr. Bousfield, and includes work at two chapels in the city and at four out-stations. Two days of each week are given to the country work; on other afternoons Mr. Bousfield preaches in the city. The



NATIVE PREACHERS CONNECTED WITH THE NINGPO, CHINA, STATION

church in Shaohing worships in an attractive chapel excellently located, largely the gift of Dr. Jenkins and has a membership of thirty-eight. The force of workers include seven native helpers and one Bible-woman, supported by the Woman's Baptist Foreign Missionary Society. Two single women are greatly needed here.

Shaohing has a population of 450,000. From a hill within the city we look out upon the hoary wall reaching nearly ten miles across the plain, upon thronging houses within the walls and shadowy forms of villages beyond. A mist mercifully veils the outlying regions, but we know that in the direction from which we came is a thickly settled plain sixty miles in length and twenty in breadth. This is the field "occupied" by our little force of workers, and a similar detachment from the China Inland Mission and the Church Mission Society, in all five families, two single women and one independent worker. China is vast, but it teems with human souls, each of which in the sight

of God is a great treasure, for the purchase of which for the Lord's possession a man might well sell all that he has.

### **Crossing the River**

Our journey to Hangchau was made memorable by an experience at the river, where the tides have affected the channel, and a novel sea ride in a buffalo cart awaited us. But it was the memory of past scenes that was uppermost as we gained the steamer's deck and made the voyage across the wide mouth of the river. For it was down this river that Mr. Holmes and Mr. Bousfield, with their families, came a year ago after their merciful deliverance from death at Kinhwa. For three days they had sailed in a little over-crowded boat. Just above the point at which we crossed the river a delay of twenty-four hours was experienced while the chair-men were being secured; then followed the peril of the ride by chair across the neck of land to the bay. (We are glad to know that the officer to whom their rescue under God was due has since received promotion.)

Kinhwa station has three churches with a membership of 119. Mr. Holmes is just now returning to this work, and the appointment of an associate medical worker is an immediate necessity.

### **At Hangchau**

Here we received a right royal welcome. The vision of the long lines of schoolboys with their bright banners, and the waiting company of missionaries gathered upon the piazza,—one or two familiar faces among them, the others the faces of friends whom we had known by correspondence, but had never seen,—will not soon fade. For two days we sit together in conference and talk of plans and methods. Our force in East China is all too weak for the task which its own noble impulses and divine providence are presenting to it. It was not a little affecting to hear one and another say, respecting some work that seemed out of the reach of mission funds, "Cannot we missionaries care for this? I will advance the money." Some of these men, I chanced to know, already were putting one-fifth of their income into their work; and even if it were right to allow them to bear so large a pecuniary burden, American Christians could not afford to miss a part in this investment.

Mr. Sweet is doing excellent work at Hangchau. The compound was purchased twenty years ago, but through a variety of causes has not been used until now. A residence, a printing office and a school building have been erected. Mr. Sweet is principal of the school—which numbers forty-four pupils—superintends the work of the Press and oversees evangelistic work in this great city of 800,000 people. Mrs. Sweet does regular work among the women and teaches two hours a day in the school. Mr. Sweet has exceptional enthusiasm and force as a teacher. He speaks with great hopefulness of his work, but longs to secure for it an adequate equipment. The educational question is at the front in China. The desire for western learning is widespread and deep. In our own mission in China educational work has not received due attention. If we would retain a hold upon Christian boys and fill our rightful place of influence in the new China, this work must receive strong reinforcement.

The public wharf at Hangchau is the crowded bank of a crowded canal. The schoolboys with their banners, and the missionary friends accompanied us to the canal-side as we left. As our boat was "poled" slowly down the canal the little company grew dim in the distance, at length becoming indistinguishable in the motley throng, but their faces have not faded from our hearts. How affection deepens for these dear brethren in our mission fields! Their spirit is such as to awaken admiration wherever it is found. It appeals to one the more strongly here because of the painful contrast in the type of western character ordinarily presenting itself. It is a common saying here,—we hear it often on shipboard,—that the ten commandments have no existence east of Suez; but in these men is revealed to the East not only the spirit of the ten commandments, but the very spirit of grace which came to the world by Jesus Christ.

### **Huchau**

This place more than others has been controlled in past years by an element hostile to the missionary. Mr. Mason who recently closed his services with the Union left a noble record of energetic, fearless, self-sacrificing service. We saw the native house in which he lived (now occupied by Dr. Eubank), with its little yard some twenty-five feet square, in

which his children could not play with safety because of the throwing in of stones by unfriendly passers. Mr. Mason's successors are men of like spirit. The compound has been extended, including now a residence for Mr. Proctor.

The church suffered a check for a little time, but is now revealing new life. We met with them at the Sunday morning service, conducted by the native preacher, a man of exceptional strength. In the afternoon preaching by Mr. Proctor in the street-chapel won an attentive crowd of hearers.

The missionaries returned to Huchau April 1. Previous to this time they had made frequent excursions to the place, in some of which they were exposed to somewhat serious peril. Conditions now, however, are absolutely quiet. Men in high positions are openly favoring the missionaries, and the common people hear the gospel with an attentiveness heretofore unknown. In a conference held on Sunday evening the native preacher asked us, "Do Americans know what opportunities there are now in China?" When asked what indications he had seen of these opportunities, he answered: "The gospel is heard more favorably; our preachers all testify to this." Since the outbreak fourteen have been baptized, and about thirty are waiting for baptism.

The work at Huchau includes work in the city and at four out-stations. A boys' school and a small girls' day school are cared for by Mrs. Proctor. Plans have been definitely shaped and are being steadily followed. Mr. Proctor will now give himself to the out-station work, and Dr. Eubank, in addition to his medical work, will give oversight to evangelistic agencies, within the city, devoting also a part of his time to educational work. Medical, like educational work, is taking on larger importance in China. Dr. Eubank's successful medical practice has found favor in high quarters, one prominent citizen having subscribed \$300 for the opening of a dispensary; this man is deeply concerned also for the promotion of genuine education among his people. We visited his house and looked into two large reception-rooms now given up to a school for boys. He is anxious that Dr. Eubank shall assist in this work, and he agrees to give a little time to instruction in English with the provision that the school shall be closed on Sunday, and that the teachers shall be under his direction.

A new era in education is opening in China, and the American Christian, if he will, may largely shape and guide this movement. The missionary has won for him this prerogative.

*(Continued next month.)*



A BUILDING OF THE CHINA INLAND MISSION AT SHANGHAI



# PAUL, THE APOSTLE TO THE KIKONGOES

W. H. Leslie, M. D., Banza Manteke, Africa

**T**HIS noble son of Africa has fought the good fight, he has finished his course, he has kept the faith. He also shall receive the crown when the righteous Judge shall award the prizes to those faithful unto death. He was converted about ten years ago, from bitter opposition to the gospel to a love for Christ and a zeal for his kingdom worthy of his illustrious namesake. A born leader of men and a gifted speaker, he soon became an irresistible power in his own district. He taught himself to read in three or four months and spent one term in the Evangelist's Training School on the station. He chose for a location the largest town in the district, which had for more than ten years successfully resisted the introduction of the gospel. Here, exposed to danger on every side, he labored for many months, going about among the people winning their trust, and as he had opportunity telling of a salvation from sin, and eternal life through the Son of God. Some of the young men began to be interested, but for fear of the wrath of the elders they dared not manifest it openly, but a few secretly frequented the tent in which he lived, under cover of darkness.

Although years have passed since then, I can still see the light of glad triumph on his face as he pointed out these indications of awakening in the workers' meetings, telling of the many young men that were to be won for Christ in that town. Then came the joy of the first conversion, and open confession of faith in Christ by a boy of sixteen who was, in consequence, driven from his home. His own relatives sought his life because they said he would sell the souls of all the tribe to the white man. He came to the station and begged to be given shelter and employment, but as we have found that hot-house Christians are much less vigorous in growth and fruitfulness than are open-air cultures he was advised to return to his town and trust the Lord for the preservation of his temporal life. He did so and for weeks slept in the little old army tent in which Paul lived. From that time on conversions were numerous, and within two years there was a church numbering several hundred, and work begun at a number of outposts in the regions beyond. The first

convert was among the first to go out, and for two years was located at a place on the north bank of the Congo river, that seemed so hopeless that no one else would stay. Last year his fidelity and faith were rewarded, many accepted Christ, and today there is a flourishing young church. This young man has just completed a term in the training school, where he was found to be rather deficient in mental receptivity, but with a wonderful insight into spiritual things.

Paul's plan of work was to establish a post in a distant village and leave it in charge of one or more of the volunteers from his church, and from time to time visit it to cheer and strengthen and advise his helpers. In this way the work was opened in many villages. One point on the north bank of the river was thickly populated, but very sparsely on this, the south. Cataracts prevented the bringing of canoes from above where the work was flourishing, and for months no one could be found to ferry the evangelists across, as the powerful chiefs of the other side had seized all canoes. Paul hired two men, bought tools and went to work cutting two large trees, and in five or six weeks had two dugout canoes. Then no canoe-men could be found to man them, for fear of the chiefs of the north bank. Nothing daunted, although the work is difficult and dangerous on account of whirlpools, these zealous fellows set about learning the art for themselves, and were soon able to cross. Although they met much opposition and even armed resistance, they could not be thwarted in their desire to give the gospel to that people. Paul bought carpenters' tools and worked with his people in the woods, cutting timber and boards for their chapels and schools. In the larger centres large frame buildings, with thatch roofs, much more permanent than their grass houses, capable of seating four or five hundred persons, were built.

For several years, while he had been carrying on these varied lines of work, he had been fighting the dread enemy of this Congo land,—sleeping sickness,—often-times prostrated with the terrible suffering common to this malady. Several times we thought he was beyond human

help, but he rallied strength and courage on some new treatment, until about three months ago a fatal attack seized him and after weeks of suffering he lay down the weapons of his warfare, shook off the mortal coil with its weariness and sufferings, and entered into a well-earned rest. He retained his mental powers to the end, and as long as he was able to speak ceased not to exhort his helpers, as they visited him from time to time, not to be discouraged because of his being taken from them but to add to their own zeal and faithfulness, that the work begun might be carried forward with unabated vigor. He has left many bright, earnest young

men who are his joy and crown, who are consecrated to the work he loved so well, and will multiply his usefulness. Not only the native evangelists of our mission were fired by his zeal and aggressive methods, but also the evangelists of the Swedish Mission, who were working in the adjoining districts on the north bank, as is freely admitted by the brethren of that mission.

*Banza Manteke, Dec. 28, 1901.*

(The above, and also a fuller account of Paul's work, can be obtained in leaflet form by sending five cents to the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass.—EDITOR.)

## ERIC LUND AND THE OPENING OF THE PHILIPPINE MISSION

Rev. C. W. Briggs, Jaro, Philippine Islands

THE Missionary Union was suddenly called upon by the logic of historic events to open work in the Philippines; and Spain, the only mission field with a language available for use in the islands, was looked to for a man to begin it. The Rev. Eric Lund, a native of Sweden, who had been a missionary in Spain for more than twenty years, was the man providentially chosen to leave the field and people dear to his heart and inaugurate the new work. The God of missions had been looking to Spain and preparing the man for this task long before the Missionary Union ever thought of sending the gospel to the Filipinos. How true here as ever that in all that pertains to the kingdom, God moves first, men merely follow!

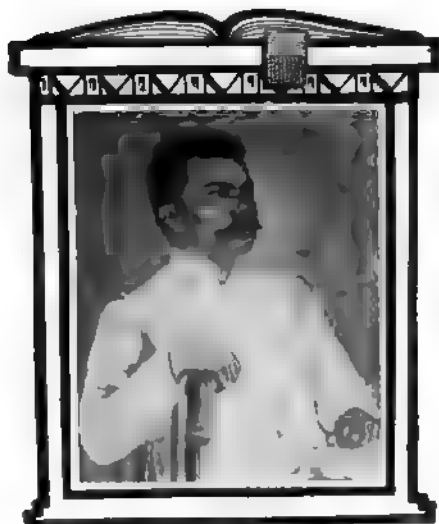
In the year 1894 a young Visayan, a native of Panay Island, went to Barcelona, Spain, to study civil engineering. He had been educated for the Roman Catholic priesthood in the best schools of the islands, but had become a protestant against the evils of the Church, and thus had turned toward this course of study for a career. After a short time in Barcelona this Visayan, Braulio Manikan, failing to receive money expected from home, went to work in a photograph gallery to earn a living. Here he stayed for some time, occasionally going from one to another of the Protestant missions in Barcelona, comparing them with one another, and

becoming increasingly interested in the gospel. Thus he came in contact with Mr. Lund, who made more than a passing impression upon him, but did not yet win his entire confidence, for Manikan had friends in other missions who influenced him considerably. About the time war was declared against Spain, after much conference with a Mr. Armstrong, a Baptist, and with Mr. Lund, Manikan decided that immersion was the New Testament way of being baptized, and he was immersed by Mr. Lund, though he did not at that time become a member of the Baptist church in Barcelona.

Then came the news of Dewey's destruction of the Spanish fleet and of American occupation of the islands, and Manikan decided to return to his home at once. But while he was waiting for funds to come, Mr. Lund found that he was unemployed, and he suggested that Manikan should work with him for his board until money should arrive. He at once found that Manikan had a good knowledge, for literary purposes, of both the Spanish and the Visayan, or native Panayan languages, and so they began to write tracts and make translations of tracts and Scripture portions into the Visayan language, that he might carry some gospel "furniture" when he returned to his home. After a few months they had several tracts, five thousand of each, ready for the distant field. They also had the four Gospels and

other Scripture portions translated into Visayan, and a five thousand edition of the Gospel of Mark issued by the British and Foreign Bible Society. When the Missionary Union first looked to Spain for a man to send to the Philippines, they found Mr. Lund ready to go, with a native worker thus trained and equipped. "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."

The little incident of Mr. Lund's finding Manikan out of employment and money, and of his calling him to work with him, is a key to the understanding of the man and of his work in the islands. If we could have seen him in his regular work



BRAULIO MANIKAN

in Spain, with the tremendous load he was carrying,—several chapels and preaching-places, with continued preaching and literary work in two different Spanish languages,—we would wonder indeed where he found time and energy to work with this native. But when he saw Manikan he seized the opportunity to send the gospel to the Philippines, although little did he dream that he would ever go in person to preach to the Filipinos.

This is a little glimpse into the life of a busy missionary,—always looking for an opportunity to serve God, and so always finding it, and always efficient and successful in using his opportunity. I have seen the same man lie on his back on

a bed of sickness and pain and write articles for *El Herald*, our mission paper, write gospel tracts, preach the gospel to a visiting inquirer, and accomplish a large day's work. No brief article can record the results of Mr. Lund's fifteen months' stay in the Philippines; no ponderous volume would contain it all. From the day of his arrival till he sailed away he met obstacles and difficulties of which people in America have no idea. In his letters to the press and to individuals he mentioned only the bright side. A man with less faith in God and with a grasp less firm on the unseen realities would have failed. His first greeting to the man who came to reinforce him, after he had been alone several months was this: "Have you faith in God? You can't live here without it."

Mr. Lund and Manikan arrived at Iloilo in May, 1900. Finding that a Presbyterian missionary had just begun work there, with characteristic charity, though he had come all the way from Spain for the purpose, feeling that God had sent him there, he left Iloilo to the Presbyterians and he and Manikan entered the town of Jaro. The ground floor of a house on the market street was rented for a preaching place. Services were held Thursday, which is market-day, and on Sundays. The beginnings were humble and discouraging; but few came to the meetings and these were hard to deal with.

A native translator was hired and trained, and the work of giving the people the New Testament in their own language progressed slowly, painfully, and at the cost of great toil and sacrifice. Then in September the translator, Mátá, was assassinated by the Catholics, and threats and attempts were made upon the life of Manikan. The island of Panay was a hotbed of insurrection and in a state of active warfare. In spite of all this, and of much more that remains untold, a fine chapel of bamboo was built and dedicated in the month of September, a monthly paper in both Spanish and Visayan was commenced in November and printed upon Roman Catholic presses, and in the face of the greatest obstacles, hymns were translated into Visayan and taught to the people, services were held over in Negros Island, many tracts and the Gospel of Mark were widely distributed throughout both Panay and western Negros, and the

Catholic priests learned that those who are "turning the world upside down" had come here also.

When in July, 1901, Mr. Lund sailed back to Spain in broken health, he left behind him a complete translation of the New Testament, another efficient native preacher in Negros Island, fifty baptized Christians and a native church at Jaro with literally thousands of inquirers and candidates—a Baptist mission well planted with a large, early fruitage. Not all this was Mr. Lund's work. He would be the last one to wish it so stated, for none know better than he how wondrously God had wrought.

To the question, "How did you come to choose Spain as a mission field?" Mr. Lund replied: "My teacher in the theo-

logical school told me that it was a country affording the greatest opportunities for service to the heathen world. Spain has colonies in all the world and the Spanish language is an open door to millions of heathen." The men whom Mr. Lund has evangelized and trained, who are to-day translating the Bible and preaching in South America, Central America and the Philippines, prove that Spain was indeed a strategic point to occupy for Christ. It was the place to which God called one of his chosen ones, upon whom his Spirit was resting, to "preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to captives, and to proclaim the acceptable year of the Lord."



THE FIRST BAPTIST CHAPEL, JARO, P. I.  
MR. LUND, MANIKAN AND OTHERS STAND IN FRONT

## NOTES AND PERSONALS — FOREIGN FIELD

**DURING** the first four months of its history our Mission Press in the Philippines took in \$200 in gold.

Mrs. C. C. BOONE, wife of our missionary at Palabala, and Mrs. E. T. Welles, also of the Congo Mission, have been quite ill, but at last accounts were rapidly convalescing.

WE are in receipt of some very neat calendars issued by our Spanish Mission under the direction of Mr. Marin at Barcelona. Mr. Lund of the Philippines is still

resting there, but is very much improved in health.

UPWARDS of twenty were baptized here yesterday. Mr. Welles and wife returned here last week from Kifwa. He returns to Kifwa in a few days to await the coming of Mr. Frederickson.—W. H. LESLIE, M. D., BANZA MANTEKE, AFRICA.

ON the 15th of December occurred the first ordination at Bhamo, Burma, of Kachin preachers, Dama Naw, of whom Mr. Roberts wrote so interestingly in the

November MAGAZINE, and Ning Krawng, whom the little church has been supporting as its missionary with Mr. Geis at Myitkyina, for the past five years. There are many other evidences of encouraging progress among this wild people.

THE Lord is with us, but we are in the midst of the tug of war. Rationalism of the direst type is settling in like a flood upon us. The crisis is taking place within the Lutheran Church, but of course the whole people are more or less affected. Still we have no reason to fear. The God of battles is on the side of eternal truth and to Christ will belong the victory.—REV. K. O. BROADY, STOCKHOLM, SWEDEN, January 17, 1902.

WE are much encouraged about beginning once more a term of service in this land. There are decidedly some signs of progress and improvement. If we only had more workers for our Western China field! Our number is too small for the many openings. Here in East China also they are calling for laborers. There may never again come to the churches at home such openings and opportunities as China affords today. From what we have heard, the changes are marvellous and we are truly coming back to a new China. Of course some of the old, hostile element is still here, and may yet cause trouble. Darkness will not give way to light without a struggle, but in the end Christ will conquer.—MRS. ROBERT WELLWOOD, *en route* to SUIFU, WEST CHINA.

WE arrived here safely November 25, after a long, tiresome journey which ended with a ride of twenty-five miles in an Assamese automobile (ox cart). No doubt you know more about it than I do; but I am satisfied with my knowledge. We are at work on the language (Hindi). Our teacher does not speak or understand English. Mr. Firth is on tour. He has improved so much of late that he has decided to stay until next fall, for which we are very thankful. He is needed here until we can talk to the people. We received a very pleasant welcome Sunday, December 1. On very short notice, 125 Christians met together for welcome service in the chapel. They all had to come some distance. One woman showed what kind of stuff the native Christians are

made of by walking ten miles, and she carried her baby all the way, too. As Mr. Firth is going to remain for a year we are expecting to occupy the Swanson bungalow, now occupied by Miss Frith. This sister is doing a good work. Mr. Firth has baptized several as a result of her work. It is too bad she is not identified with the Union. I understand she has spoken of trying to join some society. She has the language and a good hold on the people. There is plenty of room on the compound for another bungalow. Tosin, the Garo missionary to the Daphlas, is touring with her. We are both well and happy, and are anxious for the day to come when we can talk to the people about Christ.—REV. H. B. DICKSON, NORTH LAKHIMPUR, ASSAM, December, 1901.

I RETURNED and took over the duties here in October, and have much medical work to do. This part of the country is greatly changed; it seems to be no longer heathen. All day long and even on Sundays I am doctoring native Christians of our own and other missions from both sides of the river, and I am never without resident patients (who keep themselves). Our churches of Palabala and Noki send many sick here to me. Most of the workmen also are Christians. This working among and helping Christians is quite a new and pleasant experience after our contact with the heathendom of the interior country. There is a special Sunday service held here for the Congos who come from all quarters. This meeting, commenced long ago by Mr. Hall, and revived by Dr. Leslie, is an important feature of this place, and is increasing each Sunday. I have been compelled to clear out our big storeroom to use it as a church. In this room is held a night school three times a week, frequented by twenty to forty, according to the weather. This was begun by Dr. Leslie, and will be continued by me. Also the brethren make calls on me; in this way I have made three visits to Palabala and one to Kifwa. Palabala is in a wretched state for want of a building appropriation. It is to be hoped you will do something soon for it.

The mission house here, left for years, is now being put in thorough repair, and I hope soon to have things in order.—A. SIMS, M. D., AFRICA, January, 1902.



## NOTES AND PERSONALS — HOME FIELD

FOR some years past the Woman's Baptist Foreign Missionary Society of the West has been issuing a *Bulletin*, which continues to be a great help to circle leaders.

A FINELY executed portrait of Rev. Horace Tracy Pitkin, "Yale's first missionary martyr," has just been unveiled in Dwight Hall at the University in New Haven.

McCLURE'S MAGAZINE for February is one of the best all-around numbers its editors have gotten out. The timeliness of the articles, their range of subject and the variety of short stories make it possible to read the number from cover to cover without monotony.

WE have frequent calls for lists of missionary books. The one made by our district secretary, Rev. F. S. Dobbins, and published by the Publication Society is excellent. In the February number of the *Missionary Review of the World*, Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, gives a new one. It is printed in connection with his most excellent article entitled, "Missionary Literature of the Nineteenth Century."

REV. W. A. SHARP has completed the special course which he has been pursuing in the Normal College at Nickerson, Kansas. He has also passed the examination before the State Board of Education, which entitles him to a life certificate to teach in the public schools of the state. Mrs. Sharp, whose health has been quite poor for a year, has recently been examined and her physicians report her health so far improved that it will be safe for her to return to Burma in the spring. Accordingly Mr. Sharp has asked permission to resume his work in the Rangoon Baptist College early in April.

A LITTLE pamphlet which can be used most effectively in connection with missionary meetings on Japan is, "The Works of God," which sets forth the origin of the evangelistic effort, and contains incidents of the meetings held last summer in Tokyo. This movement which has been so successfully carried on, is under the auspices of the "Japan Evangelical Alliance," and the proceeds of the

sales of the pamphlet go to the Alliance to aid in carrying on its work. It can be obtained at the Mission Rooms. Price ten cents, or if ordered by mail, two cents extra for postage.

LAST year the First Baptist Church of Cambridge, Mass., Rev. H. C. Applegarth, D. D., pastor, broke its former record of giving, especially to home and foreign missions. The amount raised for the latter object was \$3,900. This year, however, the sum contributed was \$4,500. Increases like this in all our churches would enable the Missionary Union to close the year with a surplus in the treasury. This same church still holds the banner for having the largest club for the MISSIONARY MAGAZINE. The list now numbers 125. Churches of twice the membership report difficulty in securing a club of a dozen or twenty-five. The secret of failure is to be found usually in lack of interest on the part of the pastor or in the method employed to solicit the subscriptions. Dr. Applegarth believes that church members should know that God is doing in the world to-day as well what he did in the time of the Apostles. He considers, and rightly we believe, that our missionary magazines are, in a real sense, continuations of the Acts of the Apostles. Do they not record the doings of those upon whom the Holy Spirit bade us lay our hands and send them forth? This being so, Dr. Applegarth claims that all but the poorest among us ought to be ashamed not to subscribe for such a periodical as we are now furnishing. It will cost each person in clubs less than three-fourths of a cent a week. Come now, let us have those subscriptions.

THAT was a very gracious act on the part of the missionaries of our Telugu Conference, meeting at Ramapatam, South India, recently. They sent the following cable to their beloved friend and fellow laborer, Dr. Clough, now in America: "Conference greets Clough. (Signed) Heinrichs (Secretary of the Conference)."

CHICAGO, January 31, 1902.  
The Baptist Missionary Magazine, Tremont Temple, Boston, Mass.

I have just been reading the answers to your postal card query, "When did your interest in foreign missions begin and



how?" Had I received one of those cards, my answer would have been as follows: In 1844 Dr. Dean returned to America, having with him a converted Chinese named Ah Bok. I had just been given, as a pet, a young pig and I was trying to find a name for him. I heard Dr. Dean tell of China and its heathen population, and I saw "Ah Bok," the Chinese Christian, and I named my pig "Ah Bok." When he was sold to the butcher the proceeds went into the foreign mission treasury. That was my first sacrifice for the cause. I have never ceased to pray and to work for foreign missions since that day.

Yours fraternally,  
A. H. NELSON.

### First Fruits of the Day of Prayer.

THURSDAY, February 13, was observed by our sisters as a Day of Prayer for Missions. The special *Bulletin* for the day issued by the Woman's Baptist Foreign Missionary Society bore the head line: "I would rather train ten men to pray than a hundred men to preach." The meeting held in the First Church, Boston, was one of great power. A large number of special objects for prayer in connection with the work of the Missionary Union were given in the *Bulletin*, and Thursday morning Treasurer Coleman received the following

letter from a sister in another town who could not attend the prayer service held in her city:

"MR. COLEMAN,—

*Dear Sir:* I am not able to go to the prayer-meeting today; have not been out since early in December, so I have had a prayer-meeting alone at home; no, not alone, for Jesus was here, and the result is the enclosed check for three hundred dollars for the Philippine women. I suppose you received the check I sent for \$100 last night. The Spirit has been very present with me today.

In the Blessed Hope, \_\_\_\_\_,  
February 13, 1902.

### THE TREASURER

desires to call attention to the fact that a large number of our missionaries have failed to send their financial statements to September 30, 1901, and he fears that they have forgotten that this is one of the rules of the Union.

He also wishes to inform our missionaries that packages for them are being sent to the Rooms in Boston and to Henderson Bros., in New York, without any information whatever in regard to them. It is necessary to know the contents and value of each package before shipment is made, and he is often obliged to defer shipment for an indefinite period. At this time a safe marked "H" in a diamond, is held on Henderson Line dock and has been there for several months, as the owner cannot be traced.

## WHAT PEOPLE ARE SAYING ABOUT US

"I CONGRATULATE the society on the marked improvement in all its publications."—MRS. H. E. CARPENTER, Japan.

"I AM greatly pleased with the recent numbers of the MAGAZINE. Our periodical is now more what we have longed to see it. I have today received the new blanks for statistical tables, and they seem to leave nothing to be desired in that direction. Certainly there can now be no excuse for failure in making out the tables correctly. For many years I have felt that the officers at the Rooms needed sympathy, more than did any of the missionaries."—S. B. PARTRIDGE, D. D., Hamilton, N. Y.

"PLEASE allow me to congratulate you upon the fine publication now being given your readers. It is a delight to me to read it. My prayers go with you for the maintaining of the spiritual and edifying contents. The MAGAZINE is interesting. So convinced have I been that God is using you in this publication that, contrary to my tastes, a club has been formed here, and enclosed you will find twenty-five names and addresses."—REV. W. M.

TUCKER, Pastor Bedford Heights Baptist Church, Brooklyn, N. Y.

"I have just received the January number of the Magazine. It is replete with good things. I feel proud of it and congratulate you and the denomination. The make-up is all any one could wish. You may send me at least 500 folders advertising the same."—REV. FRANK PETERSON, D. D., Minneapolis, Minn.

I HAVE on the desk before me copies of the first and last editions of THE BAPTIST MISSIONARY MAGAZINE, for I have a complete set of the magazine from the first number, dated September, 1803, to the present number (December) which completes the eighty-first volume. The first number is a neat little magazine of thirty-two pages and its title is "The Massachusetts Baptist Missionary Magazine." In the "To the Public," we find, "The Committee appointed by the Massachusetts Baptist Missionary Society to prepare and publish a periodical work, containing an account of the design and progress of this institution; of the labors and success of their missionaries; together with such information re-

specting the general state of religion, as may be thought interesting to the community at large, humbly submit to a candid public the first number of the proposed work."

Under the title of "The Massachusetts Baptist Missionary Magazine" it ran along till 1817 when the title is changed to "The American Baptist Magazine and Missionary Intelligencer," and in the "Editor's Address" we find this reason assigned for the change in the name: "From an impression that the former title, though proper at first, might give the magazine too much of a local appearance, it has been determined to alter it to one more general, and appropriate to the whole denomination." The "Editor's Address" is signed: Thomas Baldwin, Principal Editor.

Daniel Sharp,  
James M. Winchell, } Assistant Editors.

Boston, January, 1817.

Under this title the magazine was published until December, 1835, when the name was changed to

"The Baptist Missionary Magazine," and in the address "To the Readers of the Magazine," is this paragraph: "Agreeably to previous announcement, the magazine becomes, with the present number (Vol. 16, No. 1), a strictly missionary publication. . . . To express its character the more fully, its name is varied to that of 'The Baptist Missionary Magazine.'"

The magazine at that time was an octavo of twenty-four pages, and no mean magazine; but in comparison with the last number it looks ancient. There is a newness, an up-to-date-ness, a variety, a wideness and a spiciness to the late numbers that are lacking in the numbers of years ago. I congratulate you on the beautiful appearance and the substantial contents of THE BAPTIST MISSIONARY MAGAZINE. It ought to be in every Baptist home. I am proud of it.

Sincerely yours,  
HENRY B. WILLIAMS.

Fayetteville, N. Y.

FINANCIAL

Monthly Statement to February, 1, 1902

RECEIPTS.	Donations Available for Current Work.	Donations 'Specified' for Uses Outside Schedule.	Annuity Bonds Matured.	Legacies.	Other Sources.	Total.
For January, 1902 .	\$32,458.97	\$683.17	\$1,200	\$1,859.09	\$100.00	\$36,301.23
Ap. 1, 1901 to Feb. 1, 1902	129,596.30	9,952.93	2,200.00	22,533.93	100.00	164,383.16
Ap. 1, 1900 to Feb. 1, 1901	120,631.83		3,013.20	31,769.31		155,414.34
Increase . . . . .	8,964.47				100.00	8,968.82
Decrease . . . . .			873.20	9,235.38		
Debt of Union April 1, 1901 . . . . .						\$38,297.20
Schedule as adopted for 1901-02 . . . . .						418,774.16
Additions to Schedule up to February 1 . . . . .						45,047.58
Further additions to Schedule as directed by donors ("Specifics") . . . . .						10,797.29
						\$512,916.23
Total receipts to February 1, 1902 . . . . .						164,383.16
Estimated balance required to March 31, 1902 . . . . .						\$348,533.07

Donations Received During January 1902

MAINE, \$462.58.			Belfast Y. P. S. C. E., for Dr. Bunker's work. 16 72			Milo, a friend, for Dr. Bunker's work . . . . . 5 00		
Waterville S. S. . . . . .	30	48	Brunswick, W. W. Nearing, for sup. nat. pr., care Rev. A. Bunker, D. D. . . . . .	20	00	Jemtland Y. P. S. C. E., for sup. Tan Hu, care Rev. Wm. Ashmore, Jr. . . . .	32	00
Rockland, 1st ch., Geo. M. Brainerd . . . . .	100	00	Bangor, 1st ch. . . . . .	46	70	Hudson, Mem'l ch., Mr. and Mrs. M. Crawford . . . .	15	00
Camden, Chestnut St. ch. . . . .	6	27	Biddeford, 1st ch. . . . .	7	66	Penobscot Asso., per A. G. Ray, Tr. Lee S. S., \$1.17; Montague ch.,		
Portland, 1st C. E. Soc., for sup. of Rev. W. F. Dowd, Assam . . . . .	57	00	Kennebunk village ch. . . . .	5	64			
Oakland ch. . . . . .	2	90	Milo ch. . . . . .	2	30			

\$2.30; Pannadumbeah ch., \$1.06; Old Town ch., \$2.33; Old Town ch., for Dr. Bunker, \$15; Bangor, 2d ch., \$15.45; Bangor, 2d ch. S. S., \$22.88; Howland ch., 60c..... 67 81  
 Hancock Amos, per Clarence Emery, Tr. Ellsworth ch., \$2.10; Brookline ch., \$4.20; Manset ch., \$1.75; Surry ch., \$2.50; Sedgwick ch., \$5.25; West Ellsworth ch., 70c.; Bar Harbor ch., \$2.80..... 19 60  
 Westbrook ch., for Dr. Bunker's work..... 5 00  
 Hallowell ch..... 7 50  
 Parkman, Rev. Wm. H. Clark, for sup. evangelistic work on Toungoo field, care Dr. Johnson..... 10 00  
 Ho. Penobscot, 1st ch..... 5 00

#### NEW HAMPSHIRE, \$170.00.

Concord ch..... 4 00  
 Concord, Sw. Y. P. Society, for salary of nat. miss'y care Rev. O. L. Swanson..... 40 00  
 Antrim ch..... 23 50  
 Keene, 1st ch..... 5 48  
 North Conway, Rev. A. Locke..... 2 00  
 Dover, Central Ave. ch..... 6 38  
 Plymouth, 1st ch..... 2 00  
 East Jaffrey, 1st ch..... 5 95  
 Milford, 1st ch..... 73 40  
 Nashua, Crown Hill ch..... 1 40  
 Stratham ch..... 1 58

#### VERMONT, \$396.57.

West Rupert, Mrs. Lucy A. Sherman..... 3 00  
 Hinesburg ch., for share in Rev. S. B. Vinton's station..... 14 00  
 Rutland ch..... 14 84  
 Brattleboro, 1st ch..... 88 57  
 Bellows Falls, 1st ch..... 17 97  
 Hydeville ch., for salary of Miss C. A. Converse..... 16 10  
 Rutland ch., for salary of Miss C. A. Converse for 1902..... 12 09  
 Whittingham, Mrs. R. S. Coates..... 200 00  
 East Charlotte Y. P. S. C. E., for the Loi Kaw Mission..... 20 00  
 Fairfax ch..... 9 00

#### MASSACHUSETTS, \$3,123.63.

Cambridge, 1st ch..... 150 21  
 Cambridge, 1st S. S..... 50 75  
 Cambridge, 1st ch., Helen W. Monroes..... 25 00  
 East Gloucester, Chapel St. ch..... 14 80  
 Gloucester, 1st ch..... 38 60  
 Gloucester, 1st ch., Miss Lenore Ayers..... 10 00  
 Gloucester, 1st ch., Wom. Circle, for "Rebecca"..... 30 00  
 Dighton, 1st ch..... 2 25  
 Dighton S. S..... 2 75  
 Dighton R. Y. P. U..... 4 50  
 Winchester, 1st ch..... 10 00  
 Stoneham, 1st ch..... 8 00  
 Bridgewater, 1st ch..... 80 00  
 Brookline ch..... 104 39  
 Andover ch..... 20 00  
 Worcester, Main St. Chinese Bible School, for work in China..... 22 50

Worcester, 1st ch..... 10 00  
 Worcester, Dewey St. ch..... 9 25  
 Worcester, Dewey St. Y. P. S. C. E..... 16 57  
 Reading, 1st Bible School..... 9 41  
 Weymouth S. S..... 60  
 Boston, Ruggles St. S. S., tow. sup. of Rev. and Mrs. W. F. Newman..... 32 79  
 Boston, Ruggles St. ch. Working Men's Bible class..... 9 43  
 Boston, Clarendon St. Y. P. S. C. E., bal. for quar. ending Dec. 31, 1901, tow. sup. Rev. Thos. Hill..... 116 78  
 Boston, First ch..... 235 00  
 Boston, Dudley St. ch..... 50 00  
 Boston, Rev. C. A. Morris..... 15 00  
 Roslindale S. S., for sup. Theo. Kan Kin, care Rev. J. A. Adams..... 25 00  
 Medford Y. P. S. C. E., tow. sup. Capt. L. W. Bickel..... 15 00  
 Melrose, 1st ch..... 13 75  
 Wakefield, 1st S. S., of wh. \$10 is for the "gospel ship," care Capt. Bickel, and \$40 tow. sup. Ka Nee, care Rev. C. L. Davenport..... 30 00  
 Wakefield ch..... 60 00  
 Wakefield, G. G. Floyd, special for work of Rev. W. F. Thomas..... 35 00  
 Holyoke, 3d ch..... 127 62  
 Ashfield ch..... 9 25  
 Raynham ch., for the Y. M. C. A. work in the Philippines..... 1 00  
 Leominster, 1st ch. Men's Club, for sup. nat. pr. Charlestown, 1st ch..... 15 20  
 East Milton R. Y. P. U., for share in Loi Kaw station..... 12 50  
 Brockton, 1st S. S., Jr. dept..... 3 15  
 Brockton, 1st ch..... 112 00  
 Brockton, North Bible School..... 2 00  
 Malden, M. W. S..... 10 00  
 Needham, 1st Y. P. S. C. E., tow. sup. Mung Min, care Rev. C. L. Davenport..... 20 00  
 Dorchester, Immanuel Y. P. S. C. E., tow. Rev. S. R. Vinton's work, Bangook..... 12 50  
 Newton, Immanuel ch..... 340 00  
 Newton Centre, 1st ch..... 452 00  
 Lawrence, 1st ch..... 42 00  
 Somerset S. S..... 2 50  
 Chicopee Falls, 1st ch..... 21 50  
 West Acton ch..... 16 55  
 Shirley ch..... 13 00  
 Shirley S. S..... 7 00  
 Shirley Y. P. S. C. E..... 10 00  
 Danvers, 1st ch., per A. DeF. Palmer..... 5 00  
 Agawam, 1st ch..... 31 50  
 Agawam Y. P. S. C. E..... 5 10  
 Winchester, 1st ch..... 23 00  
 Amherst ch..... 1 10  
 North Abington ch..... 20 52  
 Dedham, 2d..... 18 33  
 Northboro ch..... 16 75  
 South Framingham, Park St. ch..... 20 30  
 Russell and Fairfield ch., for share in Dr. McLaurin's station..... 24 25

Russell and Fairfield ch., Rev. J. H. Biggs, and family, for share in Dr. McLaurin's station..... 10 00  
 Winthrop S. S., Mrs. Emma Walsh's class, tow. share in "Gospel Ship," care Capt. Lake Bickel..... 5 00  
 Springfield, Park Ave. Mem'l Bible School..... 5 73  
 Arlington S. S..... 15 00  
 Franklin Y. P. S. C. E., per Miss Burr for the Loi Kaw Mission..... 1 00  
 Milford, Pine St. ch..... 3 10  
 Fall River, Mrs. E. M. Boomer..... 40 00  
 Hyde Park S. S..... 5 31  
 North Tewksbury ch..... 05 01  
 North Tewksbury S. S..... 10 00  
 Malden, 1st C. E., for work in Africa..... 7 23  
 Melrose Highlands ch..... 1 75  
 Somerville, Perkins St. S. Y. P. U..... 1 25  
 New Bedford, Elm ch. Hubbardston, Mrs. Mary W. Howe..... 5 00  
 No. Attleboro, F. R. ch., Y. P. S. C. E., for sup. Mung Quet, care Miss M. Carr..... 13 50  
 Springfield, a friend..... 50 00  
 Three Rivers, Nelson E. Barrett, of wh. \$10 is for the Philippine Mission..... 00 23

#### RHODE ISLAND, \$3,044.19.

Pawtucket, Woodlawn S. S..... 25 00  
 Pawtucket, Woodlawn S. Y. P. U..... 10 00  
 Pawtucket, Woodlawn ch. Central Falls, Broad St. ch..... 23 50  
 Oaklawn ch..... 15 00  
 Mt. Vernon ch..... 3 00  
 Providence, Miss Mary L. Welch..... 1,000 00  
 Providence, Mrs. Caroline F. Lyon..... 500 00  
 Providence, Mt. Pleasant Bible School..... 15 00  
 Providence, Jefferson St. ch..... 10 00  
 Providence, Cranston St. Y. P. S. C. E., in part payment of salary of San Koo Keh, care Rev. C. H. Heptonstall..... 10 00  
 Providence, First ch..... 245 00  
 Providence, Broadway ch. L. Swan..... 54 00  
 Westerly, 1st ch., per W. L. Swan..... 45 00

#### CONNECTICUT, \$217.05.

Meriden, Ellen D. Hart for sup. of a nat. pr., in India..... 50 00  
 Meriden, 1st ch..... 112 54  
 Torrville ch..... 5 00  
 Stratfield ch..... 4 50  
 Groton Heights S. S..... 7 97  
 North Lyme ch..... 9 00  
 Steppney ch..... 5 75  
 Bridgeport, East Washington Ave. ch..... 10 00  
 Hartford, Rev. Thos. G. Wright, wife and daughter..... 7 00  
 Poquonoc Bridge, Y. P. Union..... 1 25  
 Montowese, Union ch..... 5 00  
 NEW YORK, \$3,111.25.  
 Lockport, 1st ch..... 24 00

Alps, Miss Fannie E.		Nunda S. S.	3 79	Miscellaneous	50
Coon	1 00	Nunda Y. P.	32	Offerings from Sunday-schools	42 50
Warwick, Calvary S. S.	9 88	Brooklyn, Bedford Heights ch.	18 30	PENNSYLVANIA, \$5,253.70.	
Hudson ch.	27 04	Brooklyn, Union Y. P.	1 75	Upland, Mrs. J. Lewis	900 00
Forestville, Rev. and Mrs. Alfred R. Spencer	5 00	Brooklyn, a friend	41 00	Crosey	2000 00
New York, Miss Annie Hindley	9 00	Brooklyn, Babylon ch.	6 25	Upland, Samuel A. Croser	5 00
New York, Ralph L. Cutler for sal. of Dr. and Mrs. G. A. Huntley	200 00	Brooklyn, Immanuel ch.	250 00	Kirkman, F. H. Carberry	40 00
New York Baptist Congress	5 00	Greenport ch.	48 88	Two Licks ch.	11 67
A friend	5,000 00	Russia Y. P.	4 00	Two Licks S. S.	5 16
Rochester, 2d ch. Primary Dept., tow. Rev. and Mrs. A. Ebrgott's salary	5 00	Willson, Wom. Soc. for orphan work, India, care Rev. H. Huisinga	3 85	Philadelphia, W. Graham Tyler, in mem. of Delany Tyler and for the Telega Mission	50 00
Rochester, 2nd ch., Mrs. Edith Keene, tow. sup.		Ransomville ch.	12 00	Philadelphia, Sidney M. Earle for the "Gospel Ship," care Capt. Bickel	2 50
Capt. L. W. Bickel		Boonville ch.	14 00	Erie, 1st ch., for Capt. L. Bickel	4 41
Rochester, 2d ch., tow. sal. of Rev. C. E. Teany	174 14	Boonville Y. P.	10 00	Wallace, Mission for Capt. L. Bickel	1 19
Cowargo, 1st Y. P. S. C. E., for sup. Harlow, care Rev. A. Bunker	10 00	Whitesboro ch.	42 40	Hops Mission, for Capt. L. Bickel	2 40
Buffalo, Cedar St. ch.	40 50	Naples ch.	5 78	Upland ch. in pt.	30 00
Buffalo, Delaware Ave. ch.	42 00	Alabama ch.	22 80	Gethsemane ch. in pt.	
Buffalo, Prospect Ave. ch., tow. salary Rev. A. E. Carson	35 80	Hannibal ch.	30 00	Bethlehem ch., a member, tow. salary Dr. J. B. Grant, Ningpo	100 00
Buffalo, Henry Whalley, low. share in Rev. S. R. Vinton's station		Amsterdam Y. P.	50 00	Bethlehem ch., for sat. pr., care Dr. Grant	150 00
Gloversville, Karen Missy Society, for sup. of 2 sat. pr., care Rev. J. E. Cummings	100 00	New York City, Calvary Chapel	10 00	Falls of Schuylkill S. S., Christmas offering	10 00
New Hartford ch.	16 16	New York City, 1st Sw. ch.	06 70	Grace Temple, Section L, Y. P. S. C. E.	5 00
Lima S. S.	6 17	New York City, North Y. P. for nat. pr. Than Cho, care Dr. Bunker	11 00	Fifth ch.	212 50
South America, Miss Lizzie Odell, for wk. at Imper station, Assam	10 00	New York, North Y. P.	7 50	Mrs. B. Griffith	200 00
Yonkers, Riverdale Ave. S. S.	7 87	New York, Fifth Ave. ch.	44 21	Great Valley, W. F. M. S., for nat. pr., care Rev. P. H. Moore, Nowgong	61 00
Schenandoah ch.	81 00	Fiat Brook, Y. P.	1 25	Wassahickon, B. Y. P. U. and S. S. acct. nat. pr., care Dr. Leslie, Congo	12 50
Syracuse, 1st ch.	245 22	Ogdensburg ch.	56 80	Memorial ch. in pt.	200 40
Walton, M. Louise Thompson, to be sent to Mrs. J. H. Vinton	20 00	Ogdensburg S. S.	10 00	Bethlehem, Miss. Phila.	15 00
Waverly, 1st ch., Miss Emma Beckman	5 00	Ogdensburg Y. P.	1 80	Mrs. G. W. Knowles	300 00
West Somerset S. S.	2 10	Richville ch.	5 00	Narberth, ch. of the Evangel in pt.	34 53
Hamilton, a friend	10 00	Walworth, Second ch.	7 50	Germantown, Third ch. in pt.	8 54
Brooklyn, Greene Ave. ch.	616 22	Walworth, Second S. S.	2 00	Tacony ch.	9 15
Bristol Springs, a friend	8 00	Rose ch.	14 00	Tacony S. S.	3 80
Manassas Y. P.	6 00	Rose Y. P.	3 00	Frankford, 1st ch.	34 41
Lowville Y. P.	10 85	Westville ch.	7 73	Bristol S. S.	5 00
Conklin Centre ch.	12 00			Norristown, 2d S. S.	3 87
Hamburg S. S.	4 00			Roulette ch.	2 00
Ashtab, 1st ch.	68 28			New Brighton ch.	24 70
Ashtab, 2d ch., Y. P.	2 27			Canton ch.	25 00
Jamestown ch.	60 52			Drumore ch.	1 00
Jamestown, Miss Jennie Lawson, for sup. of Karamiah, care Rev. I. S. Hankins	30 00			Port Matilda ch.	1 68
Westfield ch.	2 00			B. M. Bunker	75 00
Westfield Y. P.	80			Huntingdon ch.	67 80
Seyre, P. A. ch.	26 00			Union ch.	9 18
Hancock ch.	54 72			Reynoldsville ch.	16 40
Amenia ch.	35 16			Du Bois ch.	7 00
Amenia Y. P.	2 28			Westover ch.	3 75
West Plattsburg ch.	14 40			Punxsutawney ch.	20 00
Hermitage ch.				Gethsemane ch.	10 00
Castle ch.	18 00			Gethsemane S. S.	9 88
Castle S. S.	6 00			Meadville ch., tow. sal. Dr. Leslie	14 86
Perry, 1st Y. P.	15 00			Meadville, W. F. M. C., tow. sal. Dr. Leslie	10 00
Kingston, 1st Y. P.	8 00			Transfer ch.	12 70
Hyde Park, a friend	8 00			Orangetown ch.	6 30
Hudson River, No. Amco. Y. P. Societies, for sal. Rev. A. F. Groesbeck	200 00			Middlebury ch.	8 55
Watervliet ch.	12 00			Dawson ch.	14 30
North Chester ch.	5 42			Johnsbourg ch.	7 00
Martha ch.	11 00			Oakland ch., tow. sal. of Dr. Briton Corlies	150 00
Nunda ch.	8 80			Pittsburg, Mt. Washington ch.	7 86
				Pittsburg, Mt. Washington S. S., for India	5 00
				McKeesport, 1st Sw. ch.	17 68

McKeesport, 1st ch., bal.	22 28
Washington, 1st ch. ....	80 00
Baltimore ch. ....	18 98
Elizabeth ch. ....	11 00
Wilkesburg ch., add'l ..	51 48
Wellsboro ch. ....	47 50
Charleston ch. ....	10 84
Moreland ch. ....	6 00
L. Mills .....	8 00
Rev. T. Mitchell .....	4 00
Prospect Hill ch. ....	2 00
.....	19 87

## VIRGINIA, \$2.50.

Boynton, Mary A. Warren, for work in the Philippines .....	2 50
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## WEST VIRGINIA, \$62.54.

Gosse Creek ch. ....	8 80
Mannington ch. ....	38 79
Union ch. ....	13 00
Charleston, Virginia Ave. ch. ....	6 00
Charleston, Virginia Ave. S. S. ....	78
Charleston, Virginia Ave. B. Y. P. U. ....	80

## OHIO, \$3,788.94.

Columbus, Russell St. B. Y. P. U. ....	5 28
Circleville, Rva E. Westworth .....	5 00
Kingsville, a friend of missions .....	80 00
Dayton, 1st Ladies Foreign Miss. Society ...	98 10
Dayton, 1st ch. ....	150 00
Dayton, a friend .....	206 00
Perry ch. ....	8 88
Amanda ch. ....	6 00
Band Fork ch. ....	30 00
Akron, 1st ch. ....	82 08
Chester Cross Roads ch. ....	20 00
Cleveland, East End Y. P. S. O. B. ....	10 00
Cleveland, Euclid Ave. Y. P. ....	80 00
Cleveland, Immanuel Y. P. S. O. B. for Central China Mission .....	20 00
Euclid ch. ....	11 80
Centerville, Maurice Keating .....	50
Centerville, Rev. B. L. Neff .....	14 00
Granville, 1st ch. ....	16 00
Central College, C. O. McLeod and wife .....	1 00
Westerville, Rev. J. V. K. Seeley and wife .....	6 00
Westerville, B. F. Young and wife .....	1 00
Dayton, F. P. Beaver, Esq. ....	2000 00
Dayton, 1st ch. ....	471 84
Dayton, Mem'l ch. ....	11 84
Sidney ch. ....	1 15
Clyde, rental from O. Arms' estate .....	90 80
Sandusky, 1st ch. ....	6 00
Pleasant Valley ch. ....	1 78
Vigo ch. ....	2 97
Ashtland, Miss Anne Thompson .....	1 00
New Harmony ch. ....	1 80
Newport ch. ....	4 08
Cincinnati, Mt. Auburn ch. ....	15 00
Cincinnati, Walnut Hills, G. M. Peters .....	111 11
Middletown, 1st ch. ....	41 00
Bonah ch. ....	80
Edison ch. ....	1 32
Owl Creek, B. Y. P. U. ....	1 48
Ohio ch. ....	11 00
Antiquity ch. ....	8 80

Gallipolis ch. ....	8 00
Ironton, 1st ch. ....	48 10
Newark, Fifth St. ch. ....	22 30
Toledo, Ashland Ave. ch. ....	75 42
Toledo, Oliver Place, Rev. Wm. Sheridan .....	20 00
Warren, 1st ch. ....	19 98
Sherman ch., for Capt. Bickel's work, Lila Chain Islands .....	28 00

## INDIANA, \$231.81.

Auburn, Mrs. M. A. Ehlers .....	20 00
South Bend, Sw. Ladies for sup. Baka, care Rev. O. L. Swanson ..	20 00
White River ch. ....	8 88
Marion ch. ....	1 33
Terre Haute, Tabernacle ch. ....	6 70
Terre Haute, 1st ch. ....	48 48
Terre Haute, 1st S. S. .	9 07
Pleasant Valley ch. ....	1 12
Evansville, Calvary ch. ....	16 70
Boonville ch. ....	16 25
New Hope ch. ....	1 20
Fort Wayne, 1st ch. ....	23 80
Mt. Aetna ch. ....	2 21
Bloomington, Wom. Miss'y Soc'y .....	5 80
Ebeneser ch. ....	13 40
Campbellsburg ch. ....	1 70
Campbellsburg, Jr. B. Y. P. U. ....	1 80
Liberty ch. ....	6 84
Livonia ch. ....	10 18
Athman's Creek ch. ....	1 00
Vincennes ch. ....	6 88

## ILLINOIS, \$1,060.85.

Dover, R. L. Dean .....	1 80
Dover, Mrs. H. F. Dean ..	1 00
Dover, J. J. Dean .....	80
Dover, W. L. Dean .....	11 00
Peoria, B. Y. P. U., for sup. R. Watanabe in Rev. E. W. Clement's school .....	12 80
Peoria, Bethany ch. ....	2 80
Alton, 1st ch. ....	23 75
Alton, Hunterstown S. S. ....	5 12
Edwardsville ch. ....	4 10
Belleville S. S. ....	6 00
Upper Alton ch. ....	36 84
Kemper ch. ....	3 00
Homewood ch. ....	1 78
Aurora, 1st ch., B. Y. P. U., tow. sup. Rev. W. S. Sweet .....	8 00
Benson ch. ....	2 62
El Paso ch. ....	46 12
Lexington ch. ....	9 20
Cornell ch. ....	2 78
Pekin ch. ....	3 06
Minook ch. ....	24 00
Minook S. S. ....	9 87
Litcola ch. ....	37 08
Atlanta ch. ....	6 80
Palmero ch. ....	1 70
Atwood ch. ....	4 00
Rantoul ch. ....	10 00
Walnut Grove ch. ....	5 00
Fairmount ch. ....	13 50
Urbana ch., of wh. \$5 is from C. G. Hopkins, tow. L. M. and \$5 from E. M. tow. L. M. ....	66 50
Jerseyville ch. ....	17 00
Niawood ch. ....	1 80
Chicago, 1st ch. ....	8 00
Chicago, Englewood ch. ....	35 00
Oak Park ch. ....	13 50
Chicago, Mem'l ch. ....	9 00
Highland Park B. Y. P. U., tow. sup. Carvoori Yellamunda, Ongole ..	5 00
Chicago, 4th ch., a friend for West China .....	1 00

Chicago, a friend .....	25 00
Chicago, Humboldt Park ch. ....	1 20
Nunda, Aaron Thompson ..	19 00
Momence ch. ....	31 00
Loda ch. of wh. \$25 is from E. M. Hungerford ..	26 00
St. Anne, Mrs. Lucil Billard .....	25 00
Chatsworth ch. ....	22 00
La Salle ch. ....	9 38
Amboy ch. ....	10 48
Bradford ch. ....	5 50
Paw Paw ch. ....	13 28
Ulica ch. ....	21 08
Toulon S. S. ....	2 21
Geneseo ch. ....	12 77
Geneseo S. S. ....	8 05
Geneseo, Jr. R. Y. P. U. ....	1 00
Alpha ch. ....	1 00
Roseville ch., tow. sup. ....	12 00
Ulciori Hamish .....	5 05
Carthage S. S. ....	6 81
Macomb ch. ....	17 74
Roseville ch. ....	2 00
Shelbyville ch. ....	2 00
Chicago, Pilgrim Socy. ....	3 00
Chicago, Elm ch. ....	3 00
Austin, Sw. ch. ....	10 00
Chicago, 1st Sw. ch. ....	1 00
Chicago, 1st Sw., Jno. Berg, tow. sup. Philis, Assam .....	2 00
Chicago, Bethel Sw. ch. ....	15 00
Ladies Miss. Circle, for nat. Dr., Assam ....	23 00
Chicago, 1st Sw., Ladies Miss. Circle for nat. pr. Telugu .....	30 00
Chicago, 2d Sw., Y. P. U., for Telugu nat. pr. ..	50 00
Moline, Sw. of wh. \$50 is for Telugu nat. pr. ...	60 00
Princeton, Sw. ch. ....	5 00
Evansston, Sw. ch. ....	7 00
Austin, Sw. ch. ....	15 00

## IOWA, \$404.81.

Manchester, 1st ch. ....	18 48
Fort Madison, Mrs. Martha J. Bowen, of wh. \$30 is for sup. nat. pr., care Rev. J. M. Baker and \$30 for nat. pr., care Rev. C. B. Antidel (to apply) .....	60 00
Boone ch. ....	20 00
Grinnell ch. ....	5 00
Marshalltown S. S. ....	20 00
Fairfield ch. ....	75
Des Moines, 1st ch. ....	37 20
Forest City, P. Esabson ..	10 00
Forest City, Mrs. Hanson ..	1 00
Kiron, Mrs. A. Larson ..	2 00
Meriden ch. ....	60 00
Stratford S. S. ....	3 00
Council Bluffs, Mrs. A. Norene .....	5 00
Emerson S. S. ....	2 34
Pella ch. ....	8 00
Farmington ch. ....	15 00
Keokuk, Y. P. Assn. ....	2 80
Floris ch. ....	1 00
Bancroft ch. ....	30 00
Dubuque ch. ....	20 00
Prairie Flower ch. ....	5 00
Prairie Flower S. S. ....	5 00
Prairie Flower Y. P. S. ....	2 00
Vinton ch. ....	25 00
Cuppy's Grove ch. ....	1 00
Cuppy's Grove S. S. ....	1 00
Harlow ch. ....	1 70
Harlow, O. Paulson .....	65 00
Harlow, O. Sewaldson ...	1 00
Harlow, J. C. Lunn ....	4 00
Merrill's Grove Society ..	5 00

Merrill's Grove, a sister	5 00
Bazila, J. C. Peterson..	2 00
Newell, "Friend" .....	4 00
Foster ch. ....	5 00
West Union, S. S. Birth-	
day offering .....	2 13
Nora Springs S. S. ....	5 24
W. Mitchell, S. S. Birth-	
day bank .....	3 37

## MICHIGAN, \$796.

Ball Branch, Mr. and	
Mrs. E. M. Hunt, for	
the 1st Kaw Mission,	
care Dr. Bunker .....	2 50
Benton Harbor, Rev. L.	
M. Barbee .....	7 30
Benton Harbor, 1st ch. ..	20 45
Union City, Mrs. Mar-	
garet Van Vleet de-	
ceased, avails of land	
sold .....	400 00
Kalamazoo, 1st ch. B. Y.	
P. U., 4th quar. pay-	
ment tow. sup. K. K. Kan	
Be, care Miss M. Carr.	
Detroit, Immanuel ch. ..	12 50
Ypsilanti, 1st ch. ....	8 70
Oscoda, Au Sable ch. ..	22 00
Bochewter ch. ....	5 00
Mt. Morris ch. ....	8 70
Grisonville ch. ....	21 00
Oakfield, 1st ch. ....	12 00
Oakfield, Second ch. ....	5 00
Kashville ch. ....	2 75
Fortland, 1st ch. ....	4 25
Kingley ch. ....	10 32
Traverse City ch. ....	2 42
Flainwell ch. ....	10 00
Weston ch. ....	100 00
West Bay City ch. ....	17 50
Ledington, Sw. Helping	
Hand Soc. ....	5 00
Ann Arbor, 1st ch. ....	8 25
Hart ch. ....	94 34
	14 00

## MINNESOTA, \$443.53

Minneapolis, Alvin Zoel-	
dorf .....	10 00
Minneapolis, a friend ..	25 00
Fairbault, Mrs. M. A.	
Chitt .....	20 00
St. Paul, 1st ch. ....	46 16
Detroit ch. ....	5 75
Kronerville ch. ....	2 29
Clark's Grove ch. ....	58 00
Richfield ch. ....	6 12
Brooklyn Centre ch. ....	8 00
Brooklyn Centre S. S. ....	3 23
Northfield ch. ....	7 21
Mary S. Hunt, for Koriala	
Pitney, care Dr. Clough	
Altkin ch. ....	25 00
Springdale ch. ....	3 39
Anoka ch. ....	6 00
Argyle ch. ....	25 00
Robesay ch. ....	10 00
Dalbo Y. P. S. ....	10 00
Warren, Rev. A. Sissell ..	4 00
St. Cloud, Sw. ch. ....	3 40
Worthington, Sw. Y. P.	
S. ....	20 00
Springvale Society .....	10 00
Yam ch. ....	10 00
Minneapolis, Eliza "Will-	
ing Workers" for Rev.	
O. Hanson .....	30 00
Oakto Society .....	8 00
land, P. O. Brollin ....	5 00
Cambridge Soc. for Rev.	
O. Hanson .....	20 00
Willmar ch., for J. Na-	
saga, care Rev. W. O.	
Owen, Baptista .....	25 00
St. Paul, 1st Sw. ch., for	
Sac-Ko-Daub, care Dr.	
Bunker .....	20 00

## WISCONSIN, \$134.55.

Hudson ch. ....	41 00
Clinton S. S. ....	1 00
Evansville ch. ....	8 92
Union ch. ....	2 62
Trompeleau ch. ....	3 00
Mt. Hope ch. ....	43 70
Marinetta, 1st ch. Found	
Branch .....	2 20
Green Bay ch. ....	16 34
Wausau, Dan. S. S. ....	23
Union Grove, Dan. ch. ....	3 05

## MISSOURI, \$443.32.

St. Louis, Delmar Ave.	
ch., Mrs. Clara D. Edy	
for building fund at	
Hanyang, care Rev. J.	
S. Adams .....	200 00
Board of Home and For-	
ign Missions .....	22 50
Kansas City, a friend, for	
building preaching hall	
at Hanyang, China, care	
J. S. Adams .....	40 00
Kansas City, Sw. Y. P.	
tow. sup. nat. pr., Dan-	
iel Tupele, care Rev. A.	
H. Curtis .....	15 00
Kansas City, Tabernacle	
ch., des. to the Congo	
Mission .....	75 00

## KANSAS, \$310.33.

Plano, R. W. Goodman..	30 00
St. John, a friend .....	30 00
Hutchinson ch. ....	5 00
Bowman Grove ch. ....	2 00
Lincoln ch. ....	3 23
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Saron ch. ....	1 50
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Oak Creek ch. ....	5 00
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Ottawa, Rev. M. Wood..	2 00
Ottawa, Adda Wood ..	1 00
Ottawa, Ethel Wood ..	50
Ottawa, Lula Wood ..	50
Ottawa, Norman Wood ..	50
Ottawa, Justa Wood ..	50
Kansas City, 1st Y. P. S.,	
tow. sup. nat. pr. ....	12 50
Argentine Y. P. S. ....	2 10
Garnett S. S. ....	61
North East, Asmo. Y. P.	
S., tow. sup. nat. pr. ....	3 00
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Baileyville ch. ....	10 00
Vallonia ch. ....	1 30
Bethany ch. ....	1 00
Republic ch. ....	5 50
Republic S. S. ....	1 00
Republic, Y. P. S. ....	1 51
Clay Centre ch. ....	9 50
Clyde ch. ....	8 70
Clyde S. S. ....	1 98
Chanute ch. ....	21 70
Kingston ch. ....	1 50
Cauey ch. ....	5 00
Chanute, Sw. W. C. ....	9 12
Topeka, Sw. Y. P. S., des.	
tow. sup. nat. pr. ....	
Moung Salt, care Miss	
M. Carr .....	10 00
Topeka, Sw. Y. P. S.,	
tow. sup. nat. worker,	
Ma Theln Kin, care	
Miss M. Carr .....	15 00
Topeka, Sw. W. C., des.	
to Philippines .....	25 00
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Concordia, Sw. S. S. ....	4 50
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Winfield, Mr. and Mrs.	
Harvey Smith, 10 mem.	

of their daughter, Eva  
M. .... 5 00

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Grand Island, Jr. O. B.	
Society for work in	
Africa, care Rev. H.	
Richards .....	5 00
Stromberg, J. D. Mat-	
son, for nat. pr., care	
Rev. O. Hanson, Shamo,	
Burma .....	50 00
Palestine S. S. ....	5 00
Palestine, A. G. Hoff ..	48 00
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Tecumseh ch. ....	1 50
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Starling ch. ....	4 75
Prairie Union ch. ....	24 10
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Mt. Zion Y. P. S. ....	2 00
Mt. Zion S. S. ....	1 01
Omaha, Grace ch. ....	10 00
Hastings ch. ....	12 70
Hastings S. S. ....	4 17
Valley, 1st Sw. W. C. ....	10 00
Valley, 2d Sw. W. C. ....	10 00
Stromsburg, Sw. ch. ....	23 20
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sup. nat. pr., Moung	
Baw, care Miss M. Carr	
Mead, Sw. Y. P. S., tow.	
sup. nat. pr., care Rev.	
O. Hanson .....	5 00
Mead, Sw. W. C., for do.	
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Harrisburg ch. ....	7 50
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work Bwe Karen station	
Colorado Springs, 1st ch. ..	6 22
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S. ....	62 19
Cripple Creek ch. ....	10 00
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coll. at Con. ....	4 31
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which is for Chinese	
work and \$12 for the	
sup. of a nat. pr., "Ah	
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Atmakur, India .....	15 00
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mediate .....	4 50
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ton ..... 2 00  
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97 ..... 32 33

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Nalgonda, from Mennon-  
ites in Russia for mis-  
sion work, care Rev. A.  
Friesen, Rs. 4000..... 1533 33  
Nalgonda, Miss E. F. Ed-  
gerton, tow. the deficit  
of the Union, Rs. 600 .. 200 00

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A friend of missions.... 1,000 00

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N. Y., est. O.  
J. Durand .... 12 29  
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Y., Dennis  
Johnson ..... 100 00  
Manchester, N.  
Y., Polly Mitch-  
ell ..... 20 00  
Kansas City,  
Mo., Mrs. Olive  
E. Bonham ... 300 00 1,859 00

\$35,001 23

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from April 1, 1901 to  
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February 1, 1902 ... \$158,240 90  
Donations received to February  
1, 1902:

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New Hampshire ..... 877 93  
Vermont ..... 1,220 02  
Massachusetts ..... 14,238 77  
Rhode Island ..... 3,755 87  
Connecticut ..... 2,068 55  
New York ..... 23,601 52  
New Jersey ..... 4,326 60  
Pennsylvania ..... 18,284 58  
Delaware ..... 113 34  
District of Columbia . 849 40  
Virginia ..... 10 00  
West Virginia ..... 1,780 23  
Ohio ..... 10,633 25  
Indiana ..... 6 408 85  
Illinois ..... 11,829 68  
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Michigan ..... 3,020 79  
Minnesota ..... 2,858 50  
Wisconsin ..... 1,648 76  
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Kansas ..... 2,258 64  
Nebraska ..... 1,717 36  
Colorado ..... 742 41  
California ..... 3,935 40  
Oregon ..... 428 84  
North Dakota ..... 217 44  
South Dakota ..... 953 40  
Washington ..... 993 95  
Nevada ..... 4 00  
Idaho ..... 61 89  
Utah ..... 46 10  
Wyoming ..... 68 00  
Montana ..... 223 60  
Arkansas ..... 52 50  
Arizona ..... 113 00

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Kentucky ..... 21 00  
Tennessee ..... 25 00  
Louisiana ..... 33 33  
Florida ..... 6 54  
Alabama ..... 50 00  
Indian Territory ..... 240 33  
Oklahoma ..... 128 96  
New Mexico ..... 24 25  
Canada ..... 122 00  
Denmark ..... 471 05  
Sweden ..... 592 61  
Russia ..... 1,333 33  
England ..... 89 03  
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India ..... 1,533 33  
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\$135,706 97

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ser ..... 100 00  
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liams of the Second ch.. 10 00  
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man ..... 10 00  
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\$662 50

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March 29, 1899. Albion,  
N. Y., Wm. E. Barker. 5 00  
March 31, 1899. Roches-  
ter, N. Y., Park Ave.  
ch. .... 53 96  
Sept. 7, 1899. Rochester,  
N. Y., Park Ave. ch.... 10 00

\$736 46

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# THE BAPTIST MISSIONARY MAGAZINE

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**AMERICAN BAPTIST MISSIONARY UNION**

**Published Monthly**

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**12      April 1902      No. 4**

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I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION.....  
.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union taking his receipt therefor, within.....months after my decease.

### FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

### ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time, such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

### INCORPORATION OF THE UNION

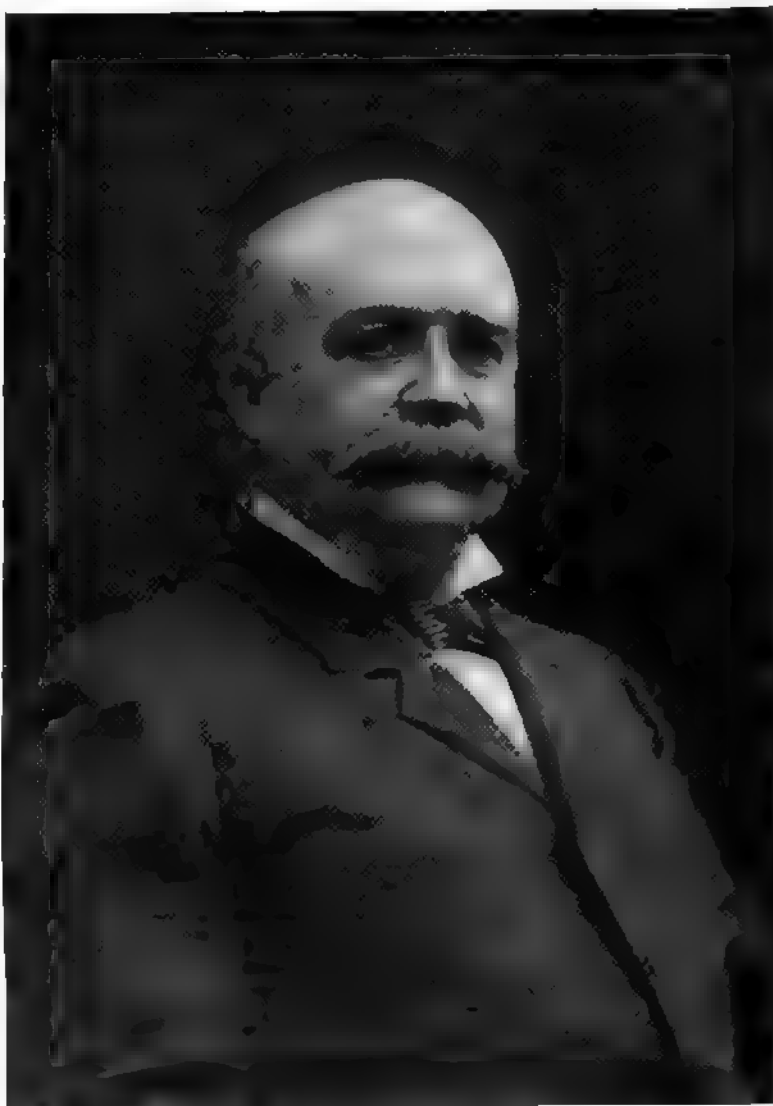
The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.



Photographed by Rev. G. Greuter, B. M. S., London.

#### HEATHENISM VS. CHRISTIANITY

Mother (seated) still in darkness, with heathen son (on extreme right) and his child wife  
 Second son (on left) with wife, both Christians, converted and trained at Bolobo, Upper  
 Congo. This son is a clever and trusted engineer



GEN. JULIUS J. ESTEY ENTERED INTO REST MARCH 7, 1902



# • THE • BAPTIST • MISSIONARY • MAGAZINE

Vol. 82

APRIL 1902

No 4.

## MONTHLY SURVEY

*Change in Program* This number of the MAGAZINE had been advertised to contain special matter on Africa. We are able to carry out our plans with reference to this only to a limited degree, however, owing to the failure of some who had been asked to contribute, in sending their communications here on time. This is providential possibly, since it leaves us more space for the report of the Student Volunteer Convention. We had expected to make the work of this movement a special topic for July, but instead, will divide this issue between it and Africa.

*The Foreign Secretary's Tour* It is with profound gratitude that we note the progress of our foreign secretary, Dr. Barbour, from country to country, and from station to station. A trip such as he planned is no mere pleasure jaunt. It has been full of journeyings and visitings, of conferences and plannings, of observations and recordings, of busy days and doubtless some sleepless nights. Before his return he will have experienced almost all kinds of climate, and have come to realize more fully something of a missionary's real life. What a story he will have to tell! In a recent letter one missionary expressed the feeling of all: "Dr. Barbour's visit has done a world of good, and he has succeeded in capturing the hearts of all

who have come in contact with him." He is scheduled to arrive in Boston about May 12, in time to proceed to St. Paul to attend the Anniversaries. At the Rooms he has been greatly missed, and we shall welcome him back.

### *The Next Annual Report*

Annual reports are not usually considered good reading. We believe those of the Missionary Union are; certainly the one for last year was. As an illustration of what may be expected in the next report, to be issued in May, we call attention to the following letter just received from President Smith of the Karen Theological Seminary at Insein, Burma:

Herewith reports of the Seminary and of the Tharrawadi Karen Mission for 1901-02. The former was written a fortnight ago, and only waited to be presented to the board of trustees at its annual meeting on graduation day. We had a grand time on Wednesday, graduating a class of 35 stalwart men for the gospel ministry. Two of these go as foreign missionaries, to work among the Shans of Namkham, one to Haka to work among the Chins, and one to Kengtung to work among the Shans. I tell you the Karens are a people worth cultivating! See my report on Tharrawadi.

Never before have the missionaries of the Union been so prompt in sending in their annual reports, and it is doubtful if greater pains were ever taken in their preparation.



### Education and Missions

Up to the present time sufficient attention has not been called to the disparity between gifts for educational purposes and gifts for missions. *The Examiner* for February 20, 1902, states that

The total for 1902 of gifts made in the United States for educational and benevolent purposes has now reached \$16,260,750.

But the major part of this is, of course, for education, not missions. In this connection we quote from a recent article in the *Journal and Messenger*:

As showing the trend of the times, note that while college endowments flourish, the mission treasuries are depleted. Every year our Missionary Union consumes energy enough to found a university, in raising half a million dollars to maintain our work abroad, in fields already occupied, and where retrenchment to the last degree has been made. We are wearing out, with anxiety and care, the life of the noblest men of our generation by withholding means for world-wide evangelization.

### Miss Stone Released

What proved to be one of the most thrilling and noteworthy events in the annals of modern missions has at last terminated in a telegram, which the captive missionary, Miss Ellen M. Stone, was able to begin with the words: "Freed, thank God." In this exclamation all Christendom joins, and now that she is safe among friends, feelings of indignation, mingled with wonder that such a thing could have taken place under the eaves of Christian Europe, do not cease. If there were no likelihood of a repetition of this affair, it might well be dropped, but there are other "profitable ventures" for those daring brigands, so that a person would appear to be as safe, or safer, among the wild tribes of Central Africa or the cannibals of the South Seas. We congratulate all concerned over the termination of that which might have been less happy.

### Revised Facts and Figures

Under the above heading last month we gave some statistics which may have created a false impression, as figures of this character are apt to do unless interpreted. In fact, our attention has been called to the matter by a correspondent, particular reference being made to the following portion of the statement:

The Baptists of the states from which contributions come to the Missionary Union number 1,367,680 and they gave last year for foreign missions \$328,344.21, or an average of twenty-four cents per member.

The above figures do not include the \$118,242.89, reported last year by the Woman's Societies. This amount should have been added, thus bringing the average up to thirty-two cents per member,—still sufficiently small to cause shame and anxiety.

Our correspondent very properly adds:

In looking over the reports of last year, I find that exclusive of Missouri, whose allegiance in missionary matters is divided, there were 4,021 Baptist churches that reported no offerings to the Missionary Union. Including Missouri, the number reached 5,339 (northern churches) that made no contribution either to the Union or the Board of the Southern Baptist Convention. The average contribution is thus brought down by the large multitude who do not give. If the estimate were based upon the membership of *contributing* churches, the per capita showing would be better. On the other hand, when the exceptionally large offerings of a few are taken into account, the average is again reduced.

### International Sunday-school Committee

The Tenth International Sunday-School Convention, representing the United States and Territories, Hawaii, Porto Rico and the Philippines, the British North American Provinces, Territories and possessions, Mexico and Cuba, will be held in Denver, Colorado, June 26-30, 1902. This convention, the first International Sunday-School Convention of the new century, and the

first ever held west of St. Louis, will be an important meeting, in view of the probable discussion of some of the perplexing problems concerning the selection and form of our Sunday-school lessons. There has been a great change in public sentiment in regard to these matters during the past few years, and some changes in plans and programs will doubtless have to be made.

Missions in the  
Sunday-school

The above meeting will also be of interest, because of the presentation of a memorial from the Conference of Foreign Mission Boards, which recently met in Toronto, asking the convention to arrange lessons on missions in its future schedules. It seems strange that after all these years we should not have the subject of missions more adequately presented in our Sunday-schools. For some time there has been at least an optional lesson on temperance. Certainly no less time should be given for good strong missionary lessons. We clip the following on the subject from *Young People*:

The movement in the direction of including some reference to foreign missions in a syllabus of Sunday-school lessons appears to be gradually extending. The Exeter Diocesan Sunday-school Committee in England, in a paper recently published and circulated with a syllabus, suggest that the subject of the evangelization of the world should be incorporated with the lessons on the first Sunday after Easter and the Sunday next before Advent, and give a list of outline lessons issued by the Church Missionary Society and also by the Society for the Propagation of the Gospel. This, coupled with the action of the Church of Ireland, which was recently referred to in these notes, and the increasingly general use of the missionary lessons, affords reason to hope that before very long there may be some more adequate acknowledgment of the "primary duty of the Church," in the instruction which is given to the young.

Encouraging  
Progress

Sir C. A. Elliott, K. C. S. I., formerly Lieutenant Governor of Bengal, has addressed the following letter to the *London Times*:

Christians of all denominations who are interested in missionary work in India have been for some time looking eagerly for the publication of the results of the recent census, which will show whether the increase in the number of Christians, which previous censuses have revealed, has been maintained in the last decade. By the kindness of Mr. H. H. Risley, the Imperial Census Commissioner, I am able to ask you to publish the figures in the nine provinces in which the tabulation of these statistics has been completed. For the remaining eighteen we must wait a little longer.

Number of Native Christians.		
Province.	1891.	1901.
Ajmere .....	2,683	3,712
Assam .....	16,844	35,969
Beluchistan .....	....	4,026
Baroda .....	646	7,691
Central Provinces.....	13,308	25,571
Central India.....	5,999	8,114
Rajputana .....	1,855	2,840
Berar .....	1,359	2,375
Punjab .....	53,587	71,554

These figures relate only to minor provinces. But so far as they go they satisfy our most sanguine hopes, indicating as they do an increase of about 66,000 Christians, or 70 per cent., about the numbers of 1891.

In this connection it is also gratifying to read the figures given by Dr. Barbour at the close of his letter on another page, showing the growth of Protestant missions in China.

An Anomalous  
Situation.

It will be remembered that at the time of the capture of Khartoum in the Soudan the Church Missionary Society of England was ready at once to establish a medical mission at that important point, but the British Government would not allow this to be done for fear of exciting the Moslem population. The Society, however, does not propose to acquiesce in this setting aside of the great principle of reli-

gious liberty and in a recent memorandum to the government

"has voiced the conviction of a large body of British Christians in stating that the prohibition which the government has placed upon Christian missions at Khartoum is both unnecessary and wrong. It is a masterly presentation of the claims for absolute religious freedom which should be acknowledged by all nations, but which Christian England ought specially to adhere to. 'Any Moslem missionary should be free to preach Islam to Christians, and any Christian missionary free to preach Christianity to Moslems, subject always to any necessary regulations for the preservation of the peace.' The memorandum further argues that a Christian nation has no right to suppress or conceal its religion. It points to several instances, especially in the history of British India, showing that no ill results follow a frank and open profession of Christianity, that so far from exciting the Moslem population by the opening of missionary work among them, those provinces where this has been done have been most peaceful, prosperous and loyal."

—*C. and M. Alliance.*

*Seven in One* It is important that the attention of our churches be called again to the fact that while the Missionary Union is one organization it is doing the work of seven. Portions of every dollar contributed for its work are used for seven different purposes, for which separate societies are usually formed. The Missionary Union is

1. A Soul-Saving Society working in nearly twenty states and countries in Asia, Africa and Europe.
2. A Church-Extension Society.
3. A Bible-Teaching Society with 1,500 Sunday-schools.
4. A Translation and Publishing Society. The Bible in whole or in part has been translated and published in thirty different versions.
5. A Medical Missionary Society.
6. An Education Society.
7. A Transportation Society.

### THE FINANCIAL SITUATION

A REFERENCE to the Monthly Financial Statement on another page will reveal a condition of our treasury which at first thought would seem to be very encouraging. We certainly have reason to be thankful for the gratifying increase in our income, especially that portion of it which comes as donations.

On the face of the report it appears that we have received \$52,612.57 more than for the corresponding period last year; but when we consider that \$10,422.16 of this amount has been given as specifics that cannot apply on the regular appropriations, and also that the usual added appropriations for the year are now \$59,807.05 in excess of the original schedule, owing to the normal growth of our work; and when we further consider that we have already received from the Ford estate all that we can hope to re-

ceive this year, *i. e.*, \$31,250, while last year we received in March \$68,000 from this source, it will be seen at once that there will have to be a considerable advance in contributions during the closing days of this month if our debt of \$38,000 is not increased.

Already two stormy sabbaths in March have tested the loyalty of many to this supreme work. Let us remember that the commandment of our Lord to evangelize the nations does not include, "if the weather is favorable, if the sabbaths are bright." If each one who reviews this final statement will make this a matter of conscience and do his or her full part by way of intercession and sacrifice and prompt remittance of offerings, may we not expect our ever faithful God to do for his work above anything we have thought or asked?

## THE KINGDOM—AROUND THE WORLD

WE continue to receive subscriptions for *The Kingdom*. We are glad our little paper is not forgotten, for it did a good work and was worthy of praise; but it was for the best that it should be discontinued. Since December, 1901, it has not been issued, and it is not likely that it will ever be re-established. However, we have a good substitute; something larger and better in *Around the World*, the joint production of the Missionary Union and the Woman's Society. Its growth and popularity have been phenomenal, the subscription list mounting up higher and still higher. It is going into churches, Sunday-schools and homes all over the country, and its eight pages of fresh news and brilliant pictures of fresh news, bright stories and brilliant pictures please everybody,

from the oldest member of the family to the youngest.

The terms are: One copy for one year, 25 cents. Ten copies to the address of any one person, each, per year, 15 cents. Fifty or more copies to the address of one person, ten cents each per year. In churches numbering one hundred or less, we will allow clubs of 25 the ten cent rate, clubs of 200 or more, special reduction. Send money and orders to *Around the World*, Tremont Temple, Boston, Mass.

This is a little more than the cost of *The Kingdom*, but the increase is not in proportion to the increase of pages and illustrations.

We want all the former subscribers to *The Kingdom* to transfer their interest to *Around the World*. Correspondence is earnestly solicited from club leaders and others.

### COMMUNICATED BY "PURDAH"

ONE of our well-known Baptist pastors told me the other day of a good Congregationalist, a judge, who did not believe in foreign missions. His own pastor, having announced upon a certain occasion that he would preach on that subject the following Sunday morning, the judge concluded this would furnish a convenient season for him to hear the Baptist minister. Imagine the surprise and chagrin of the learned jurist when the topic for the morning was announced — "Foreign Missions."

Some time since, while visiting in a Western city, the writer learned of a certain "Hard-Shell Baptist" sister who, in some manner, had found lodgment in a "Regular Baptist" fold. She was constantly "pestered," to use her own expression, however, by some of "those foreign mission sisters," who tried to interest her in the work of saving other souls besides her own. Being able to secure nothing else, they finally induced her to agree that she

would give to the Lord all the eggs which her hens laid on Sundays.

Immediately thereafter her hens began to lay with renewed vigor, and, to her utter discomfiture, Sundays brought the largest returns; and to make matters still worse, the price of eggs arose until it was almost fabulous. This was too great a strain upon her "benevolence," and she compromised by paying into the treasury the amount the eggs would have brought at the time she made her pledge!

Efforts by professing Christians to compromise with the Lord, to circumvent his laws, are all too common. There is a prominent merchant in a city not a thousand miles from Boston whose place of business is so thronged during week-days that he cannot do all the cleansing he would like. He *will not* allow his help to break the Sabbath. What, now, is the poor man to do? Happy thought! "Go to," he exclaims. "I will employ a certain number of Seventh Day



Adventists. They will rest on Saturday, and on Sunday they can be on hand to clean up the premises and put everything in shape for Monday."

One of the missionaries of the Union had a strange experience not long since, and it produced a very queer sensation upon him; he was spending Sunday in a well-known church, and was asked to speak to the children in the Sunday-school, which he always delights to do. They paid close attention, and evidently were thoroughly interested in his account of life in a heathen land and the great blessing which had come to these poor people through the preaching of the gospel. He was sure that he had

made an impression on their young hearts and that henceforth they would be more likely to be interested in foreign missions. Then followed the sensation. The superintendent arose, confessed his great interest in what had been said by the speaker, and referred to the fact that during the remarks just one thought had taken complete possession of him. He even believed that the children had shared this one thought with him and felt just as he did, namely, that they were all so glad they did not live in such a place as the one in which the speaker had lived, and closed with the words: "We are glad to live in America; let us sing two stanzas of 'My Country,' 'Tis of Thee, Sweet Land of Liberty' " !

## REPORT OF THE JOINT COMMITTEE ON THE RELATION OF THE MISSIONARY UNION AND ITS AUX- ILIARY WOMAN'S SOCIETIES

IT will be recalled that there was held in the city of New York last December a mid-year meeting of the boards of all our Baptist Missionary Societies. One of the results of that meeting was the appointment of a joint committee consisting of representatives of the American Baptist Missionary Union, The Woman's Baptist Foreign Missionary Society of the East, the Woman's Baptist Foreign Missionary Society of the West, the Woman's Baptist Foreign Missionary Society of Oregon and the Woman's Baptist Foreign Missionary Society of California to consider whether a closer relationship could be established between the parent organization and its auxiliaries. After some preparatory correspondence a preliminary meeting was held in Tremont Temple, January 28, 1902. The three Western societies were represented by letters in which they freely expressed their ideas on the subject under discussion. Following a still further exchange of views by correspondence, a final session of the committee was called for February 19, 1902, at which the three larger societies were represented by personal delegates and the societies of California and Oregon by letter.

During the deliberation of this committee

there was due consideration of the criticisms which have been made, a thorough examination of the issues involved and a conscientious desire manifested to seek the best way for carrying on the great enterprise which has been entrusted to these organizations. The committee was unanimous in its conclusions, which have been approved by the Executive Committee of the Missionary Union and the boards of the Woman's Societies of the East and the West. It was not thought necessary to delay the publication of this statement, however, until final word could be received from the Pacific Coast.

It was not our purpose to make any further observation regarding the work of this committee, but we may be permitted to add that the consideration of this whole matter by the brethren and sisters is additional proof of the fact of which the executives of all the societies were entirely aware before, that there is entire harmony in the work and plan of these organizations and no basis for the intimations that discord and confusion exist. That "a better way" may not some time be found is not asserted, but we believe that it can be claimed with confidence that these societies are doing as large a work, with as little

expense, and in as perfect accord as any similar group of organizations in the world. We believe they deserve the confidence and respect of the denomination rather than an inconsiderate criticism which tends to discourage giving, weaken confidence and create a general feeling of disloyalty to this cause of world-wide missions. May the spirit of the Master take more complete possession of us all and enable us more perfectly to do his will!

We append herewith the finding of the joint committee on the relation of the Missionary Union and its auxiliaries:

1. We as a committee reiterate what is freely acknowledged by all who are best informed about the condition of women and children in heathen lands, that there is absolute need of woman's work for women,—work for which the wives of missionaries have not the time in addition to their many other duties, and a work whose immediate superintendence as well as direct administration can better be managed by women than by men. This work was undertaken by consecrated women in direct response to the leadings of Providence, through the call of the missionaries of the Missionary Union, and the blessing of God has been shown in the wonderful success of the work in our schools and in the homes of the people.

We also believe that the educational work in missions which the woman's societies are doing in our own country through the instruction of children in bands and Sunday-schools, the preparation and distribution of literature, and the stimulation of a more thorough study of missions by our circles of women and girls, with their training in habits of benevolence, is a sufficient reason for the existence of these societies, and we would deprecate any change which might interfere with their sense of individual responsibility.

2. We consider that it would not be desirable to merge the Woman's Baptist Foreign Missionary Society of the West into that of the East, or *vice versa*. The work of neither society could be advantageously administered from the headquarters of the other.

The committee would recommend that a conference be held by the officers of the Woman's Baptist Foreign Missionary Society of the West and those of the Societies of California and Oregon with reference to an organic union of these three societies, as tending to add to the efficiency of their work and to quicken the enthusiasm of the coast societies in becoming members of a larger organization.

3. We consider that there is already one treasury for the foreign work; we regard the woman's societies in the light of helpful and efficient auxiliaries, whose several treasuries are really places of deposit for funds to be used in the foreign mission work, which funds are duly sent to the treasury of the Missionary Union, and

are finally administered by the Executive Committee of the Union. The title to all property in foreign countries, acquired by the payment of money collected by the woman's societies, is held by the Missionary Union; all women candidates are appointed and their fields designated by the Executive Committee, and their salaries are paid by order of the Executive Committee through the treasury of the Missionary Union; every appropriation for the foreign work of the woman's societies is submitted to the Executive Committee, and can only become operative with their approval. The woman's societies also appropriate large sums for educational, medical and evangelistic work at the request of the Executive Committee to support work where the woman's societies have no representative.

4. We approve the policy of the woman's societies that, in gathering offerings for their work, they do not make promiscuous appeals to the whole congregation, but make their collections quietly among the women through collectors and by means of envelopes or mite-boxes, and that they advise the women of the churches that gifts to the woman's societies should not be a substitute for the larger gifts due to the work of the Missionary Union.

5. We consider that the relation between the Missionary Union and woman's societies is already very close, inasmuch as the Woman's Foreign Missionary Societies are auxiliary to the Missionary Union in fact as in name. We find that the woman's societies gladly recommend to their respective constituencies to co-operate with pastors in the collections for the Missionary Union and in the general missionary education of the people, and we strongly urge the pastors and official brethren to make use of the efficient aid thus available in the collection of funds for the Missionary Union, and in quickening the missionary zeal of their churches.

6. We further recommend that in districts where a stated period of the year is assigned to the consideration of foreign missions by the churches, an earnest effort be put forth to make the length of that period sufficient for the full dissemination of needful missionary intelligence and the collection of an offering commensurate with the paramount importance of world-wide missions.

7. We recommend that these resolutions be submitted to the Executive Committee of the Missionary Union and to the Boards of Directors of the several Woman's Foreign Missionary Societies for their immediate consideration, and that they inform this committee what action is taken.

8. Voted, That, in case these suggestions are adopted, we authorize the chairman and secretary of this committee to publish them in the denominational papers.

On behalf of the Joint Committee,

J. F. ELDER, *Chairman*.

E. B. DEAN, *Secretary*.

*Boston, March 11, 1902.*





John R. Mott

Harlan P. Beach

F. P. Turner

Robert E. Spear

SOME LEADERS IN THE STUDENT VOLUNTEER MOVEMENT

## THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

### FOURTH QUADRENNIAL CONVENTION

**T**HE city of Toronto, Canada, had the honor of entertaining what was probably the greatest students' gathering in the world's history, February 26-March 2. It was the Fourth International Convention of the Student Volunteer Movement for Foreign Missions and far surpassed any which have preceded it in attendance, in enthusiasm, in spiritual power and in the hopeful anticipations which were aroused regarding immediate and future practical results in world-wide evangelization. A history of sixteen years of marvellous progress fully demonstrates the need for such an organization and establishes it in a unique place of influence and power among the great family of agencies for the extension of the Redeemer's Kingdom.

#### Origin and History

**T**HE present movement had a forerunner in the little group of Williams College students who so prayed and planned beside a Williamstown haystack that the first American foreign missionary society was organized as the American Board of Commissioners for Foreign Missions (Congregational) in the year 1810. And as a direct outcome of this the American Baptist Missionary Union came into being four years later—the first American Baptist mission-

ary society. If any society in the world has occasion for interest in this modern movement it is our own Union. It will be seen that the movement had its origin in the very necessities of the situation, although the real beginning of this organization, now so strong and far-reaching in its influence, was made at Mount Hermon, Mass., at the Student Summer Conference in 1886, when one hundred men volunteered for foreign missionary work, and Robert P. Wilder and John N. Forman, themselves volunteers, were sent forth to arouse the students of the land.

#### Relation to Existing Bodies

**I**T is not a missionary society formed for the purpose of sending out missionaries; but, loyal to all boards and societies, it has proved its determination to be simply a recruiting agency for organizations already established. During its brief history it has assisted in the enrolment, training and departure for the foreign fields in over fifty different denominations of no less than 1,935 volunteers.

#### Significance of the Meeting

**T**HE following points made by Mr. John R. Mott, chairman of the Executive Committee and of the sessions of the con-

vention, in an address delivered on the opening day, will convey some idea as to the real significance of this convocation:

**It is the largest student convention ever held in the world's history.**

**It is significant because there are present representative leaders of our great missionary organizations.**

**It is made up of the leaders of the future.**

**It is significant of the powerful hold Christianity has upon schools and student life.**

**It proves again that student life is not inconsistent with the higher spiritual life.**

**This convention, as well as the whole movement, stands for aggressive Christianity.**

**It is a protest against, and a challenge to, the spirit of criticism, of anti-missions, of lethargy which has cast such a dark spell over our churches.**

**It is significant because of the spirit of Christian unity manifested by the presence of representatives of over fifty different denominations and branches of the Church.**

#### Characterization of the Gathering

JUST below this will be found "Impressions of the Convention, by representatives of the various elements in attendance. Speaking for ourselves we would say that the most notable features of the gathering were:—The evidence of most

careful and systematic planning; the most perfect organization of forces; the absence of all attempt on the part of speakers to be oratorical or make great speeches; the manifest presence of the Holy Spirit; the spirit of prayerfulness and hopefulness shown by all; the absence of the confusion, noise and applause usually incident to such assemblages; the beneficent influence on the younger delegates of the 107 veteran missionaries who were present. It was a great meeting; Christ was exalted in it every hour; and his kingdom will be more rapidly extended because it was held.

#### Statistics of the Convention

THE statistics of the convention are interesting and instructive, as indicating the widespread influence of the movement and the results of good organization:—465 institutions of learning were represented by 2,296 students and 212 professors; 82 secretaries of Foreign Mission Boards were present, also 107 returned missionaries; there were 98 secretaries of Y. M. C. A. and Y. W. C. A. organizations and 28 editors of religious periodicals, besides those counted under other heads. A grand total of 2,955 delegates was registered.

## SOME IMPRESSIONS OF THE CONVENTION

#### By a Pastor

IT was business. "The statesmanlike direction of the campaign" is easily noticeable. John R. Mott—born leader, like Moody—holds the lines well in hand while he drives. No time is wasted. No energy is squandered on clapping of hands and displays of handkerchiefs. One purpose ruled every program. Thank God for consecrated brains!

It was the King's business. How urgently prayer was magnified! "Without him nothing." His promises were recited; his purposes extolled. His glorious advance and sure triumph faced our limited giving and selfish living; his sure power over against our frail humanity. It is his enterprise. To live for him—yes, to die for him, as did Pitkin and the 200, so lately martyred—what is better?

This business requires attention, now. What a Bible reading, our Master's *musts*! John 10: 16 has fresh beauty: *I have* (Responsibility), *I must* (Resolution).

The thrill that stirred 3,000 delegates last week reaches many groups this week. The work is moving at marvellous pace. How can pastors and peoples keep track of the latest victories? What can be done to take advantage of the opportunities, so almost bewildering? Back to work I turn, grateful for inspiration, sure that deep impressions, for today and forever, follow from fervent appeals, and united prayer, from printed page and consecrated lives.

REV. JAMES LORING CHENEY.

Cleveland, O.

#### By a Theological Professor

SO far as the relation of the student volunteer convention of 1902 and of the student volunteer movement in general, to the theological seminary, is concerned, it is very doubtful if the result is to increase in the seminary the number of volunteers for missionary service. This was undoubtedly the result to some extent in the earlier years of the movement; but now the ministerial students who can be affected by it make

the decision for which it asks, before entering the seminary. There are, however, two exceedingly valuable benefits which the seminary students receive from it. One of these is the maintaining and increasing of the earnestness and vigor of the decisions already made, especially by the work of the mission study class, by which intelligence is increased and devotion deepened. The other is the awakening and spreading of the conviction that the work of missions is the chief business of the church among those who are to be the pastors of the churches in our own land. Indeed, perhaps this is the most valuable of all the effects of the student volunteer movement. For upon the depth and extent of this conviction among the pastors of our land, more than upon any other one thing, depends, so far as man is concerned, the progress of the missionary work of the church and the coming of the Kingdom of God.

PROFESSOR S. BURNHAM.

*Hamilton, N. Y.*

#### By a Missionary

SOMETIMES we missionaries almost forget the vision Christ gave us of the awful doom of the heathen world and his trumpet call to a whole-hearted, not perfunctory, service. We needed this convention, with its mighty array of facts and its deep spiritual power, to stir our memories and fit us more thoroughly for service.

When on our fields we see the great power of heathenism, and when more missionaries and more money do not appear, we lose heart in our service and imagine the home people have forgotten us and our work. The fact that the Toronto Convention, the largest assembly of students ever held in America or Europe, was in the interests of foreign missions, shows our error, gives assurance of more missionaries, and proves the deep interest of the people in our work.

We are told that because of worldliness in the churches Christianity is losing its power in the home land. However, if there was not spiritual power among the churches, the Toronto Convention would not have been possible, and with such a convention possible we may look for increased spirituality in our churches.

REV. J. H. SCOTT.

*Kalamazoo, Mich.*

#### By a Secretary

IN no assemblies of God's people, great or small, have I received such visions of God and of Jesus Christ and the power of the inworkings and outworkings of the Holy Spirit as in the three student volunteer conventions it has been my privilege to attend. I believe it would be impossible to have presented in any other religious assembly such impressive illustrations of answered prayers for the hastening of the day of God or such stimuli to the faith that says, "We can do it, if we will." If board secretaries of any missionary organization should ask me from what source, aside from their own personal study of the word of God and communion with him, they might hope to gain the greatest reinforcement of their own moral, intellectual and spiritual lives for their arduous work of awakening a lethargic Church to respond to God's signals, calls and commands for the battle, I would say without hesitation, "Attend a student volunteer convention and witness what God is doing in recruiting from among the strongest characters of this generation a host of young men and women who will count it all joy to fill up on their part what is lacking of the sufferings of Christ and who will not take one backward step until they have done *all* that he commands."

W. E. WITTER.

*Boston, Mass.*

#### By a College Student

I DO not think I am speaking for myself alone when I say that a student's lessons from the convention were the conviction of his own weakness and the deep-bedded desire to do something for his Lord, no matter what sacrifice that something might require of him.

Each college man felt the inspiration of the great leaders of the convention—men who have passed through the trials and temptations of undergraduate life and who have shown by their own deeds the possibility that lies before each student to do great things for Christ. These men sympathized with us. They talked to us like elder brothers, telling us our faults and weaknesses, throwing the searchlight into our innermost lives and appealing to us, as only those can do who have fought under the peculiar conditions which face every college man. Other speakers helped us. These men inspired.

I know that each college man went away from the convention dissatisfied with his former life and in many cases frightened at his "callousness" to college sins. But I know also that each man went away with a prayer on his lips and a deep yearning in his heart to meet his temptations manfully and to show Christ to his fellow-students and to the world. The evangelization of the world as a real and essentially possible thing had been shown to us. Practical common sense in connection with missions had been taught us by the convention, and we each went away feeling that we were attempting nothing which could not actually be accomplished.

WILBUR C. PHILLIPS.

Stoughton Hall, Harvard University.

#### By a Volunteer

**T**HROUGH all the years of an uncertain future the Toronto Convention will rise in memory as a veritable mount of visions. Beyond the power of language to describe they were such visions as dominate men's lives. Rising from surroundings of hostility or indifference the young

volunteer there breathed a purer atmosphere. Consecration was the thought of the hour. It was a time for revelation, not for action. And not a few there were whose sight was cleared as never before to behold a world engulfed in sin and suffering, with a loving Savior beckoning all who would to enter and save. Persecution and hardship lost their terrors. The lips and lives of God's faithful servants bore eloquent testimony to the fact that his call to suffering is but an invitation, in disguise, to higher, deeper, sweeter fellowship with him. When descending again into the activities of life, the prayer of more than one volunteer, I am sure, found expression in the closing words of the convention hymn:

"A noble army, men and boys,  
The matron and the maid,  
Around the Savior's throne rejoice,  
In robes of light arrayed:  
They climbed the steep ascent of heaven,  
Through peril, toil and pain:  
O God, to us may grace be given  
To follow in their train."

W. C. MASON.

Rochester, New York.

### SOME NOTES TAKEN AT THE TORONTO CONVENTION

LARGE delegations went from Boston. There were forty-two from Harvard, nearly twenty from Newton Theological Institution, and a goodly number from other neighboring schools.

THE Baptists had the pre-eminence in two things upon which reports were made:—  
*First*, our seminary at Rochester, New York, reported the largest number of stu-

dents in voluntary mission study classes of any theological seminary in the country. *Second*, It was shown that there are more churches in the Baptist denomination *not* giving to foreign missions than are to be found enrolled with any other religious body.

At least two Baptist churches in Boston or vicinity paid the expenses of delegates.

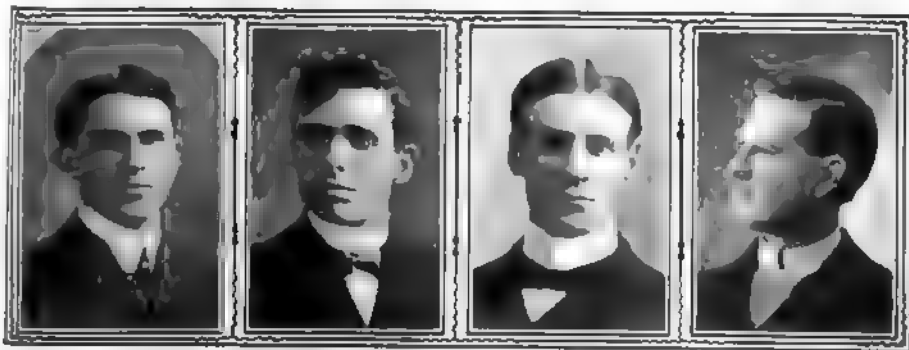
#### FOUR VOLUNTEERS UNDER APPOINTMENT BY THE MISSIONARY UNION

W. C. Mason

H. E. Dudley

J. C. Robbins

A. A. Forshee



# AFRICA

## OUR MISSIONARIES IN AFRICA

### Palabala

A. Sims, M. D., D. P. H.  
Rev. W. A. Hall and wife.  
Rev. C. C. Boone and wife.

### Banza Manteke

Rev. H. Richards and wife.  
W. H. Leslie, M. D., and wife.  
Miss F. A. Cole.

### Lukunga

Rev. Thomas Moody.  
Mr. Thomas Hill and wife.

### Mukimolka

Rev. C. B. Antisdel.  
F. P. Lynch, M. D.

### Bwemba

Rev. A. Billington and wife.

### Kifwa

Rev. P. Frederickson and wife.  
Rev. E. T. Welles and wife.

### Ikoko

Rev. E. V. Sjoblom.  
Rev. A. Christopher and wife.  
Miss Margaret Suman.  
Miss Ebonne Johansson.

*On Furlough:*—Rev. C. H. Harvey and wife; Miss G. M. Welles; Miss Catharine L. Mabie, M. D.; Mrs. Thomas Moody; Mrs. C. B. Antisdel; Rev. Joseph Clark and wife.

## AN OPPORTUNITY AND A PLEA

W. H. Leslie, M. D., Banza Manteke, Congo

ABOUT two years ago I had occasion to visit the *Commissaire* of the district of Tumba which is midway between Matadi and Leopoldville. After completing the business that took me there, as there was no down train until the following morning, I had the remainder of the afternoon to myself, and was taking a few photographs. In the enclosure at the state warehouses were hundreds of carriers, some just arrived with their loads of rubber; others, having delivered their loads, were waiting for the morning to start on their return journey. As the photograph was being taken a number of those nearest became interested in the camera and this led to a conversation. They spoke the Basundi, a dialect differing but slightly from that spoken on the north bank only one or two days from here, and is very similar to the Kikongo spoken in this district. They said they came from a distant country, having camped five nights on the road, and that no white man had yet entered. As we talked others joined the group until, from where I sat on a basket of rubber, there extended consecutive circles of black faces and wide-open, wondering eyes, as their owners sat on the ground or stood in all degrees of the upright posture. They said they knew of God, but that he loved and cared for them was strange news. They had never heard that the Son of God "became flesh and dwelt among us." As the story of the creation, the fall, the promise of a Redeemer and the fulfilment, the birth, earthly life, death,

and resurrection of the Prince of Peace was unfolded they sat in deathlike stillness. When some one in the nearer circles would catch the meaning of something that was being said they would turn and repeat it to those around who had been a little more dull of comprehension. Several times some one in the outer circles disturbed the attention of the listeners by making a remark on something foreign to the subject under discussion, but immediately a chorus of voices bade the offender keep silence and be gone if he did not care to listen. Such was the interest that it was not until the short twilight of the tropical day was deepening to gloom that the story could be drawn to a close. With the promise to visit their country and instruct them regarding "the Way," if God should so lead, we said farewell, they to return to darkness, degradation and death with no one to point them to the upward path, I to the work already intrusted to me. That vision is ever before us and the "Macedonian cry" ever ringing in our ears, but we are powerless to help as our hands and hearts are already more than full.

This great district lies between the upper and lower Congo, and contains thousands of square miles of territory and tens of thousands of benighted souls. Two or three stations should be planted there immediately, but there are not men enough to carry on with energy the work already in hand. Other missions in this land, while enjoying much less of the manifest blessing of God, have from two to four men at

each station, while ours has had to struggle along as a rule with one man. This in a healthy climate would be a severe strain, but in this climate where a man's health is very uncertain and the enervating atmosphere is charged with depression, it is all but fatal to the success of the work. The isolated man or his wife succumbs to the overwork and unhealthy climate and must leave the country to recuperate, and the work of the better manned stations must be disturbed to send relief to the helpless stations. Sometimes it occurs that the relief comes too late, as happened a few months ago at one of these lonely stations.

One of our brethren, Rev. C. Nelson at Kifwa, with a church of several hundred members and a large district with its native evangelists to shepherd, surrounded by the zealous, bitter opposition of the Jesuits, had bravely struggled through many weary months of illness, with the assistance of his noble wife. He refrained from asking assistance, knowing that none could be given without sacrificing some other work: ill, for days at a time in delirium, his brave helpmeet in an agony of fear worked and watched and prayed for his recovery. He had recovered only sufficiently to be about the station, when the wife was taken ill. A great weariness and a little temperature were the first symptoms, which soon developed to utter prostration and loss of speech. In vain he searched for help in the few medical books that were in the station. Powerless to relieve, he watched the ebbing of the life of her who had been a true helpmeet to him through years of hardship and suffering, and thought of his children soon to be

left motherless. Alone he had to live for weeks before assistance could be sent him. Still brave to do and suffer that the flock God had given him to feed might not be torn and scattered, he utterly refused to leave until some one who understood the language should come to relieve him. Such relief was furnished and he has now returned to Europe on furlough. The lonely grave among the tall grass is another silent prayer ascending to God day and night for the salvation of Africa.\*

The crying need of your Congo Mission

is for consecrated, trained, able workers to fully man the stations already occupied that the burdened workers now on the field may be relieved; and to open this new territory that the larger harvests of the work already accomplished may be realized. The occupied districts have been in a measure evangelized and the small army of earnest workers being developed at these stations will soon exceed the needs of their circumscribed fields. This new territory is the only outlet for all this surplus energy which, if not utilized, will result in sad loss, not only to those who have been denied the opportunity of hearing this glorious gospel, but also to individ-



THIS PHOTO OF PAUL, THE APOSTLE TO THE KIKONGOES,

arrived too late for publication in the March number, in connection with an article concerning this faithful worker

uals and fields that lack the opportunity of giving the gospel. At present the district has scarcely been explored. But an expedition has started to explore and survey a route for a railway to be built through the very heart of that country. Soon the evils of civilization (?) and the dry rot of Roman Catholicism will have erected a barrier well-nigh insurmountable.

\* (NOTE - This article was written for the Magazine before the news of the sad death of Mr. Nelson in London reached the Congo. - EDITOR.)



## NOTES FROM MUKIMVIKA

Mrs. C. B. Antisdel

**A**T Mukimvika, recently, a native brought his Nkisi—wooden idol—to Mr. Antisdel, voluntarily renouncing heathendom with its diabolical rites and practices. Some days later, being away on a journey, he could not get back in time for the morning prayer meeting and service. Shortly after dinner Mr. Antisdel saw him approaching the house. The door being opened, without word or ceremony, he dropped upon his knees, buried his face in his hands and poured out his soul in prayer to God. He had missed the morning prayer meeting, but not the privilege of prayer.

How I wish you could hear a native prayer! Some of ours would seem, indeed, cold and heartless in comparison. In the deep, full, musical language and tone is expressed a volume of contrition, pathos, and reverence most touching and beautiful.

Going, upon one occasion, to some distant towns, Mr. Antisdel had great difficulty in persuading our boys to accompany him, because they were afraid the natives would kill them. He insisted upon their going, entered the dangerous town, won the favor of the chief who consented to his spending the night. After some teaching and an evening service he retired in a native hut. Soon boisterous shouts and hideous yells burst upon his ears. Some of the superstitious old women of the town had aroused others, and all were certain that death would come to them if he were allowed to remain. They endeavored to compel the chief to expel him from the town, but he

maintained, brave old fellow, that he was chief and he had given his consent, so Mr. Antisdel was left unmolested. The women, however, enraged and alarmed, spent the entire night in wild dancing, weird chanting, and furious yells, that the evil spirits might be frightened away. Returning, some three weeks later, and again passing through that town, he found the chief friendly, who accompanied him to our station, bringing his little boy, about ten years of age, whom he left with us that he might attend school. We kept him several months, but he had fevers so frequently that we finally decided to send him home, lest he die at our station. This event would greatly have aroused the very superstitious people of his town and would have seriously affected our entrance and subsequent influence there.

The native readily understands why the trader is there, but because the missionary talks so much of the future and of their souls, he thinks he must be there to buy souls. If a man dies, it is the missionary who has caused his death. The life and purpose of the missionary are too deep for his comprehension. He knows no higher motive than selfish ease and gain.

Oh! that more laborers could be sent, that new stations could be opened, that native evangelists could be kept in the needy towns, and the children trained for the kingdom.

Thus would the day be hastened when every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

## CHANGES IN SOUTH AFRICA

**G**REAT changes have been wrought by the war. The Orange River Colony and the Transvaal have been annexed, and a new South Africa has been created, so that from Zambesi to the Cape the whole is now under the direct control of the British Government. Great developments may be expected. The problems which await solution will try the skill and the patience of our statesmen. The Church of Christ will lend the aid which experience and opportunity fit her to impart, and it is believed that in a special manner the duty of mediation between the two white races lies to

the hand of the Presbyterian Church. For the Dutch inherit along with ourselves not only the reformed faith but also the Presbyterian polity; and having so much ground in common, it may be that through the coming together of the churches—their feet being shod with the preparation of the gospel of peace—the hearts that in so many cases now on both sides cherish bitter antipathies and mutual hatred may be drawn together in a common service of the common Lord, for the good of all the people, and for the glory of God. It is well that the English-speaking Presbyterians in

South Africa were all united in one church before this disastrous war broke out, and that they can now stand shoulder to shoulder and work unitedly in the new circumstances in which they find themselves.

When the country is again in a settled condition, the first thing which the church will have to do will be to reconstruct the congregations that have been disorganized by the war. But it is to be expected that there will be a considerable influx of people, and new centres of population will demand the provision of Christian ordinances. Not reconstruction of disorganized congregations only, but expansion according to the opportunities that in providence may be opened up, will be laid on the church's conscience as a duty. Positions that were ripe for action before the war broke out, and had to be abandoned, will have to be recovered, and others will claim its kindly intervention. Before the war the stream of emigration from Scotland seemed to have set largely in favor of South Africa. For example, in 1898, which was by no means a favorable year for South Africa, 3,500 Scottish settlers arrived there, while for the same year 1,700 settled in Canada, and 1,000 in Australia. What Australia

was fifty years ago as an attraction for settlers, what Canada was twenty-five years ago, that South Africa was fast becoming; and it may be confidently expected that South Africa will in the future retain this attraction for settlers from the home lands. It is most desirable that it should; and if it does, it will determine to a large extent the duty of the local church, as well as call forth the sympathy and liberality of the churches in the mother country.

"For the most part," says Dr. Porteous, "the settlers in South Africa are young men, many of them mere youths. They are at the stage when they can be most deeply influenced by their environment. Nearly all the Scottish people in South Africa feel the strength of home ties and association. They readily respond to any approaches which are made to them in the name of the church of their fathers. Their hearts are drawn to the Scottish Church by the sentiment of patriotism. In the course of a generation there will be a change in this respect. It will then be impossible to appeal to sympathies and associations which were created and nurtured in the old country. Now is the church's grand opportunity in South Africa.—*The Missionary Record*.

## PROTESTANT MISSIONS IN MADAGASCAR

**M**ADAGASCAR has during the past decade experienced a convulsion which seemed to threaten the foundations of the work of the Society (London Missionary Society) in the island, and which in its first results led some timid friends to lament that the labor of past years had all been in vain. It is evident now that God permitted the young church in Madagascar to be shaken only that its stability might be tested, and that it might be better fitted to do the great work which devolves upon it under the new conditions introduced by the French rule. The Society's Mission has been shorn of its importance, in many respects, as the premier mission in the island. Its area has been reduced by half, and its social and worldly prestige has been taken from it; but now that the troubles are over and the churches have begun to understand the new conditions, the encouragements of the work are becoming more marked than ever.

It is no small satisfaction to learn that

the French authorities have found reason to change their views concerning the English missionaries, and that those who are in the most responsible positions among them are most candid and hearty in recognizing the value of the work which is being done. One of the most important evidences of the change which has taken place is to be found in the fact that it has become not only possible, but has been felt by all parties to be most desirable, that the Society should resume its care of the education of the children in the schools throughout its mission districts. Thus, at the commencement of the new century, so far from the realization of the pessimistic fears of many friends that the Society would have to withdraw before long from a sphere of work in which its presence was not desired, the mission seems to be more firmly established than ever, and to have new and improved opportunities of leading people on into the life of purity, truth and godliness.—*The Chronicle*.

## MISSIONS ON THE CONGO

IN the Congo Free State there are 1,000,000 square miles, or as many as the United States east of the Mississippi River, with about 20,000,000 inhabitants. The following is the missionary force working there:

Societies	Stations	Missionaries	Church Members
English Baptist.....	12	45	500
Congo Bololo Mission..	6	25	
Free Church, Sweden....	7	25	1,500
Christian and Missionary Alliance.....	4	10	
Presbyterian, U. S. (South)	2	10	200
Disciples of Christ.....	1	5	
American Baptist Union....	9	30	2,000
<b>Totals.....</b>	<b>41</b>	<b>150</b>	<b>3,100</b>

These stations stretch from the mouth of the Congo to Stanley Falls, a distance of 1,400 miles inland. Between Stanley Falls and Toro is a distance of 400 miles before we have another link in the chain of missions across Africa.—*The Missionary Review of the World*.

## FACIAL ILLUMINATION

DR. A. B. COOK is a medical missionary of the C. M. S. in Uganda, and gives the following striking testimony to the power of the gospel to transform even the very face of the heathen: One interesting fact, not, of course, confined to hospital patients, may be taken as absolutely true—the change in face undergone by those who are learning about Christ. I have seen this over and over again, and on asking others they have told me the same thing. Their faces seem positively plastic under the molding influence of the Holy Spirit. The dull, unintelligent look that so many of the quite ignorant wear on first coming into the wards, changes in as short a period as two or three weeks into a far more intelligent and brighter 'facies,' to use a medical term. We doctors speak of the 'facies hippocratica,' and the 'facies' of this or that disease; but, thank God, this is a 'facies' of life, everlasting life, and not of death or disease."

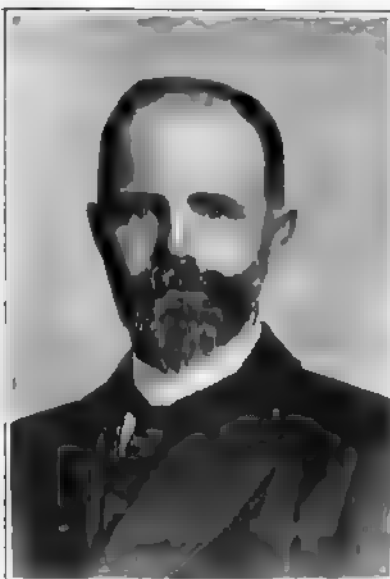
## MISSION CONFERENCES ON THE CONGO

TWO gatherings of missionaries in which we are specially interested have just been held on the Congo. We regret that reports of these meetings did not reach us in time for larger mention in this issue, but from the letters of Mr. Welles and Mr. Moody we are glad to note the following:

The annual conference of our own missionaries was held at Stanley Pool, January 17 and 18. Eight brethren were present, Dr. Sims acting as chairman and Rev. E. T. Welles as secretary. Some very important questions were considered such as discipline, appropriations, new missionaries, distribution of the forces now on the field and the opening of new stations and new territory. The

reading of the full report of this conference moves us to pity and then admiration for this little band of faithful laborers, but we blush with shame to think of their sacrifices because of the embarrassments under which we place them by supplying inadequate resources. There have been baptisms at all our stations except two during the past year.

Immediately following our Baptist conference a general convention of all the missionaries who are working in the Congo Independent State assembled at Stanley Falls. "It was a wonderful gathering, and God's presence was with us throughout. Two hours a day were given to prayer and Bible readings and we had a spiritual feast."



REV. JOSEPH CLARK  
Missionary at Ikoko, Africa, now on furlough  
in America

## A PRINCELY LAYMAN FALLEN

**T**HE death of General Julius J. Estey of Brattleboro, Vermont, who passed away at his home in Brattleboro, March 7, creates a large vacancy in our Baptist ranks. For some time General Estey had suffered premonitions, through disturbance of the heart action, that his hold on life was precarious, and yet so buoyant was his nature, so sunny his temperament, and so active his habit, that others were not suspecting he was so near his end. He awoke in the early morning with a sense of suffocation. The members of his family were quickly summoned, and in a few moments thereafter, with the words, "It is His will," upon his lips, he had gone. The sense of bereavement will be far-reaching and profound. The Baptist denomination especially, throughout the entire country and beyond the seas, had come to feel the strength of his personality and the quality of his Christian devotion in a very uncommon measure.

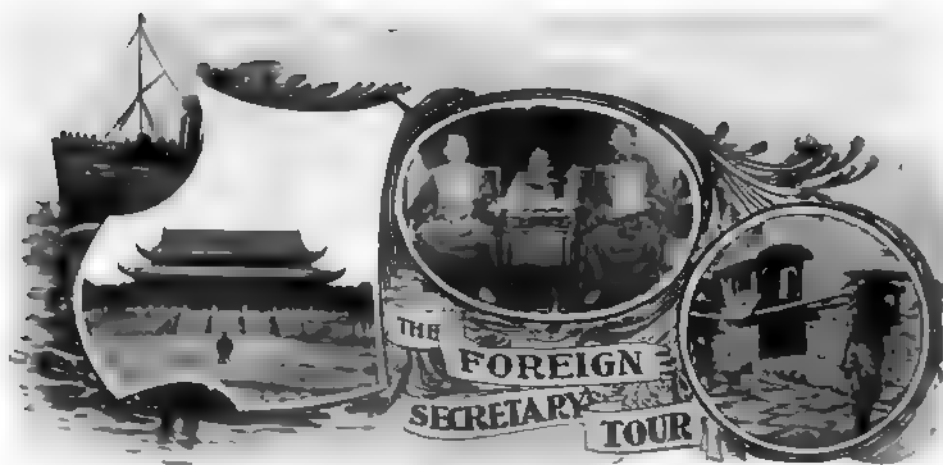
At the memorial services which were held in Brattleboro on Sunday and Monday, March 9 and 10, full expression was given to the appreciation in which this noble layman was held. Testimony was borne on the part of public men representing the church of which he was a member, the city in which he was rated as its first citizen, the commonwealth of Vermont, in which any honor which General Estey might have desired to attain was easily within his reach, the Vermont Academy, of which he was a treasurer, and the missionary societies of the denomination.

General Estey was most normally related to missions. He cherished a noble heredity. His father, Deacon Jacob Estey, was for many years the foremost Baptist in Vermont, and together with his devoted wife, exerted the most wholesome Christian influence upon their gifted son. General Estey frequently referred in missionary circles to the manner in which his parents trained him to take an interest in the monthly concerts for missions and to save his offerings for the cause. In process of time when, in 1895, General Estey was invited to membership on the Executive Committee of the Missionary Union in Boston, he came to the work with a large range of intelligence, with the keenest business insight into its practical affairs, and with a rare sympathy for the work. His fine busi-

ness sagacity and training qualified him to render a most valued service respecting the business side of the Union's work. General Estey had long cultivated personal acquaintance with and interest in the several missionaries of the Union. He took great pains to know the personnel of the working force. At the Anniversaries which for several years he made it a point to attend, he planned to be at the early morning prayer meetings which the returned missionaries are wont to hold among themselves. No prayers were more tender than the ones he offered on such occasions, and very often he was seen with the tears glistening in his eyes, in the keenness of his sympathy with the peculiar trials incidental to missionary life.

General Estey frequently served on various committees of counsel respecting the interests of our several missionary societies, to all of which he was devoted, and his judgment affecting questions of public policy was always weighty. His head and his heart were in perfect equipoise. As a personality he was winning, tactful and deeply loved. He was also one of the vice-presidents of the Home Mission Society, and was in touch with all the great interests of the kingdom beyond the limits of his own denomination. He was a member of the boards of trustees of both Mr. Moody's schools at Northfield, and treasurer of the Woman's Seminary. He kept in touch with the managers of the Student Volunteer Movement. He was warmly identified with the great Ecumenical Conference in New York three years ago, and everything that affected the progress of the Redeemer's kingdom on earth held a high place in his regard, his affection, and his prayers. But few men in the recent history of our denomination, carrying so large business cares have taken so much time as General Estey to familiarize themselves with the practical workings of the Kingdom of God, or have devoted so much strength to forwarding those interests.

We shall miss him sorely on every hand, but we are praying that his mantle may fall upon many others, bringing with it a similar devotion and enkindling a similar passion to put personality, the best of all gifts, into every form of Christian work both near and far.



## TWO MISSION FIELDS IN CHINA

Rev. T. S. Barbour, D.D., Foreign Secretary

(Continued from March number)

OUR second field is far away, 630 miles up the river Yangtse, in the province of Hupeh. It is a favored province, favored by the presence of a progressive viceroy, Chang Chih Tung; it was to his protection that the Christian refugees came down from the northern provinces. The province is favored too in the character of the missions established in its chief centres, with influences radiating more and more widely. These centres form one great city, though separated by two rivers, the Yangtse and the Han.

Dr. Griffith John, of the London Missionary Society, with headquarters at Hankow, has gained an influence over the leading men of China which is surpassed by that of no foreigner in the country. Our own mission at Hanyang is young, but is unexcelled in the genuine qualities of its work. The church in Hanyang has eighty-six members and two out-stations with twenty-seven members, with many converts awaiting baptism.

### A SUNDAY IN HANYANG.

It was a joyful experience given us on our arrival at Hanyang, in meeting with men whose faces photographs had made familiar and of whose tried fidelity we knew well—Tsao, the preacher, and Toh, the hunchback. The latter for a time was alone as a Christian convert in his village two and a half miles away; now about

twenty others are interested. He has recently married and today brings his wife with him for baptism. The church is crowded in the Sunday service. It was a great volume of song which swelled the familiar tunes, "All hail the power of Jesus' name," "Jesus, I my cross have taken," "O, happy day that fixed my choice on thee, my Savior and my God." A little child stood by the preacher's side singing with the others. So one day throughout the land many "infant voices shall proclaim" their love and gratitude.

The afternoon service was followed by the ordinance of baptism. Fourteen were baptized, the number including only those who had regularly attended service through the months of the trial. The oldest is a man of seventy years, the youngest a girl of sixteen. The yellow water of the Yangtse was used for the rite, but the faces of the candidates were bright as they were raised from the liquid grave.

Mr. Adams has been absent from the field for a time. His return, with his family, including his son Sidney, now to be associated in the work, will awaken great joy and give strong reinforcement. But Dr. Huntley, Mr. Adams's coadjutor, has wrought well. He is a physician, enthusiastic in his medical work, yet his heart is supremely desirous for the cure of souls. Every visitor among the multitudes coming to the dispensary receives a little tract



explaining the missionary's coming to China and the motive of medical work, and giving a simple resumé of the gospel. Dr. Huntley has twenty in-patients and many outside patients, besides the daily callers at the dispensary. He has but a poor equipment, a row of native buildings whose conditions are such as to make antiseptic operations impossible and to cause great risk in the spreading of contagion in the hospital itself. The buildings cannot be used in the heat of the summer time. Dr. Huntley has labored tirelessly, yet it has been impossible to do much for the outlying districts.

Dr. Huntley has had a strong helper in the representative of the Woman's Society of the East, Miss Crowl. How great the force which may be packed away in a slight frame! Miss Crowl remained at her work during the summer of the outbreak, until the end of June. Dr. Huntley at this time was necessarily absent. The natives came constantly saying, to remain longer was not safe, the talk in the streets was bad. Miss Crowl's work is large, a daily class of women, a boys' school meeting daily, provision for six little girls who begged for instruction, representatives of a large number who would come in if opportunity were offered. Little time is given for the inviting country work.

This young mission has many needs. For one of these, happily, provision has recently been made. At "The Point," formed by the junction of the Han and Yangtse, where a great throng from the river boats is continually passing, a piece of land bought several years since has been waiting for a chapel—now to be erected. From here the Word cannot fail to sound abroad through a vast region. Other needs are unmet. More land should be purchased at the compound that an adjoining nest of houses haunted by uncleanness and disease may be cleared away, also suitable ground should be bought for a modest hospital

building which Dr. Huntley is convinced can be built almost entirely by subscriptions received on the field and from other friends outside the constituency of the Union. And new recruits should join the little force of workers. Miss Crowl, too, has needs. No one who sees the leaking roof and decaying timbers of her house, or who looks out upon the filth of the narrow way upon which the house opens, would be willing that she should remain longer in the place. This is one of the needs pressing upon the Woman's Society. An associate worker and a suitable building for the schools also are essential. The needs of our work in China are many, but they are needs resulting not from failure but from success.

Are the troubles ended? Is the reactionary party put to rout? Views differ as to this, but one thing is certain, these are golden days. The story is the same in Central as in Eastern China. The attendance at our Hanyang chapel never was so large as now. Dr. John and his associates say there was never before so great eagerness to hear the Word. Dr. Stevenson, deputy superintendent of the China Inland Mission, says the present year is more perilous than the last, the peril now being that the little nucleus of disciples will be overwhelmed by the multitude of newcomers. The troubles may indeed be renewed, but each renewal of them will find Christian forces stronger.

Protestant missions in China date from the landing of Morrison, in 1807. In 1843 there were six converts; in 1853, 330; in 1865, 2,000; in 1876, 13,000; in 1886, 28,000; in 1893, 55,000; in 1900, nearly 90,000. Every boy whose work in mathematics has reached geometrical progression can tell what this promises. Every disciple who has learned the first principles of Christian faith will know that He who has begun this work for the redemption of China will not turn back till his work is accomplished.

YES, they do the same things in our Burman churches that we do here. The ladies of the Burman Baptist Church of Bassein raised the money for two new pulpit chairs and a new table for the chapel, and now the Junior Endeavorers, just think of it! are raising money for a new communion set! May they all of them grow up into the church and use for many years the set their generosity has secured.

ALL the single lady missionaries and some of the wives of missionaries in the Presbyterian and Congregational missionary societies are supported by individuals or single churches. Five hundred and fifty male missionaries of the Presbyterian Church are thus supported; also 250 of the American Board missionaries and 45 representatives of the Church Missionary Society of England.—*Dr. L. D. Wishard.*



## MISSIONARY DAY AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

President E. Y. Mullins

SINCE the foundation of this institution the idea of missions has received special emphasis in its life and work. A Society for Missionary Inquiry was organized at the outset, including faculty and students, and has continued, and in a flourishing condition, to this day. The first day of each month in the scholastic year is devoted to the consideration of the subject of missions. All classes are discontinued, faculty and students assemble, and there is usually a considerable attendance from the community. Addresses are delivered and papers are read touching the great missionary enterprise in its fundamental problems and practical aims as well as in its history. Reports are heard from various departments of city mission work which are being conducted by the students of the seminary. Our student body numbers about two hundred and fifty each year and about half of these are engaged regularly in city mission work at preaching stations throughout the city of Louisville, in mission Sunday-schools, in gospel wagons, and in work in hospitals, jails and other similar institutions.

The society is thoroughly organized, with executive and other committees, and their reports of work done from month to month always elicit discussion and awaken interest. Through the influence of the society for the last two or three years the student body has raised between four and six hundred dollars per year as a contribution to the foreign mission work.

It has sometimes seemed to others than those engaged in the seminary that an entire day taken from the regular work of the school and devoted to missions is an unwise use of time. On the contrary,

we have found this in the highest degree conducive to the spiritual life and missionary zeal of our students—so much so, in fact, that it has become proverbial in the last few years that a student who has attended our seminary is invariably filled with the missionary spirit. Scores and hundreds of our students who have gone forth testify that it was in the seminary missionary society that their zeal for missions was first and most profoundly stirred.

The society is as vigorous in its life today as it has ever been in its history. Speakers are invited from different parts of the country, North and South, to deliver missionary addresses. Some time ago we had the pleasure of listening to Dr. H. C. Mabie, of the Missionary Union, who gave us one of his most inspiring addresses and left a profound impression for good upon the hearts of our students. We expect at our next meeting to hear an address from Dr. Johnston Myers, pastor of the Immanuel Baptist Church, Chicago, Illinois.

In addition to the monthly meeting of our Society for Missionary Inquiry there is a weekly meeting of the student body for the consideration of the subject of missions. Various fields of missionary effort are studied at these meetings, and other lines of work are

conducted. We have also in recent years incorporated in our regular curriculum a course in missions, and it is a required study for graduation. Prof. W. O. Carver has charge of this department, and it is proving increasingly an inspiration and a power for good among our students. The conception which underlies all our missionary activity and teaching is that missions lie at the very heart of Christianity, that



"HAYSTACK MONUMENT"

Williamstown, Mass., erected in memory of the first American Student Volunteer Band organized 1810

the field is the world, and that no minister of Jesus Christ is adequately trained for his work until he is thoroughly enlisted and instructed in the great cause of mis-

sions, and our purpose for the future is to increase rather than to diminish the attention we bestow upon this subject.

*Louisville, Ky.*

## THE OUTLOOK FROM BASSEIN

Rev. C. A. Nichols, Bassein, Burma

**H**AVING entered the work in Bassein in 1879, twenty-two-years ago, which is just two-thirds of a generation, as is usually counted, there should be now available sufficient observation and experience to indicate, to some extent, at least, what may be expected in the future in our work here among the Karens. During this time the increase in the number of churches has been about 60 per cent, the increase in membership almost exactly the same, the present number of churches in our Association being 117 and their membership 11,379. The number of pupils in the town school and those under instruction in the village schools has increased in very nearly the same proportion also, and the grade of instruction in the town school has advanced by an extension of two years' study, carrying the pupils to the Calcutta University Entrance Examinations. However, as yet the number of Karen youth who have the ambition or the patience to go beyond a primary grade is very small.

As to spiritual progress during the period under review, it is, of course, not so easy to gauge. However, if we attempt an inventory of present available agencies for future progress, as compared with those available in 1879, we shall find that the force of Karen pastors has lost all but two of the stalwart men who were contemporary with Abbott in the remarkable ingatherings and foundation laying of those days, and these two are past all active labor in this world and are very near their final rest. But in the place of these who have gone, there is quite evident in many of those who are now responsible for the work that spiritual heredity which we should rightly expect to find. One hundred and eight pastors are settled over these churches, receiving from their people only an average of 83 rupees—say \$28—per year in cash and 90 baskets of paddy, worth about 72 rupees, or \$24 more. This, supplemented in most cases by a little farming, constitutes the entire means of support, and from this they usually manage to be exemplary

givers in their churches and to educate their children up to the highest standards to which they may aspire. This remuneration in cash and kind is about 20 per cent less than the average yearly wage of an Indian coolie or day laborer in Burma, while it presupposes the services of a body of men who, both in intelligence and in education, are far above the general average of their people. This, then, means a high grade of character and its devotion to the interests of God's kingdom which augurs well in our outlook upon the future. Among these are, of course, varying degrees of ability and of devotion, but the proportion of self-sacrificing and wise leaders is large. The development of these pastors in spiritual strength and efficiency during the last few years, especially since we began giving the month of September every year to thorough study of the Bible together, has been very gratifying, both in the pastors themselves and in its indirect effect upon the churches.

I consider the secret of the growth and steadfastness of the work, from the beginning, as well as its only guaranty for the future, to be the prominence which has always been given to Bible study in the mission. The theological seminary work has always been almost exclusively a thorough study of the Bible from cover to cover; and in every jungle school, as well as in our town schools, it has usually been given a full hour each day, for all ages and in all grades. Nothing else would have sufficed to enable the people to even hold their own against the strong currents of heathen life and superstition which they have always had to stem. Having had but very few other books or periodicals in their language to claim the attention of their awakening minds, they have thus taken in life and health from the fountain head.

Meanwhile, in our outlook, we must take into account the strength and resources of the adversary, as it cannot be for a moment supposed that he has been or will remain idle in the future. Every

element of strength or advantage he can always use for a corresponding occasion for evil. Advancement in intellectual power, as well as all that we fondly call civilization, minus the disposition to hold these subject to the will of the Giver, only means so much more momentum towards perdition, here and now, as well as elsewhere.

The gospel found our people a subject race, with few physical wants, and these easily satisfied. With the gospel came political freedom under English rule. In the few years which have elapsed they have certainly made remarkable advances, materially, intellectually and spiritually. They feel the effect of new ambitions, and

them, in competition with the natives of India and China, inured as these have been to hardship in their own more densely populated countries, will also tend either to develop more strongly their characters or corrupt and efface them, according as they meet them strenuously, with God derived wisdom and resources, or as they yield to the currents and so are swept away by them.

As yet, notwithstanding all that has been accomplished in Burma by the gospel, the total membership of our Christian churches amounts to only a proportion of one Christian to 200 heathen. While it is a fact that among our Christians there are thousands who without hesitation would



SGAW KAREN MISSION HOUSE, BASSEIN, BURMA

a few have already reached some eminence in the professions, as government servants, or have been moderately successful financially, otherwise. All these accessions of power Satan stands ready to claim and use, if allowed; and he can easily convert these blessings into arrogance, greed and oppression, liberty into license, or other fruitage of self life. The blight of contact with godless European character, which usually seems to super-add the vices of heathenism to those of its own, is brought to face them more and more closely, as commercial and official occupation of the country more widely extends. The struggle for existence, which is already pressing more closely upon

die for their faith, and while it is also a fact that the average pupil in any of our schools has a far wider and more accurate knowledge of the Bible than those in America, yet it cannot be denied that the amount of ignorance and superstition still to be overcome among them is very great. The opium and liquor curse, fostered and pushed as it is by government, with amazing financial shortsightedness, is a constant and increasing menace to them, and its inroads among them can be kept in check only by vigilance and aggressiveness.

Hence, with an heredity of easy going habits, consequent upon their physical and moral surroundings; few in numbers as compared with the other races of the

country; in competition with hardy peoples, as indicated above; with almost no past experience in any other lines of industry than tilling the soil; and threatened by the aggressive greed of Western nations, nothing can save them from going the way of other races who have been similarly conditioned, except a close and faithful adherence to Him who has been the source of their development.

It is a high privilege to have a part in aiding them to get a foothold and to go forward to the full realization of Christian ideals. It is a work also demanding increasing wisdom, as the problem becomes more and more complex; and much grace, not only to teach, but to walk with them, worthy of the Name which we are together called upon to glorify under these conditions.

## MONTHLY REGISTER OF EVENTS

### *Births:*—

Margaret Louis Benninghoff, Rangoon, Burma. Charles Dayton Snyder, Rangoon, Burma.

### *Change of Address:*—

Rev. W. L. Ferguson (South India) to Waycross, Georgia.

### *Arrivals:*—

March 13, at Boston, Rev. Joseph Clark from Africa.

Rev. J. S. Adams and family at Shanghai, China, December 21.

Rev. A. Christopher and wife at Ikoko,

Africa, in November; Rev. P. H. Moore and Rev. P. E. Moore with their wives at Nowgong, Assam, December 30.

Rev. Thomas Moody, Congo, Dec., 1901.

### *Departures:*

Rev. A. J. Parker and wife from Calcutta, February 14.

February 28. From Hongkong, Rev. A. F. Groesbeck and wife.

March 10. From Golaghat, Assam, Rev. O. L. Swanson.

March 17. From Insein, Burma, Rev. W. F. Thomas and family.

## NOTES — HOME AND FOREIGN

### *Literature.*

New edition of "That Old Established House, the Missionary Union," and of "Motive Power in Missions," both by Dr. Wm. Ashmore.

New leaflets, "Miscellaneous" Series, "The Future of the Telugu Outcastes," and "A Hindu Country Festival."

In the "Crown of Rejoicing" series, a new leaflet, "Paul, the Apostle to the Kikongoes."

In the "Stewardship" Series, new edition of "God's Tenth," by Dr. A. J. Gordon, "The Garden of the Great King," and "A Question of Ownership," by Dr. Wm. Ashmore.

When ordering free literature kindly enclose postage. Address for the above, Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass.

THE following questions, which recently appeared in a *native* paper in India, would seem to indicate that the value of the caste system of that country is at least being questioned by those who have heretofore upheld it. When it is understood

also that similar queries and communications upon other "reform" topics are freely admitted to the columns of *native* journals they appear all the more remarkable:

"(1) Whether the institution of Caste is, in the first place, not an audacious and sacrilegious violation of God's law of human brotherhood.

"(2) Whether it is consistent with strict justice between man and man.

"(3) Whether it has not produced disunion and discord.

"(4) Whether it does not saturate the soul with selfishness, narrow our sympathies and harden the heart against suffering.

"(5) Whether it has not hindered the growth of nationality.

"(6) Whether it has not invented and developed injurious customs and thereby brought on physical degeneracy.

"(7) Whether it does not cramp and paralyze the vigor of mental faculties and bring us to the level of brutes; and finally,

"(8) Whether it has not, as a necessary consequence, made the country fit only for foreign yoke."

REV. W. F. DOWD, of Impur, Naga Hills, Assam in reporting the meeting of the Naga Hills Association, says that perhaps the most interesting part of the services was when representatives from each church came forward and presented the collection of their church for foreign missions, i. e., for work "across the border."

THE entire Bible is now printed with Chinese characters in three dialects and the New Testament in four more. In the Romanized Chinese the entire Bible is in three dialects, the New Testament in five additional, and portions of the New Testament in nine more. In seventeen dialects at least one gospel is in the Romanized print, and it is gratifying to note that wherever the missionaries have united in faithful and persistent effort to introduce this form of Biblical literature there has been a decided success.—*The Chinese Recorder*.

IN 1899 compulsory examinations in the language were imposed on all newly appointed missionaries to Burma, and now Miss Julia G. Shinn carries the honors as being the first one who has passed the second and final examination in Burmese, which she did on December 24, 1901. Miss Julia H. Stickney passed the first examination a year ago with Miss Shinn, and would have been with her at the second examination had it not been that her very long and serious illness prevented. Both are entitled to hearty congratulations on their successful work in this very difficult language.

THE growth of our Burman work in the Toungoo field is shown by the following letter from Rev. H. P. Cochrane. Pyinmana was formerly but an out-station of Toungoo:

"We have set for ourselves the somewhat difficult task of living in two different stations at the same time,—June to September in Pyinmana, October to November in Toungoo. We hope to return to Pyinmana in December. This arrangement necessitates keeping up two establishments, but it must be done, until one of the stations is taken off our hands. I hope to report, next month, several baptisms in Pyinmana. The Burman church there is coming up nobly in the matter of collections and contributions, now practically supporting their pastor. Preachers just returned from a distant village report several earnest inquirers."—*The News* for November.

OUR Baptist church in Chofu, Japan, has had an interesting experience in the introduction of systematic giving, and finds their offerings very largely increased thereby. Formerly they had only monthly collections, and these were placed in a box hung on the wall for the purpose. Now they have the envelope system of weekly gifts, both for church support and beneficence. The new plan proves that the people are able and willing to give, and augurs well for future self-support, as well as for the work of sending the gospel to regions beyond still in paganism.

THAT the heathen Karens, in territory outside of British Burma until the last Burma war, are now desiring Christian teachers faster than they can be supplied is sadly evidenced by this bit of news from one of our Toungoo Karen missionaries, Rev. A. V. B. Crumb:

"I am expecting to be off for the hills as soon as my coolies come in. Daushoco, a large heathen village in Lower Karenni, has asked for a pastor and we have arranged to send a man to them at once. There are several other heathen villages in the same district that ought to be supplied with pastors this year, but I do not know where we can get the men for them."—*The News* for November.

OF interest to missionaries who travel to India and other parts of the East will be the present discussion in regard to the character of labor which may or may not be employed on the steamships which sail to those lands. The following quotation from an exchange sums up the question in a satisfactory manner:

The truth of the matter probably lies about half way between what the Australian Labor Party claims and the steamship men's statement. It is quite likely that, for the long trip through the torrid zone, black men are more efficient in the fireroom than would be Europeans. Besides this, they are liked by the steamship companies, for they cost less, both in wages and keep. On the other side it can be argued that this cheap labor will in time, if allowed to go on unrestricted, drive all the white seamen off these liners, and in times of emergency, such as shipwreck or fire, a Lascar crew could not be expected to do as well as would English sailors. If the Labor Party would change its plans so as to give mail contracts to ships manned by European seamen, but allowing the employment of black stokers and oilers, a compromise might be effected which would be a good thing for all concerned.

**CORRESPONDENTS** will please note that we have two stations in the Philippines; one is at Jaro, a suburb of Iloilo, on the island of Negros—Iloilo is the post office. The other is at Bacolod on the island of Panay. The correct pronunciation of these names is as follows: Jaro—*a* as in "jar"; Iloilo—the first *i* as in "pin," the last as in "machine"; Negros—the *e* is short and accented; Panay—the *a* is short and *ay* is pronounced as our word "eye"; Bacolod—the accent is on the first *o* which is long.

A **RETURNED** missionary has been asked frequently as to the size of the city of Rangoon, and replies that it has over 200,000 inhabitants; but its extent may be gathered better by the statement made by our missionary, Rev. H. W. Hale, to the effect that having gone from his station at Tavoy to Rangoon to attend the conference with Dr. Barbour, he travelled twenty-five miles around and about within the city the last day of his stay. Over \$3,000,000 is to be expended in adding to its wharves and steamer-landing facilities, making it one of the finest ports in the East. In this connection see also Mrs. Dowd's letter in another column.

**THE** tea growers of Assam are reported as being up in arms against the chief British commissioner, who has incurred their enmity in his attempts to better the condition of the coolie labor employed by the tea planters. These coolies, employed under the contract system, are little else than slaves, and there is no question that they needed all the protection that Mr. Cotton proposed to give them. He has exposed the scandalous methods by which coolies were bought and held in bondage, and he further charged that the flogging of coolie men and women had been needlessly brutal. He even went so far as to say that the magistrates inflicted the severest possible penalties against these miserable bondsmen whenever complaints were made against them, while they paid little or no attention to charges of injustice lodged against the planters. In the light of all these facts, it is not surprising that the planters are bitterly opposed to him; but to judge from what has been done in the past, in face of all opposition, they will find that the only way to quiet him is to treat their coolies more like human beings.—*Boston Herald*.

**REV. W. A. STANTON** has accepted an invitation from Colgate to be the first incumbent in a department of the theological school for the training of missionaries by missionaries, instruction to be given in all the practical work of the missionary upon the foreign field. The instructor will be changed from term to term, Mr. Stanton acting for the spring term of this year.

**MR. HANSON** writes that the additional rupees, 1000, for which I re-petitioned the Lieutenant-Governor in June has been granted on the dormitory, completed just before I left, so there you are 1,000 ahead on the first of April. Thirty-eight have been baptized during the year, and some fifteen or twenty more are asking for baptism. Two of our Christian villages are collecting money for new and better chapels. Dr. Pridmore, a lovely Christian gentleman, is now with them in Bhamo as civil surgeon. I have never received a more encouraging letter from Hanson. It looks as if they could get on without me now. God is with those who go and with those who take a strong hold upon the ropes.—**REV. W. H. ROBERTS, ROCHESTER, N. Y., January, 1902.**

I **SPENT** a very pleasant and profitable month with our native teachers in Bible study. Good results are already seen, as they have taken hold of the work with renewed vigor. On the third day of November I baptized seventeen in one of our villages, and in all thirty-four have been baptized during the past ten months. I hope and pray that we may see a real turning towards the Lord among the Kachins, and there are some signs that the Spirit is working. Our teacher in Wora Bum, who has been very much discouraged, reports five families that have recently given up their *nat* worship. I feel sure that others will come. Our school examinations are over, and we feel pleased with the results. Nearly all in the Kachin school passed and only two in the Burman-Shan school failed. The examinations were more strict than usual, as the Director of Public Instruction conducted them himself. I recently baptized two who joined the Burman church,—one was a Mohammedan. This is the first and only Mohammedan I have ever baptized.—**REV. O. HANSON, BHAMO, November, 1901.**



### Naga Hill Notes

THE cool season finds our school, as usual, much reduced in numbers because many of the boys are at their homes helping on the cultivations. Those who are here seem to enjoy their work, and I expect four or five to be at the bungalow mornings before school to receive help on their lessons. One boy today said that his friend wishes to come here to study. They wonder if we are to teach them next summer. The native teacher is alone this term, for this is the only time for touring by the missionary, and the few studying English want one who really understands that language.

Mr. Dowd has already made two tours, in which he visited the eight organized churches of our Nagas and a few other villages, but as he will write about the tours and the twenty-seven baptisms in four different villages—all results of the work of the native churches—I will not describe them.

Dr. and Mrs. Rivenburg are in Calcutta for two or three months, and as they are expecting to go back to Kokima, we shall be alone in these Hills until some one else is sent here. We are both busy every minute with all sorts of duties. Since the doctor left, all the cuts, bruises, fevers, colds and numerous other troubles are brought to Mr. Dowd.

I have had some experience of the difficulties to be encountered when one needs aid from the civilized world. A tooth gave me so much misery that I was obliged to go to a dentist in Calcutta. I went down with Dr. and Mrs. Rivenburg, stayed six necessary days and was gone from home just twenty-six days, the shortest time in which I could make the journey, not to mention the expense of the trip. I am glad to say that I am greatly improved in health now, perhaps due to the change. The Brahmaputra river breezes were very refreshing.—MURIEL MASSEY DOWD. Impur, Naga Hills, Assam, December, 1901.

### Missionaries' Mail

It is probably not generally known by our missionaries that a ruling of the Post Office Department prevents our forwarding second-class mail matter without first attaching additional full postage upon papers, books, etc., which may come to their address at the Rooms. It has been

our custom to affix this postage and forward matter which seemed to us to be valuable or important, while that which appears of little value is left to accumulate here till called for. Each missionary at home on furlough should take pains to arrange with us about all his mail and provide for the payment of this additional postage when necessary. Letters can be re-addressed without extra charge and will always be sent forward promptly if the correct address is known.

### Are Missionaries Lazy?

I AM in receipt of two letters. One from a missionary at home on furlough, which says: "So many of the people here are saying that they cannot see that the missionaries are doing anything." And the other from a missionary in Assam, which says: "I have been at home for the last two weeks or more, only going out on Saturdays and Sundays. Yet I have been very busy, and at present the work does not seem to be any less. What with the yearly report, a number of letters to churches because of specifics, the school, and supplying work for fifteen boys, getting a brickyard started, that we may have a brick foundation under our bungalow, etc., all this takes time, you know. Then there are all the preachers to look after and direct, the program for our association to get ready, and various other things. Why is it that so many of the people at home cannot 'see'?"—REV. JOHN FIRTH, in camp, Ellengmara, January 4, 1902.

### Book Notices

**MUSIC FROM FOREIGN MISSION FIELDS.** Compiled and arranged by Belle M. Brain, United Society of Christian Endeavor, Boston and Chicago. Price, 10 cents a copy; \$1.00 a dozen, postpaid.

This is a small pamphlet, containing a collection of native airs,—Hawaiian, Cuban, Japanese, Mexican, Telugu and others,—for use in missionary programs.

**FIFTY MISSIONARY PROGRAMMES.** By Belle M. Brain, United Society of Christian Endeavor, Boston and Chicago. Price, 35 cents.

This is a practical and helpful book for all who have to do with arranging missionary programs. These programs cover a wide range of topics, and are accompanied with full information as to the sources of material. Of great value to all missionary workers.

"CENTENNIAL SURVEY OF CHRISTIAN MISSIONS," the supplementary volume to Dr. James S. Dennis's "Christian Missions and Social Progress" was published February 1 by the Revell Company. As a systematic, accurate and impressive survey of mission work in non-Christian lands, it will be found to be of exceptional practical value to all students of the con-

temporary progress of Christianity. Owing to the enormous amount of material, and the number of additional features introduced by the author and the consequent increased size, it became necessary to advance the price of this work from \$2.50 to \$4 net. Even with this advance in price, the expense of mechanical production alone is not covered.

## PAGODA BELLS

### A(p)peal for Help

By Lilly Clarke Case, Myingyan, Burma

In a casual count from our veranda, I can number fifty-two pagodas, besides other heathen shrines, many of whose summits are surmounted by cone-shaped iron structures, called "tees," to which the bells are attached. A slight breeze only sways them gently to and fro, producing a very musical tinkle, tinkle, tinkle. But the fierce winds, which so often rise in the night here, dash them about in such a way as to produce a harsh jangle.

#### I.

Hear the tinkling of the bells,—  
Pagoda bells!  
How sombre, yet how sweet their music  
sadly swells,  
As they tinkle, tinkle, tinkle,  
In the tranquil air of night,  
As they tinkle, tinkle, tinkle,  
When the earth is bathed in light!  
Telling truly in their rhyme  
The tragic tale of time;  
Of the past and of the future  
In this sunny Burman clime;  
Of souls wrapped in darkness deep,  
In a torpor worse than sleep,  
With the breezes' ebbs and swells,  
This weird story of the bells,—  
With the tinkle, tinkle, tinkle  
Of the bells, bells, bells,  
With the ebbing and the swelling  
Of the bells,  
Pagoda bells!

#### II.

Hear the clanging of the bells,—  
Pagoda bells!  
Crash! dash! clash! gnash!  
As the wild wind sweeps and roars  
Round their towers.  
List! the shrieks of spirits lost,  
Devils gloating o'er their host  
Of worshippers.  
How they scream and screech and yell!  
Souls are near the gates of hell!  
Sound their knell.  
Oh, a people doomed to sorrow!  
Oh, the hopeless dread to-morrow!  
Oh, the anguish and the fear!  
Consolation comes not here.  
Mock, jeer!  
Jibe, sneer!

Bound in Superstition's chains,  
Hear the clank!  
Clank! clank!  
Satan reigns!  
How he thrills and sways and swells  
In the clangor of the bells!  
Bells, bells,  
Bells, bells, bells.  
In the clashing and the shrieking  
Of the bells,  
Pagoda bells!

#### III.

Hear the warning of the bells  
To you and come  
Send your treasure; give yourselves.  
You, the God-appointed steward  
Of his store.  
Will you pay his just demands,  
Or, like servants famed of yore,  
In sacred lore,  
Deny his right, resist his will,  
Then hope for mercy from him still?  
Can your hearts be still at ease  
While across the stormy seas  
Want, heathen darkness, dire disease,  
Locked hand in hand,  
Stalk unappeased?  
Will the wrath of God  
Fall only  
On this people?  
Theirs the sin? or do you share,  
Brother,  
Sister,  
Their damnation? (condemnation),  
Then beware!  
To this tempest cannot we  
Speak the peace of Galilee?  
Heed this calling, calling, calling,  
Which the need of souls impels,  
Which the love of God compels,  
And listen to this message  
Of the bells, bells, bells,  
To this wavering, quavering message  
Of the bells,  
Pagoda bells!

Reprinted from the *Watchman* of September 19, 1889.

FINANCIAL

Monthly Financial Statement, March 1, 1902

RECEIPTS.	Donations Available for Current Work.	Donations 'Specified' for Additions to Schedule.	Annuity Bonds Matured.	Legacies.	Other Sources.	Total.
For February, 1902 .	\$36,045.63	\$469.25	\$7,000.00	\$28,934.48		\$72,449.36
Ap. 1 to Mch. 1, 1902	165,641.93	10,422.18	9,200.00	51,468.41	\$100.00	236,832.52
Ap. 1, 1900 to Mh. 1, 1901	145,628.34		3,013.20	35,578.41		184,219.95
Increase . . . . .	20,013.59		6,186.80	15,890.00	100.00	52,612.57
Decrease . . . . .						
Debt of Union April 1, 1901 . . . . .						\$38,297.20
Schedule as adopted for 1901-02 . . . . .						418,774.16
Additions to Schedule up to March 1, 1902 . . . . .						48,540.51
Further additions to Schedule as directed by donors ("Specifics") . . . . .						11,266.54
						\$516,878.41
Total receipts to March 1, 1902 . . . . .						236,832.52
Estimated balance required to March 31, 1902 . . . . .						\$280,045.89

Donations Received in February, 1902

MAINE, \$454.80.			Saxton's River, 1st ch..	44 83	sup. nat. pr., care Rev.	
South West Harbor, Mrs.			Essex, W. E. Huntley...	10 00	Walter Bushell .....	20 00
A. W. Clark .....	75 00		Colchester ch.....	5 15	Winthrop, 1st Y. P. S.	
Skowhegan, Bethany ch.	5 88		East Wallingford ch....	13 60	C. E., for salary of	
St. George, 1st ch.....	6 50		Bennington, a friend....	100 00	Rev. J. R. Goddard....	25 00
Norridgewock ch.....	11 00		Montgomery Centre ch..	4 65	Dorchester, a friend....	5 00
Damariscotta Y. P. S. C. E.	10 00		Cavendish ch. ....	13 40	Dorchester, 1st Y. P. S.	
Damariscotta, 1st ch....	125 00				C. E.....	7 50
Livermore Falls ch.....	9 20		MASSACHUSETTS, \$3,199.53.			
Portland, 1st Woman's			Rockland ch.....	16 50	Littleton Y. P. S. C. E..	5 00
Burman Circle, for Bur-			Winchendon, 1st ch.....	20 00	Chelmsford, Central ch..	25 00
man work .....	30 00		Waltham, 1st ch., Geo.		Cambridge, 1st ch.....	856 00
Portland, Free St. S. S.	13 25		H. Cass and wife. tow.		Cambridge, Old Cam-	
Thomaston ch.....	27 95		sup. Mau Oo, care Dr.		bridge C. E. Soc'y, for	
Camden ch., a member			Bunker .....	6 00	Rev. Sumner R. Vinton	
for share in Rangoon			Worcester, students of		fund .....	42 80
station .....	25 00		Worcester Academy ...	2 90	Cambridge, Sw. ch., for	
Mechanic Falls ch.....	6 98		Worcester, S. Hammer..	5 00	Bible woman, care Rev.	
Parkman, Mrs. E. M.			Boston, Clarendon St. Y.		O. L. Swanson.....	40 00
Clark .....	5 00		P. S. C. E., in part		Cambridge, J. S. Paine..	200 00
Houlton, Mrs. A. H. Ber-			tow. sup. of Rev. Thos.		Quincy, Sw. ch.....	8 12
ry .....	6 00		Hill, for gr. ending		Quincy, Sw. ch. King's	
E. Lamolne, Mrs. E. D.			March 31, 1902 .....	60 00	Daughters .....	10 00
Bragdon .....	2 00		Boston, Clarendon St. ch.	145 71	Wakefield, 1st ch., "for	
Mechanic Falls, J. S.			Boston, Mrs. Cora C.		special collection for	
Merrill .....	1 04		Morse's S. S. class....	2 00	the deficiency in for-	
Montague ch.....	10 00		Boston, Geo. B. Row-		oreign missions".....	75 63
Calais, 2d ch.....	80 00		botham .....	5 00	Wakefield, Mrs. T. Mar-	
Pembroke ch.....	5 00		Boston, "Contributed"...	150 00	tin .....	100 00
NEW HAMPSHIRE, \$137.13.			Hyde Park, 1st ch.....	56 48	Hudson Y. P. S. C. E.,	
East Weare, Mrs. E. C.			Whitman, 1st ch.....	59 05	for nat. pr. in Burma.	12 50
Merriam .....	5 00		Clinton ch.....	20 00	Rockport ch.....	9 00
East Weare ch.....	5 00		Springfield, State St. B.		Milford, Pine St. ch....	5 00
Nashua, 1st ch.....	78 86		Y. P. U., add'l for sup.		Westboro Y. P. S. C. E..	19 56
Nashua, 1st Y. P. S.			Indlah Kotlah, care		Sheldonville Y. P. S. C. E.	1 25
C. E.....	5 00		Rev. C. R. Marsh.....	15 00	Lowell, Worthen St. ch..	21 20
Lyme Centre ch.....	12 75		Fall River, Third Y. P.		Somerville, Chas. N. Mil-	
Rumney ch.....	8 52		S. C. E., tow. sup. J.		ler, for work in the	
North Conway, Rev. A.			S. Grant, M. D.....	10 00	Philippines .....	36 00
Locke .....	1 00		Fall River, Mrs. E. M.		Cheshire ch.....	5 50
Hanover, Mrs. Mary B.			Boomer .....	100 00	Cheshire C. E., for sup.	
Huntington .....	10 00		Fall River, 1st ch., Mrs.		of student in Theologi-	
Antrim, Ladies' Circle..	10 00		E. M. Boomer, for work		cal Seminary, care Rev.	
Manchester, F. A. Haw-			among the Philippine		F. H. Eveleth .....	15 00
ley .....	1 00		women, care Rev. C.		Malden, a friend.....	10 00
VERMONT, \$202.13.			W. Briggs .....	300 00	Leominster, 1st Y. P. S.	
West Rupert, Lucy A.			Fall River, Rev. and		C. E., tow. sup. Kaw	
Sherman .....	11 00		Mrs. D. B. Jutten, tow.		Di, care Dr. Bunker...	7 50
					Leominster, 1st C. E.,	
					Hollis Burdette, tow.	
					sup. Say Ra.....	8 75

Everett, 1st ch.....	10 00
Amherst ch.....	5 00
Melrose, 1st S. S.....	5 44
Wollaston Heights, 1st ch.....	44 44
Fitchburg, 1st ch., Mrs. Starr.....	1 00
Brookline, Mrs. E. C. Wilson.....	300 00
Brookline, Miss L. M. Wilson.....	50 00
Brookline, Miss A. E. Wilson.....	50 00
Kingston ch.....	25 41
Kingston Y. P. S. C. E.....	21 25
Kingston S. S.....	54
Kingston ch., "special donation".....	1 00
Kingston, Burdett Circle.....	7 00
Rowe ch.....	2 24
Haverhill, 1st ch.....	20 54
Gloucester, 1st Inter. C. E.....	2 00
Gloucester, S. S. Class 9.....	5 00
North Attleboro, 1st ch.....	12 05
Marblehead, 1st ch.....	15 21
Pocasset ch.....	1 05
Rockdale, Chas. H. Rogers.....	10
Colerain, 1st ch.....	5 00
Lowell, Branch St., Mrs. Ditt's S. S. class, tow. sup. Pellapoga Chimes Aabema and Bonillapilla Kotammba, Ongole Faith Orphanage.....	12 60
Atbol, Mrs. Julia Shephardson.....	3 00
Starling ch.....	4 00
Carlisle Chapel, per Mrs. S. A. Read.....	2 45
Turner's Falls Bapt. Soc. Dedham, 2d Y. P. S. C. E., for Shway Lay, care Dr. Bunker.....	10 60
Brewster ch.....	5 70
Gardner, Sw. ch., for share in Rev. E. H. East's field.....	5 00

## RHODE ISLAND, \$381.96.

Providence, Cranston St. S. S., for sup. nat. pr. Moun. Su. Des., care Rev. C. H. Heptonstall.....	19 75
Providence, by Rev. H. M. King, D. D., treas., bal. for hospital at Sui Fu.....	50 20
Providence, Miss Ella B. Welch.....	50 00
Providence, Jefferson St. ch.....	15 00
Providence, 1st S. S.....	15 01
Providence, Cranston St. Y. P. S. C. E., for salary of nat. pr., care Rev. C. H. Heptonstall.....	10 00
Providence, Pearl St. S. S., for the gospel ship Providence, Calvary S. S.....	25 00
Providence, Fourth ch.....	54 00
Providence, Central ch.....	127 00
Providence, Broadway Y. P. S. C. R., tow. sup. Aug. Haw, care Rev. E. Grigg.....	25 00
Pawtucket, Jas. L. Jenks.....	5 00
Pheix ch.....	15 20
Shawmut ch.....	5 00
Bristol S. S., for the "Gospel Ship," care Capt Luke Bickel.....	10 00
A friend of the Philippine mission.....	100 00
Broadway ch., 2 friends.....	2 00

## CONNECTICUT, \$507.29.

Meriden, 1st ch.....	140 25
South Windsor ch.....	14 00
Plainfield, Union ch.....	25 00

Warrenville ch.....	2 05
Hartford, South ch.....	25 00
Hartford, South Y. P. S. C. E., for Dr. Bunker's fund.....	35 00
Hartford, Bedford St. C. E. Soc'y.....	10 00
Rockville, Mr. and Mrs. Wm. Butler.....	100 00
Rockville, E. G. Butler.....	20 00
Stonington, 1st ch.....	95 05
Niantic ch.....	15 05
Brooklyn, Sarah Searls.....	5 00
Willington ch., of wh. \$14.50 is from Hill and \$17 from South Willington.....	21 50
Monterville, Union ch.....	2 12
Thompson, Mr. and Mrs. O. W. Faye, for work in the Philippines.....	5 00
Mausfeld, Leonard Smith.....	10 00
New London, Mr. and Mrs. Newcombe and Miss Weaver.....	25 00
E. Lyme ch.....	5 50

## NEW YORK, \$5,490.45.

Newport, 1st Y. P. S. C. E.....	3 75
Westport B. Y. P. U.....	4 45
Westport S. S.....	5 00
Saratoga Lake, Calvary S. S.....	2 00
Schenectady, Emmanuel ch.....	30 37
Alps, estate of Mrs. M. Wright, deceased.....	15 00
Troy, Fifth Ave. ch.....	123 37
Troy, Mrs. Wm. F. Gurley.....	5 00
Bath-on-Hudson S. S.....	2 00
Mumford, 1st ch.....	25 00
Rochester, students of Theological Seminary.....	21 00
Rochester, 1st ch.....	300 00
Rochester, Mrs. Iona A. Troyer.....	10 00
Tottenville, South C. E. Soc., tow. wk. of Rev. S. E. Vinton.....	1 75
Gloversville, 1st ch.....	200 00
Gloversville, 1st S. S., Prim. Dept.....	10 00
Buffalo, Mrs. Anna M. Hedstrom.....	300 00
Buffalo, Prospect Ave. ch.....	75 00
Buffalo, "Gratitude".....	125 00
Scriba, Mrs. A. E. Powers.....	1 00
Saratoga Springs, Wm. E. Lardner.....	50 00
Hamilton, 1st ch.....	145 00
New York, Y. P. Society of Mem'l ch. of Christ, tow. sup. of Rev. E. Grigg and wife.....	10 00
New York, Ellis J. Freeborn, for the "Gospel Ship," care Capt Luke Bickel.....	40 00
Poughkeepsie, Rev. J. M. Taylor.....	15 00
New Rochelle, Salem B. Y. P. U. for Lot Kaw mission.....	15 00
Mexico ch.....	7 75
Mexico S. S.....	2 00
Mexico Y. P. S. C. E.....	50
Brooklyn, Miss M. E. Chapman, a special offering.....	350 00
Mt. Vernon, Mrs. A. H. Burlingham.....	5 00
Leesville ch.....	115 00
Leesville Y. P. S. C. E.....	3 00
Appleton, E. W. Noble.....	40 00
Arcade ch., Miss Gertrude M. Welles.....	4 00

Read Corners, Gorham ch.....	2 05
Rushford, 1st ch.....	5 75
Galway S. S.....	2 00
Brookton ch.....	5 00
Naples, 1st ch. C. E. Soc.....	1 10
Andover, 1st ch.....	20 75
South Otis ch.....	7 50
Three Mile Bay ch.....	7 50
Fredonia ch.....	125 00
Cortland, 1st S. S.....	50 00
Uadilla ch.....	3 20
Ferry, 1st Y. P.....	10 00
Nyack ch.....	29 61
Kingston, 1st ch.....	75 00
Warwick, C. E. Grimes.....	100 00
Saugerties ch.....	14 75
Nunda ch.....	5 00
South Livonia ch.....	5 75
Brooklyn, Bushwick Ave. ch.....	37 35
Brooklyn, First East District ch.....	125 07
Brooklyn, Borough Park ch.....	105 05
Brooklyn, Hanson Place Y. P., tow. salary of Isaac Onomura.....	26 00
Brooklyn, a friend.....	27 00
Madison ch.....	23 25
Waterville ch.....	12 81
Waterville S. S.....	3 05
Utica, 1st ch.....	5 00
Thornhill ch.....	5 05
Pulaski ch.....	25 00
Cooperstown ch.....	31 15
Bloomfield, 1st ch.....	3 40
Ithaca, 1st ch.....	70 02
Bennettsburg ch.....	5 90
Farmer ch.....	20 00
New York City, Riverside Y. P., for work care Rev. O. B. Antidel.....	25 00
New York City, Epiphany ch.....	9 70
New York City, Bethany ch.....	14 50
New York City, Bethany S. S.....	5 37
New York City, Bethany Y. P.....	1 03
New York City, Memorial S. S.....	9 50
New York, Washington Heights ch.....	53 24
New York, Fifth Ave. ch.....	170 24
New York, Mt. Morris ch.....	110 00
New York, Tremont ch.....	30 00
N. Y. City, Rev. T. J. Morgan.....	25 00
N. Y. City, Madison Ave. ch.....	1,430 00
N. Y. City, Calvary Y. P., for salary of Rev. D. Gilmore.....	100 00
N. Y. City, Fifth Ave. S. S., for work in Philippines.....	25 00
Ogdensburg Y. P.....	5 00
Ogdensburg, Mrs. Mary D. Harrison.....	2 00
Mt. Carmel ch.....	25 00
Brewster ch.....	9 25
Cross River S. S.....	10 00
Dundee ch.....	20 05

## NEW JERSEY, \$1,307.98.

Avon-by-the-Sea, Rev. A. W. Armstrong.....	5 00
Paterson, Union Ave. ch.....	11 55
Paterson, Union Ave. S. S.....	19 20
Paterson, Alex. W. Rogers, for Kurnool mission.....	300 00
New Brunswick, Livingstone Ave. ch.....	46 23
Morristown, Mrs. Caroline C. Bishop.....	100 00

Plainfield, Park Ave. Y. P. S. C. E., for sup. Soo Hah. care Rev. A. Bunker .....	10 00
Dover, S. Anderson.....	12 00
Bloomfield, D. G. Garabrant, special offering.	500 00
Pemberton ch.....	18 50
Cape May Court House B. Y. P. U., for Ko Hmwa Kalay, care Rev. C. L. Davenport.....	4 50
Pittsgrove ch.....	17 39
Dividing Creek ch.....	20 00
Cape May, 2d ch.....	8 25
Jersey City, Bergen ch., Miss Eva Palmer, for nat. pr., care Rev. A. V. B. Crumb .....	6 25
Jersey City, Bergen Branch .....	9 25
Rahway ch.....	21 25
Hoboken, 1st Y. P.....	2 50
Paterson, Fourth Y. P..	5 00
Arlington, 1st Sw. ch...	7 00
Jersey City, Parmlly Memorial ch.....	100 00
Hackensack, Calvary ch., for field of Rev. W. E. Hopkins .....	43 00
Hackensack, Calvary S. S.	1 00
Rutherford ch.....	65 45
Wantage, 1st ch.....	13 71
Mt. Olive ch.....	10 45

PENNSYLVANIA, \$2,533.30.

Germantown, from a retired minister and wife	10 00
Pittsburg, Fourth Ave. Bible school .....	26 28
Atglen, Glen Run S. S..	1 68
Newtown ch.....	10 12
Kane, Mrs. J. Dahlstrom	1 00
Williamsport, German Senior B. Y. P. U.....	2 35
Germantown, 2d ch., acct. salary Rev. S. R. Vin-ton and wife .....	96 62
Fifth B. Y. P. U., for Yachow work .....	44 25
Alleghany Ave. Y. P. S. C. E., for nat. pr., care Rev. L. W. Cronkhite..	10 00
Gethsemane, King's Daughters, for nat. pr., care Rev. L. W. Cronkhite .....	10 50
Lehigh Ave. Y. P. S. C. E., for nat. pr., care Rev. L. W. Cronkhite.	27 00
Richmond Y. P. S. C. E., for Yachow work .....	10 00
New Covenant Y. P. S. C. E., for Yachow wk.	6 25
Frankford Ave. ch., for sal. Rev. E. T. Welles	35 00
Berwyn Chapel S. S., for Fukuin Maru .....	10 00
Phila., Bethlehem ch....	97 42
Bethlehem A. for hospital asst. and nat. prs., care Rev. M. B. Kirkpatrick, M. D.....	120 00
Mantua ch., add'l.....	5 28
Trinity ch. ....	46 67
Trinity S. S.....	6 00
Gethsemane ch., monthly collection .....	12 74
Phila., 1st Chinese ch...	5 00
Tenth ch.....	10 17
Belmont Ave. ch.....	19 06
Belmont Ave. S. S.....	14 17
Wayland Mem'l ch. (Baltimore Ave.) .....	100 00
New Tabernacle ch., qr. offering .....	30 41
Angora ch.....	15 22
Lehigh Ave. ch., qr. off..	17 84
Blockley ch.....	37 10

Memorial ch., Phila., add'l .....	123 50
Phila., Epiphany ch.....	79 07
Phila., Alpha ch.....	19 12
Jenkintown B. Y. P. U., for Yachow work .....	50 00
Harrisburg B. Y. P. U..	7 00
Mrs. McCarter .....	25 00
Manayunk, 1st ch.....	21 25
Hatboro ch. and S. S...	26 37
Hatboro ch. and S. S., for nat. pr., care Rev. L. W. Cronkhite .....	30 00
Scranton, North Main Ave. ch.....	10 00
J. L. Reno .....	5 00
Wyalusing ch. of Camp-town .....	8 00
Pottstown ch.....	43 00
Parker Ford ch.....	10 00
Norristown, 1st Y. P. S. C. E.....	3 00
Philipsburg ch.....	3 66
East Brady ch.....	2 75
East Brady B. Y. P. U.	2 00
New Bethlehem ch.....	10 00
Warren ch., for nat. pr., care Rev. L. W. Cronkhite .....	34 00
Great Bethel ch.....	18 53
Haydentown, Union Y. P. S. C. E.....	2 00
Mt. Pleasant ch.....	23 50
Mrs. S. A. Hogg.....	50 00
Turbotville ch.....	10 00
Lewisburg ch.....	80 00
Loyalsock ch. ....	60
Montandon S. S.....	2 39
Midway ch.....	10 00
Greensburg ch., quar. off.	11 62
West Newton ch.....	37 73
Ford City ch.....	1 2c
Pittsburg, Oakland ch., tow. salary of Dr. Briton Corlies .....	275 00
Pittsburg, Shady Ave. ch., in part.....	200 00
Pittsburg, Fourth Ave. ch., colls. for Nov., Dec. and Jan.....	369 84
Homestead ch.....	23 05
Blooming Grove ch.....	1 50
Freeport ch.....	2 00
Lanse ch.....	4 10
First Chester ch.....	56 40
Brandywine ch.....	3 00

DELAWARE, \$84.39.

Wilmington, Bethany ch.	62 39
Wilmington, Bethany B. Y. P. U., for nat. pr., care Rev. L. W. Cronkhite .....	22 00

DISTRICT OF COLUMBIA, \$132.18.

Washington, E St. S. S.	28 93
Washington, Brookland, E. Marean, for work of of Rev. D. A. W. Smith	3 25
Washington, a friend...	100 00

WEST VIRGINIA, \$47.10.

Broad Run ch.....	6 00
Two Run, B. M. League.	2 15
Harrisville ch.....	21 50
Flemington ch.....	17 45

OHIO, \$543.95.

Stryker ch.....	2 50
A friend .....	207 00
Cincinnati, Lincoln Park Men's Miss'y Society..	4 55
Granville, a friend .....	8 00
Toledo, Ashland Ave. ch., a member .....	100 00
West Union ch.....	1 70
Pleasant View ch.....	7 69

Ch. in Cambridge.....	16 80
Cleveland, Euclid Ave. ch. ....	112 59
Columbus, Russell St. ch.	3 50
Warsaw, Rev. H. C. Clark .....	2 00
Sidney ch.....	49
Norwalk B. Y. P. U.....	7 86
Bethel ch.....	5 50
De Graff ch.....	11 55
Manchester ch.....	7 00
Addyston ch., thank of-fering .....	10 00
Racine ch.....	4 25
Defiance ch.....	12 00
Martin's Ferry ch.....	13 65
Mt. Maria ch.....	5 32

INDIANA, \$49.28.

Indianapolis, the Barcl-ley class of Woodruff Place ch., for mission work of Rev. A. E. Carson .....	5 00
Evansville, 1st ch.....	20 18
Huntington, Tabernacle ch. ....	3 25
Bloomington ch.....	5 30
Hammond, Immanuel ch.	9 40
Mt. Carmel ch.....	1 65
Greencastle ch.....	4 50

ILLINOIS, \$3,301.54.

Unity ch., Mrs. Rogers..	1 00
A friend .....	1,000 00
Chicago, Dr. John H. Byrne .....	25 00
Chicago, Joanna P. Moore, for mission wk. of Rev. J. Firth, Assam.....	25 00
Chicago, O. Johnson.....	5 00
A friend .....	1,350 10
Austin, Sw. Y. P. Soc., for Antonio Zarpater, care Rev. E. Lund, Barcelona .....	12 50
Alton, 1st ch. S. S.....	13 45
Gibson City, Rev. Geo. Wilson .....	100 00
Delavan ch.....	12 00
Hudson ch.....	40 00
Chicago, Bethany ch. S. S., for wk. care Rev. C. H. D. Fisher.....	2 25
Elgin, Immanuel ch.....	2 12
Chicago, Mt. Carmel ch.	8 52
Chicago, Auburn Park S. S.....	5 00
Chicago, Centennial ch..	75 00
Berwyn ch.....	60 00
Waukegan ch.....	70 12
Chicago, LaSalle Ave. ch.	33 31
Chicago, Millard Ave. ch.	17 50
Chicago, Western Ave. ch. ....	61 61
Morgan Park ch.....	76 96
Chicago, Rogers Park ch.	33 25
Chicago, Messiah ch....	40 80
Chicago, Maplewood Ave. ch. ....	2 50
Princeton ch.....	31 00
Iacon ch.....	11 50
Sparland ch.....	10 70
Ontario ch.....	3 50
Orion ch.....	17 00
Rock Island, 1st ch.....	22 00
Bushnell ch.....	2 00
Springfield, Central ch..	7 85
Jacksonville, D. D. Holmes and family....	5 00
Englewood, Sw. ch., Wom. Soc'y .....	50 00
Chicago, 1st Sw., Jno. Berg, tow. sup. Phil-lip, Assam .....	3 00
Moline, Sw. Ladies' Soc., for wk. in Philippines.	50 00
Moline, Sw. Mission Branch Circle, for wk. in the Philippines.....	15 00

<b>IOWA, \$230.51</b>			<b>Little Falls, N. Norberg</b>			<b>Kincaid S. S.</b>		
Sioux City, E. E. Lewis	10 00		Minneapolis, 1st ch.	10 00		Beaton, A. W. Arnold	2 00	
Sioux City, Geo. Graves	5 00		Mrs. Lydia M. Crump-			and wife	1 00	
Sioux Rapids ch.	3 33		bell	10 00		Bethel ch.	1 38	
Keokuk, Mr. and Mrs. C.			Deer Wood, Sw. S. S.	1 00		Sabatha ch.	15 00	
S. Townsend, tow. the			Minneapolis, J. Carlson,			Sabatha, Rev. S. J.		
work of Rev. S. E.			for Philippines	5 00		Miner, tow. constituting		
Vinton	6 25		Duluth and Superior Y.			Rev. G. F. Armstrong,		
Greenville ch.	1 22		P. Societies	6 75		L. M.	20 00	
Ida Grove ch.	12 48		Taylor Falls, Miss K.			Delaware ch.	45 75	
Walch Pioneers ch.	12 00		Larson	65		Morrill ch.	14 00	
Des Moines, Rev. W. E.			Isanti, N. Wom. Soc.,			Bethel ch.	15 50	
Hopkins, for hospital			for Rev. E. Lund	15 00		Phillipsburg ch.	5 00	
at Benhamacoda, care			Red Wing ch.	4 37		Phillipsburg, Dr. D. D.		
Rev. J. S. Timpany	27 00		Willmar S. S., for Ger-			Haggard, des. to India	5 00	
Washington, 1st ch.	17 00		uspeoda	24 34		Clyde, F. A. Griffin, des.		
Shilay, J. E. Standscher	26		Willmar, John Matson	5 00		to Japan	25 00	
Toledo ch.	7 75		Willmar, Mr. and Mrs.			Ada W. C.	5 00	
Forest City, L. Person	5 00		N. L. Winblad	30 00		Ada, Rev. D. G. Daily	1 00	
Forest City, J. Person	1 50		Winnipeg Valley, J.			Beloit ch.	15 25	
New Albion, a friend	5 00		Johnson	5 00		Beloit S. S.	1 36	
Clarence, Mrs. S. S. Camp	2 00		Athens, S. Magnuson	6 00		Simpson ch.	5 06	
Centerville ch.	20 60		Stanchfield, Mr. and Mrs.			Lincoln S. S.	1 50	
Centerville B. Y. P. U.	1 00		E. Beckman	10 00		Parsons ch.	10 00	
Centerville S. S.	1 75		Fish Lake S. S.	8 73		Downs ch.	5 00	
Seymour B. Y. P. U.	5 00		Grove City ch.	11 70		Downs S. S.	2 48	
Unionville B. Y. P. U.	1 00		Pillager S. S.	1 00		Downs ch. and S. S.	3 15	
Mason City ch.	41 12		Stanchfield ch.	14 05		Leland ch.	2 01	
Omaha S. S.	19 64		Isanti ch.	100 00		<b>NEBRASKA, \$184.74.</b>		
Omaha ch.	12 50		Spring Valley, A. L.			Mead, Emmanuel ch.	6 00	
Waterloo, Walnut St. S.			Sheldon	5 00		Campbell, A. Olson for		
S.	45 00		West Concord ch.	4 00		Rev. E. Lund	1 50	
Anamosa ch.	9 22		Kimball ch.	2 50		Gettensburg, Jennie West,		
Cedar Rapids ch.	120 00		Minneapolis, Rev. and			Soc., for China	20 00	
Independence ch.	25 45		Mrs. O. A. Williams	20 00		Lincoln, 1st ch.	25 45	
South English ch.	5 00		Minneapolis, Ernest Fag-			Pawnee City S. S.	5 24	
Fort Madison B. Y. P. U.	1 40		enstrom	5 00		Bancroft, Mrs. John Wag-		
De Witt ch.	5 00		Minneapolis, Mrs. F. W.			ner	50	
Camarache ch.	32 20		Jewett	20 00		Salem ch.	1 00	
Ogden, People's ch.	9 05		Clark's Grove ch.	203 00		Liberty ch.	2 12	
Ferry S. S.	2 00		<b>WISCONSIN, \$107.50.</b>			Omaha Sw. W. C.	7 55	
Matlock S. S.	1 45		Wausau, And. Nelson	7 50		Bethesda ch.	5 00	
Bloomfield ch.	5 75		Wausau, a friend	1 00		Valley ch. S. S. and Y. P.		
Wellman S. S.	5 64		Wausau, Angus Behn-			Soc. for Philippines	50 00	
Bowling ch.	5 25		strom	2 00		Mead, Sophia B. John-		
St. Union ch.	3 50		Oconto, I. Olson	2 00		son, nat. pr., care Rev.		
Gowrie ch.	10 00		Lund, N. A. Erickson	2 00		O. Hanson, Burns	50 00	
Marion, East Christian-	1 00		Stevens Point ch.	5 00		<b>COLORADO, \$138.73.</b>		
son			Waynesburg ch.	5 00		Colorado Springs, Hilma		
<b>MICHIGAN, \$110.47.</b>			Ogdenburg ch.	7 50		Systadt for China	5 00	
Ferry, Isaac W. Lamb	10 00		Almond and Emma Vista			Boulder ch., tow. sup		
Sand Hill S. S., for the			ch.	2 00		Palaporta Francis, care		
"Gospel Ship"	10 00		Manawa ch.	7 50		Dr. Clough	52 00	
Bell Branch, Mr. and			Milwaukee, Union Prayer			Boulder ch., tow. sup. B.		
Mrs. E. M. Hunt, for			Service	5 25		W. Ma Theis Kin, care		
the Lat. Rev. Mission,			Oaksh, 1st ch.	40 00		Miss M. Carr	51 25	
care Dr. Bunker	2 50		Waukau ch.	7 10		Ft. Collins ch.	23 75	
Mason Mission Circle, for			Trimbale ch.	5 00		Denver, Capitol Hill ch.	54 84	
rent of preaching sta-			Oconto, G. E. Nylin, nat.	5 00		Longmont ch.	23 25	
tion, care Mrs. E. H.			pr. China			<b>CALIFORNIA, \$1,012.73.</b>		
Jones	10 00		<b>MISSOURI, \$58.00.</b>			San Luis Rey, Jacob		
Rapid River, M. Olson	4 00		St. Joseph, Patee Park			Libby	500 00	
Detroit, Clinton Ave. ch.	10 00		W. F. M. Soc.	25 00		Fallbrook, Rev. W. C.		
Charlevoix ch.	12 50		Oros Timbers, Wom.			Owen, tow. the deficit	16 00	
Charlevoix S. S.	2 00		Soc.	6 00		Bishop ch.	5 00	
Charlevoix B. Y. P. U.	1 00		Oros Timbers, C. Ostrom	2 00		Eureka ch.	19 64	
Kalamazoo, 1st ch.	117 25		Oros Timbers, C. E.			Eureka S. S.	3 00	
New Buffalo ch.	6 27		Leadberg	5 00		Eureka Y. P. S.	2 50	
Three Oaks ch.	4 22		Kansas City, H. Azene			Eureka Jrs.	1 00	
Byron ch.	5 00		for Rev. E. Lund	5 60		Napa ch.	3 53	
Holly ch.	4 25		Springfield, Mrs. C. A.			Sacramento, 1st ch.	43 00	
Parshallville ch.	5 00		Peterson	5 00		Oakland Sw. ch., for sup.		
Muskegon Heights ch.	5 00		Preston, Mathilde Peter-			nat. pr. Sandoway	6 25	
<b>MINNESOTA, \$610.50.</b>			son	5 00		San Francisco Sw. ch.,		
Badger, Alida Johnson	1 35		<b>KANSAS, \$238.00.</b>			sup. nat. pr. Sandoway	6 25	
Mora, A. Henrikson	1 00		Plano ch., R. W. Good-	10 00		San Francisco, 1st Y. P.		
Thief River Falls, Annie			man	8 00		Soc'y, tow. sup. stu-		
Egerton	5 00		Hutchinson S. S.	5 25		dent, Insein Seminary	6 25	
Burchard ch., by A.			Westmoreland ch.	5 00		Lompoc ch.	4 50	
Swanson, for needy in			Milan ch.	3 00		Rev. J. D. Green for Rev.		
China	6 25		South Haven S. S.	1 73		Wm. Upcraft's work	25 00	
Kron, Helen Osterlund,	50		Wellington ch.	3 00		Morgan Hill ch.	3 00	
for China			Anby ch.	6 50		San Dimas ch.	11 50	
Cois. P. Peterson, for	1 35		Appanocoe ch.	10 45		Rivers ch.	52 50	
China			McLouth ch.	8 25		Ontario ch.	31 00	
Cois. P. Peterson, for	1 05		Atchison ch.	25 25		Ontario Jrs.	1 25	
Burma			Atchison S. S.	1 25		Riverside ch.	55 00	
Granville, P. A. Gustaf-	5 00					"F. L. F." for sup. of		



Rev. Geo. Finlay, Phil- ippines Ida. ....	300 00	Coldwater ch. ....	2 50	222.8.0; from other Christians, Rs. 4.11.0; individuals, Rs. 85.15.0; total, Rs. 404.3.6 .....	124 73
<b>OREGON, \$50.23.</b>		<b>INDIAN TERRITORY, \$125.19.</b>			
Flahhawk, A. Nystrom..	13 00	Emabaha School .....	3 40	Tavoy, per acct., Sept. 30, 1901, Rev. H. Mor- row, from Karens and others, Rs. 949.11.8...	316 67
Portland, O. Benson, for Burma .....	1 00	Emabaha, Rev. W. P. Blake .....	20 00	Bamsein, per acct. Rev. L. W. Cronkhite, Sept. 30, 1901, rec'd fr. Amer- ica, Rs. 91—\$30, Miss L. E. Tschirch, per acct., Sept. 30, 1901, contributions from the Karens, Rs. 971.8.0— \$323.84 .....	353 84
Flahhawk, E. E. Hog- berg for China .....	1 00	Emabaha, Miss Zenna Prickett .....	15 00	Henzada, Rev. J. E. Cum- mings, per acct., Sept. 30, 1901, raised on the field, Rs. 880 2.0 .....	293 38
Cascade Locks, Mrs. E. Beckstrom, for Rev. E. Lund .....	4 00	Emabaha, Miss Flora Falkington .....	10 00	Toungoo, Rev. A. V. B. Crumb, per acct., Sept. 30, 1901, contributed by Karens toward building boys' dormitory and school hospital, Rs. 1862 1.3; Burman Bapt. Convention, Rs. 150; total, Rs. 2132.18 .....	710 00
Flahhawk, Mrs. Forsberg, for China .....	50	Emabaha, Miss May Dickerman .....	10 20	Toungoo, Rev. H. F. Cochrane, per acct., Sept. 30, 1901, Burman Convention, Rs. 100; collections on the field, Rs. 241.12.0; total, Rs. 341 12.0 .....	113 92
Flahhawk, A. Gieselberg, for do. ....	50	Emabaha, Miss A. E. Steer .....	5 00	Toungoo, Rev. E. B. Cross, per acct., Sept. 30, 1901, raised on the field, Rs. 1724.8.0 .....	574 83
McMinnville ch. ....	4 50	Emabaha, Miss E. Wade- worth .....	2 50	Toungoo, Rev. C. H. Hep- tonstall, per acct., Sept. 30, 1901, Karen contributions, Rs. 1868.6.9; from friends, Rs. 171; total, Rs. 2039 6.9 .....	680 02
Yamhill ch. ....	6 00	Emabaha, Miss Lucinda Pife .....	2 50	Toungoo (Lolkaw), Rev. T. Johnson, per acct., Sept. 30, 1901, from Burman Bapt. Conven- tion, Rs. 900 .....	300 00
Pendleton ch. ....	13 00	Emabaha, Miss Creswell..	2 25	Prome, Rev. L. H. Mos- sier, per acct., Sept. 30, 1901, personal contribu- tion, Rs. 100 .....	33 33
Hellix ch. ....	2 00	Emabaha, Miss Alice Brown .....	2 00	Zigon, Miss E. C. Stark, per acct., Sept. 30, 1901, church collections, Rs. 153 9.6 .....	51 30
Salem ch. ....	8 75	Emabaha, Miss Josie Brown .....	1 50	Maubin, Rev. B. P. Cross, per acct., Sept. 30, 1901, Karen contri- butions, Rs. 136.3.0 .....	45 41
<b>NORTH DAKOTA, \$47.23.</b>		Emabaha, Miss A. B. Davis .....	5 00	Mandalay, Rev. C. L. Davenport, per acct., Sept. 30, 1901, from various sources on the field, Rs. 241.8.6 .....	80 32
Richland ch. ....	10 00	Emabaha, U. S. Oate .....	2 00	Myingyan, Rev. J. E. McCurdy, per acct., Sept. 30, 1901, church and S. S. colls., Rs. 34 13.6 .....	11 61
Fargo ch. ....	25 00	Mekuskey School .....	11 00	Myingyan, Rev. J. E. Case, per acct., April 11, 1901, church and S. S. colls., Rs. 80.0.3 .....	26 70
Ellendale ch. ....	11 04	Mekuskey, Rev. and Mrs. M. O. Keller....	20 00	Pegu, Rev. H. H. Tilbe, per acct., Sept. 30, 1901, church and S. S. colls., Rs. 110 15.6 .....	36 00
Ellendale S. S. ....	1 19	Mekuskey, Miss Etta D. Guest .....	5 00	Sandoway, Miss M. Carr, per acct., Sept. 30, 1901, raised on the field, Rs. 646 9.8 .....	216 82
<b>SOUTH DAKOTA, \$127.50.</b>		Mekuskey, Ines N. Clark Sapulpa ch. ....	5 51		
Bryant ch. ....	7 50	<b>NEW MEXICO, \$27.57.</b>			
Wakonda ch. ....	16 00	Carlsbad ch. to be applied tow. L. M. for Rev. H. J. Powell .....	22 00		
Orleans, N. P. Wilk's children .....	1 00	Carlsbad S. S., for do. .	4 97		
Brookings ch. ....	100 00	<b>SWEDEN, \$767.80.</b>			
Canton S. S. ....	8 00	Stockholm Sw. Bapt. Miss. Committee, acct. salary for Rev. E. V. Sjoberg, 1 yr to July 1, 1902 .....	767 20		
<b>WASHINGTON, \$421.74.</b>		<b>SPAIN, \$19.20.</b>			
Tacoma, Rev. George D. Downey .....	2 00	Barcelona, Rev. M. C. Marin, rec'd on the field, 1899-1900-1901, per letter, Feb. 11, 1903, pts. \$384.14 .....	19 20		
Preston ch. for wk. at Philippine Ida. ....	121 25	<b>GERMANY, \$14.62.</b>			
Preston Wom. Sewing Soc'y, \$25 of wh. is for Philippine work .....	50 00	Hamburg, Ebenezer ch. by Rev. J. G. Fetzer..	14 62		
Preston Mission Circle for Philippine work....	18 25	<b>BURMA, \$6,776.78.</b>			
Preston B. Y. P. U. ....	1 89	Rangoon, Miss H. Phil- ney, per acct. Sept. 30, 1901, donations from Burmans, Rs. 232.14.0; from others Rs. 79.8.0 total Rs. 312.6.0 .....	104 12		
Perndale ch. ....	18 00	Rangoon, Rev. D. A. W. Smith, per acct. Sept. 30, 1901, from the Karen chs. Rs. 3395.2.10, from friends, 948 12.8; total Rs. 4343 15.6 .....	1447 08		
Cle Elum ch. ....	5 00	Rangoon per acct., Miss H. Philney Sept. 30, 1901, for Rev. J. Mc- Guire's work from Pegu Assn., Rs. 109 1.8, Ma Rs. a gift for Chapel building, Rs. 500, total Rs. 609 1.3 .....	203 02		
South Bend ch. ....	2 00	Monheim, Rev. W. Bush- nell, per account Sept. 30, 1901, from the Ka- ren chs., Rs. 1319.15.9 Insein, per acct. Rev. W. F. Thomas, Sept. 30, 1901, associational coll., Rs. 21, from Karen chs.	440 00		
Oysterville ch. ....	2 57				
Ilwaco ch. ....	1 00				
R. H. Espy for Philip- pine work .....	100 00				
North Bend ch. ....	5 00				
La Conner ch. ....	45 00				
Snodish ch. ....	3 75				
Seattle, University Place ch. ....	5 73				
Spaulding ch. ....	5 00				
Spangle S. S. ....	1 00				
Econ ch. ....	12 75				
W. K. Southard for West China Mission .....	25 00				
<b>UTAH, \$20.35.</b>					
Salt Lake City, 1st ch. ...	20 35				
<b>MONTANA, \$11.</b>					
Stevensville ch. ....	6 00				
Great Falls, Mrs. Carlson	5 00				
<b>KENTUCKY, \$4.</b>					
Berea, a friend, tow. share in Rev. S. B. Vin- ton's station .....	4 00				
<b>TEXAS, \$25.</b>					
San Antonio, Mr. and Mrs. T. B. Lee, for nat. pr., care Rev. A. Sims, M. D. ....	25 00				
<b>FLORIDA, \$3.</b>					
A. S. Ritenour .....	3 00				
<b>OKLAHOMA, \$45.51.</b>					
Oklahoma City, 1st ch. ...	40 56				
Oklahoma, Washington St. ch. ....	85				
El Reno ch. ....	60				
Sulphur, Rev. J. W. Sol- omon .....	1 00				

from Burman Bapt. Convention, Rs. 150; a friend, Rs. 6.8.0; total, Rs. 156.8.0 .....	53 17
Meiktila, Rev. J. Packer, per acct., Sept. 30, 1901, Burman Bapt. Convention, Rs. 100 ...	23 23
Mone, Dr. R. Harper, per acct., Sept. 30, 1901, rec'd on the field, Rs. 250 .....	83 34
Myithyina, Rev. G. J. Geis, per acct., Sept. 30, 1901, rec'd from the U. S., Rs. 581.2.0.....	193 71
Haka, Rev. A. E. Carson, per acct., Sept. 30, 1901, Burman Bapt. Convention, Rs. 350; donation, Rs. 2; total, Rs. 352 .....	117 07
Kengtung, Rev. W. M. Young, per acct., Sept. 30, 1901, Sunday coll., Rs. 136.5.0; Mr. Galestine, for buildings, Rs. 50; Rangoon S. K. Asso., for B. W., Rs. 180; total Rs. 306.5.0..	122 10
ASSAM, \$306.15.	
Impur, Rev. S. W. Rivenburg, per acct., Sept. 30, 1901, personal donations, Rs. 58.5.0.....	10 43
Tura, G. G. Crozier, M. D., per acct., Sept. 30, 1901, from friends in the U. S., Rs. 110.12.0 .....	36 91
Goalpara, Rev. A. E. Stephen, per acct., Sept. 30, 1901, coll. at Sunday service, Rs. 9.6.0 .....	3 12
North Lakhimpur, Rev. John Firth, per acct., Sept. 30, 1901, Rev. and Mrs. J. Firth, Rs. 706.1.4, from native churches, Rs. 25; total, Rs. 731.1.4 .....	243 69
INDIA, \$3252.82.	
Ongole, Rev. J. M. Baker, per acct., Sept. 30, 1901, specific gifts from America, Rs. 110.9.0; from Ongole ch., Rs. 203.11.11; total, Rs. 314.4.11 .....	104 77
Ramapatam, Rev. J. Heinrichs, per acct., Sept. 30, 1901, church colls., Rs. 105 .....	35 00
Secunderabad, Dr. Ida Faye Levering, per acct., Sept. 30, 1901, rec'd on the field, Rs. 131 .....	43 66
Nursaravapetta, Rev. W. Powell, per acct., Sept. 30, 1901, contribution of workers, Rs. 23.12.3 .....	7 92
Rapatla, Rev. G. N. Thomassen, per acct., Sept. 30, 1901, church collections, Rs. 120.4.3 .....	40 08
Palmur, Rev. E. Chute, per acct., Sept. 30, 1901, fr. friends in the U. S., Rs. 184.14.5; church contribution, Rs. 242.12.2; total, Rs. 426.16.7 .....	142 88
Nalgonda, Rev. A. Friesen, per acct., Sept. 30, 1901, fr. the Mennonites in Russia for mission	

work, Rs. 7089.12.1; Mennonites in America for do., Rs. 1318.10.1; total, Rs. 8358.7.2 ....	2786 15
Sattanapalli, Rev. W. M. Boggs, per acct., Sept. 30, 1901, personal contribution, Rs. 200 ....	60 67
Markapur, Rev. C. R. Marsh, per acct., 1900-1901, church contributions, Rs. 17; church contribution, 1899-1900, Rs. 60.0.11; total, Rs. 77.0.11 .....	25 69
CHINA, \$1,596.71.	
Ningpo, J. S. Grant, M. D., per acct., Sept. 30, 1901, rec'd from church and other collections Mex. \$147.29....	73 65
Ningpo, Rev. J. R. Goddard, per acct., Sept. 30, 1901, rec'd from ch. colls., Mex. \$205.80; from McKeesport, Pa., Mex. \$174.78 .....	187 65
Hanyang, Rev. G. A. Huntley, M. D., Sept. 30, 1901, sundry gifts for Hospital, Mex. \$597.58; do. for general mission work, Mex. \$115.87 .....	356 48
Shaohing, Rev. H. Jenkins, per acct., Sept. 30, 1901, donation for Young Ladies' Home, Mex. \$9.79 .....	4 89
Hangchau, Rev. J. T. Proctor, per acct., Sept. 30, 1901, rec'd from friends in America, Mex. \$75.80; personal contribution, Mex. \$290.92 .....	183 11
Hangchau, Rev. W. S. Sweet, per acct., Sept. 30, 1901, rec'd fr. church coll., Mex. \$17.96 .....	8 98
Swatow, Rev. J. M. Foster, per acct., Sept. 30, 1901, rec'd from native churches, Mex. \$333.40; other native sources, Mex. \$40.45; from America, Mex. \$80; personal gifts, Mex. \$486.78; total, Mex. \$890.63 ....	445 32
Swatow, Rev. H. A. Kemp, per acct., Sept. 30, 1901, rec'd native contributions, Mex. \$239.05 .....	110 53
Kityang, Rev. J. Spelcher, per acct., Sept. 30, 1901, rec'd from Kankakee, Ill., Mex. \$52.12 .....	26 00
Swatow, Dr. A. K. Scott, per acct., Sept. 30, 1901, rec'd fr. friends in U. S., Mex. \$346.23 .....	173 12
Swatow, Mrs. M. S. Waters, per acct., Sept. 30, 1901, rec'd from friends in U. S., Mex. \$39.85..	10 92
JAPAN, \$684.96.	
Tokyo, Prof. E. W. Clement, per acct., Sept. 30, 1901, rec'd from Hyde Park S. S., Chicago, Ill., Mex. \$98.73 .....	49 36
Yokohama, Miss C. A. Converse, per acct., Sept. 30, 1901, rec'd on the field, Mex. \$178.80 .....	89 40
Yokohama, Rev. J. L. Dearling, per acct., Sept. 30, 1901, rec'd	

for sup. students, Mex. \$166.74 .....	83 37
Yokohama, Rev. O. K. Harrington, per acct., Sept. 30, 1901, personal donation, Mex. \$10.78..	5 29
Sendai, Miss L. Mead, per acct., Sept. 30, 1901, rec'd on the field, Mex. \$324 .....	162 00
Tokyo, Miss M. A. Whitman, per acct., Sept. 30, 1901, rec'd on the field, Mex. \$55.01 ....	27 50
Himeji, Miss Ella B. Church, per acct., Sept. 30, 1901, rec'd on the field, Mex. \$485.88....	242 94
Himeji, Capt. L. W. Bickel, per acct., Sept. 30, 1901, rec'd on the field, \$50 Yen .....	25 00
MISCELLANEOUS, \$231.25.	
Gen'l Miss'y Soc. of German chs., of No. America for German Missionaries, J. A. Schulte, Treas. ....	331 25
Total .....	\$36,514 88
LEGACIES.	
Chester, Vt., Persis Baldwin .....	\$1,675 00
Boston, Mass., Daniel S. Ford .....	20,000 00
Boston, Mass., George S. Dexter .....	5,000 00
Gardner, Mass., Susanah Stone .....	5 00
Sutton, Mass., Clara R. Lawton .....	424 00
Hartford, Ct., John F. Phelps .....	292 17
Brooklyn, N. Y., Joseph Wild .....	1,538 31
	\$28,934 48
Donations & Legacies from April 1, 1901, to Feb. 1, 1902 ....	
	\$158,240 90
Donations & Legacies from April 1, 1901, to March 1, 1902....	
	\$223,690 26
DONATIONS RECEIVED TO MARCH 1, 1902.	
Maine .....	\$2,656 69
New Hampshire .....	1,015 06
Vermont .....	1,422 15
Massachusetts .....	17,438 30
Rhode Island .....	4,837 83
Connecticut .....	2,675 84
New York .....	29,037 98
New Jersey .....	5,684 48
Pennsylvania .....	20,817 88
Delaware .....	197 73
District of Columbia..	981 58
Virginia .....	10 00
West Virginia .....	1,827 38
Ohio .....	11,177 20
Indiana .....	6,458 13
Illinois .....	15,131 22
Iowa .....	4,050 10
Michigan .....	3,231 26
Minnesota .....	3,469 09
Wisconsin .....	1,756 20
Missouri .....	1,251 56
Kansas .....	2,547 54
Nebraska .....	1,902 10
Colorado .....	982 19
California .....	4,048 13
Oregon .....	479 09
N. Dakota .....	264 67
S. Dakota .....	1,080 90
Washington .....	1,415 72
Nevada .....	4 00
Idaho .....	61 39
Utah .....	98 45
Wyoming .....	20 20

Montana .....	224 00
Arkansas .....	52 50
Arizona .....	112 00
N. Carolina .....	10 11
Kentucky .....	25 00
Tennessee .....	25 00
Texas .....	25 00
Louisiana .....	33 36
Florida .....	9 54
Alabama .....	50 00
Indian Territory .....	385 51
Oklahoma .....	174 46
New Mexico .....	51 82
Canada .....	122 00
Denmark .....	471 05
Russia .....	1,333 33
Sweden .....	1,359 81
England .....	39 03
Spain .....	71 10
Germany .....	14 62
Burma .....	6,826 65
Assam .....	308 15
India .....	4,786 15
China .....	1,628 71
Japan .....	684 96
Africa .....	10 00
Miscellaneous .....	5,008 05
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	\$172,221 85

#### DONATIONS FOR NEW PRESS BUILDING, RANGOON.

Feb. 1, Phila., Pa., Mrs. Mary L. Banes .....	\$50 00
Feb. 6, Chicago, Ill., Mrs. M. E. and Miss M. W. Ranney, in memory of Rev. Cephas Bennett and T. S. Bennett ....	10 00
Feb. 6, Brooklyn, N. Y., C. N. Cushing .....	25 00
Feb. 18, Rochester, N. Y., Mrs. J. Lee Judson ....	25 00
Feb. 18, Rochester, N. Y., Park Ave. Bible School, Mrs. Meyer's class of 5 boys .....	10 00
Feb. 19, Morristown, N. J., Mrs. A. M. Brooks .....	25 00
Feb. 25, Phila., Pa., Miss Lillian B. Morgan .....	5 00
Feb. 27, New York City, Chas. M. Stillwell .....	25 00
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	\$175 00
Previously reported ...	736 46
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	\$911 46

#### GOVERNMENT GRANTS.

Received during the year ending Sept. 30, 1901:

##### BURMA.

Rangoon, per acct. Rev. J. N. Cushing, D. D., Rangoon College .....	Rs. 10,782
Rangoon, per acct. Mrs. M. E. Burhoe, for Kemendine Girls School .....	417.8.0
Moulmein, per acct. Rev. W. Bushell....	1,606.14.0
Moulmein, per acct. Miss L. B. Hughes..	5,714.15.2
Tavoy, per acct. Rev. H. Morrow .....	1,655.4.0
Rangoon, per acct. Rev. J. McGuire....	1,192.8.0
Bassein, per acct. Miss L. E. Tschirch.	892.8.0
Henzada, per acct. Rev. J. E. Cummings	1,973.5.0
Toungoo, per acct. Rev. E. B. Cross....	2,292.12.0
Toungoo, per acct. Rev. C. H. Heptonstall .....	1,501.0.0

Toungoo and Pyinmana, per acct. Rev. H. P. Cochrane	1,552.8.10
Prome, per acct. Rev. L. H. Mosler.....	270
Bhamo, per acct. Rev. O. Hanson .....	542.4.0
Bhamo, per acct. Rev. W. H. Roberts, toward dormitory ....	2,000
Mandalay, per acct. Rev. E. W. Kelly, for Sarah Osgood Howe School building .....	9,000
Zigon, per acct. Miss E. C. Stark .....	1,427.3.0
Myingyan, per acct. Rev. S. R. McCurdy.	701.8.0
Meiktila, per acct. Rev. J. Packer.....	560.12.0
Sandoway, per acct. Miss M. Carr.....	688.0.0
ASSAM.	

Tura, per acct. Rev. M. C. Mason.....	683.5.4
Tura, per acct. Rev. E. G. Phillips.....	2,500.
Impur, per acct. Rev. S. W. Rivenburg....	780

##### INDIA.

Ongole, per acct. Rev. J. M. Baker.....Rs.	4,262
Ongole, per acct. Miss A. E. Dossa.....	418.11.0
Ongole, per acct. Miss Sarah Kelly .....	900
Ramapatam, per acct. Rev. J. Heinrichs...	190
Kurnool, per acct. Rev. W. R. Manley.....	871.4.0
Madras, per acct. Rev. A. H. Curtis .....	249.3.0
Madras, per acct. Miss M. M. Day.....	185.8.0
Madras, per acct. Miss A. M. Linker.....	171.11.0
Vinukonda, per acct. Rev. F. Kurtz.....	200
Bapatla, per acct. Rev. G. N. Thomssen....	1,859.2.1
Udayagiri, per acct. Rev. F. W. Stait...	138.0.0
Markapur, per acct. Rev. C. R. Marsh, 1899-1900 .....	125
Markapur, per acct. Rev. C. R. Marsh, 1900-1901 .....	119.10.0
Gurzalla, per acct. Rev. F. Kurtz.....	63.13.0

##### FEEES

Received during the year ending Sept. 30, 1901.

Rangoon, per acct. Mrs. M. E. Burhoe, Kemendine Girls School .....	Rs. 2,471.1.9
Rangoon, per acct. Miss E. M. Hanna..	10
Rangoon, per acct. Rev. J. N. Cushing, D. D., Baptist College .....	23,784.9.3
Rangoon, per acct. Rev. J. McGuire....	3,352.0.0
Rangoon, per acct. Rev. D. A. W. Smith	253.0.0
Moulmein, per acct. Rev. W. Bushell...	1,397.0.0
Moulmein, per acct. Miss L. B. Hughes.	1,569.9.0
Henzada, per acct. Rev. J. E. Cummings .....	2,939.3.9
Toungoo, per acct. E. S. Corson. M. D., dispensary fees ....	6,264.7.9

Toungoo, per acct. Rev. E. B. Cross, D. D.....	43
Toungoo, per acct. Rev. C. H. Heptonstall .....	976
Toungoo and Pyinmana, per acct. Rev. H. P. Cochrane .....	1,759.6.0
Shweygin, per acct. Rev. H. W. Hale..	490.4
Zigon, per acct. Miss E. C. Stark.....	2,397.7.0
Bhamo, per acct. Rev. O. Hanson....	750.13.0
Myingyan, per acct. Rev. S. R. McCurdy	1,010.3.0
Pegu, per acct. Rev. H. H. Tilbe.....	137
Sandoway, per acct. Miss M. Carr.....	231.6.9
Meiktila, per acct. Rev. J. Packer....	696.8.0

##### ASSAM.

Tura, per acct. G. G. Crozier, M. D.....	259.12.0
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##### INDIA.

Ongole, per acct. Rev. J. M. Baker .....	2,823.7.0
Ramapatam, per acct. Rev. J. Heinrichs..	29.13.4
Secunderabad, per acct. Dr. Ida F. Levering .....	123.3.0
Kurnool, per acct. Rev. W. R. Manley	1,515.6.6
Madras, per acct. Miss A. M. Linker.	123.12.9
Madras, per acct. Rev. A. H. Curtis..	77.11.6
Madras, per acct. Miss M. M. Day...	136.15.4
Vinukonda, per acct. Rev. F. Kurtz.....	90
Bapatla, per acct. Rev. G. N. Thomssen .....	27.9.0
Udayagiri, per acct. Rev. F. W. Stait...	94.7.6
Atmakur, per acct. Rev. W. L. Ferguson .....	52
Palmur, per acct. Rev. E. Chute .....	167.2.0
Medical fees .....	157.5.4
Nalgonda, per acct. Rev. A. Friesen....	215.13.6
Nursaravapetta, per acct. Rev. W. Powell	75

##### CHINA.

Swatow, per acct. Rev. J. M. Foster.....(Mex.)	\$212 63
Swatow, per acct. Dr. Anna K. Scott.....	74 00
Hangchau, per acct. Rev. W. S. Sweet.....	150 00

##### JAPAN.

Yokohama, per acct. Miss C. A. Converse (Yen) .....	1,619 79
Yokohama, per acct. Miss M. A. Hawley...	83 83
Tokyo, per acct. Rev. E. W. Clement.....	331 75
Tokyo, per acct. Miss N. E. Fife.....	266 34
Tokyo, per acct. Miss A. H. Kidder.....	752 16
Tokyo, per acct. Miss M. A. Whitman.....	25 95
Sendai, per acct. Miss L. Mead .....	362 50
Himeji, per acct. Miss E. R. Church.....	1,125 00

*The oldest Baptist Periodical in America—Ninety-eighth Year*

# THE BAPTIST MISSIONARY MAGAZINE

The Official Organ of the  
**AMERICAN BAPTIST MISSIONARY UNION**

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I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION.....  
.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union taking his receipt therefor, within.....months after my decease.

### FORM OF A DEVISE OF REAL ESTATE

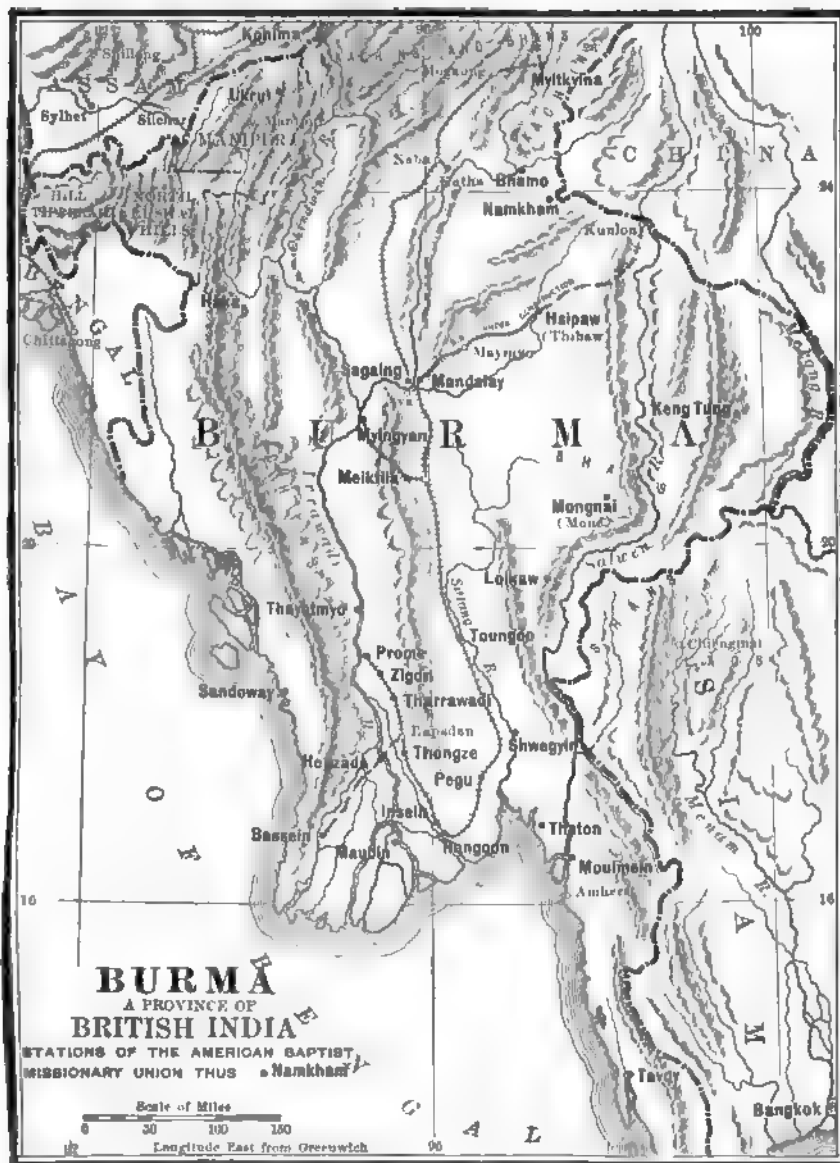
I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

### ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time, such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

### INCORPORATION OF THE UNION

The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.



The above map of Burma should be studied in connection with the special articles on "The Hill Tribes of Burma and Assam," which occur in this number of the Magazine.







# THE BAPTIST • MISSIONARY • MAGAZINE

Vol. 82

MAY 1902

No. 5

## NOTICES OF THE ANNUAL MEETINGS

**THE** eighty-eighth annual meeting of the American Baptist Missionary Union will be held in the First Baptist Church, St. Paul, Minn., Wednesday, May 21, 1902, at 10 o'clock A. M.

HENRY S. BURRAGE, *Recording Secretary.*

PORTLAND, MAINE, April 20, 1902.

**THE** eighty-eighth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the First Baptist Church, St. Paul, Minn., on the evening of the first day of the meeting of the Missionary Union.

E. P. TULLER, *Recording Secretary.*

DETROIT, MICH., April 20, 1902.

## THE FINANCIAL OUTCOME

**I**T is with very thankful hearts that we have been enabled to announce that the books of our Treasurer closed the first week in April with the entire expenditure of the year covered by the receipts. The moderate deficit of \$38,000 left over from two years ago has not been increased.

The result seems almost too good to be true. With the universal prosperity of the work on all the fields, with the sending out of a few new missionary families imperatively needed, and with increased clerical force required at the Rooms to prosecute the business, especially in the absence of the Foreign Secretary and his assistant, it has been impossible to avoid a very marked increase in the schedule of appropriations beyond what was voted at the beginning of the year. Of course a very considerable increase is always unavoidable. In New England especially, to which we have been accustomed to look for so large a part

of our revenue, very active efforts necessarily have been requisite to complete the fund of \$150,000 which Newton Theological Institution has been raising to meet Mr. Rockefeller's generous offer of \$150,000 more, an effort which most happily has resulted successfully.

Apparently, however, in the good providence of God this effort as well as some other influences has in no wise impeded the effort of the Missionary Union to secure its needed income. If there has been a little lack in the co-operation we coveted in some quarters, it has been made up from sources which God himself provided in a way that fills us with deep gratitude and inspires in us a deeper faith that the God of missions is ever "keeping watch above his own." From at least three or four sources gifts of marked dimensions, which we believe were prompted solely by the Spirit of God, were sent to our relief, while in multitudes of cases the evidences

of abounding liberality on the part of lovers of this cause, of lesser means, have gladdened our hearts, and honored the last command of our ascended Lord. While the amount received from legacies is much less than in 1901, yet the total amount received in donations for the year is \$386,129.99. The receipts

from this quarter are the real test of the heart of our churches, and the amount is larger by \$17,195.81 than we have ever received in any single year except in the Missionary Centennial Year and the year in which the great debts were paid. We thank God and take courage, as we face the work of the new year.

## MONTHLY SURVEY

### *The Gospel First*

In reading the reports which have been sent in by our missionaries for publication in the forthcoming annual report many items of exceeding great interest have attracted our attention. We were particularly struck by a sentence in the report of Rev. Henry Richards of the Congo. He said:—

The gospel is the thin end of the wedge for the village school.

We may have to think a moment to catch his idea but it is there, and it is the correct one. Too many missionaries reverse the order and make the village school the thin end of the wedge for the gospel. While the method of Mr. Richards, as implied in the above sentence, is not that *universally* followed by the missionaries of the Union, such a large majority of them accept and practise it that it has come to be the recognized policy of the Union. The gospel first, then civilization and education.

### *The Anniversaries*

The coming Anniversaries at St. Paul, May 19-28, promise to be up to the standard of those of any previous year in point of interest and attendance. Delegates from the West and Northwest are planning to go in large numbers on special trains, and Mr. Main's

New England "accommodation" will be well patronized. Unable to speak for the other societies we can, however, assure attendants that the program prepared for the sessions of the Missionary Union was never excelled. The principal speakers will be Dr. Barbour, the Foreign Secretary, who will have returned from his tour of the mission fields with a thrilling story; Charles W. Perkins, Esq., Chairman of the Executive Committee, Boston; Rev. W. J. Williamson, Missouri; Rev. Benjamin D. Hahn, D. D., Massachusetts. A large representation of our missionary force will be present, as well as the candidates under appointment. A marvelous report of the Lord's dealings with our workers abroad and of the results of the past years will be presented by the Executive Committee. Important questions of policy will also be introduced for discussion.

### *Special Number for June*

The June MAGAZINE will be issued about May 20, just before the Anniversaries. We are planning a "Special Number" which will be bright, attractive and especially suitable for distribution at the meetings. A full table of contents cannot be given now, but among the leading articles we may mention one by Dr. Lemuel Moss entitled, *World-Building—A Vision*. *Tales of a Chinese Wayside Inn* will be

the title under which some delightful little sketches of life in China will be arranged. There will also appear in this number the first instalment of Missionary Anecdotes, consisting of a series of incidents in the lives of some of our deceased and older living missionaries. These anecdotes have been specially contributed and will, we feel sure, be read with the greatest interest.

*From the  
Rangoon Press*

The polyglot character and multifarious usefulness of

the work done at our Mission Press in Rangoon is shown by a few items of its work lately reported. An edition of the Psalms in Sgaw Karen arranged for responsive reading has been issued, and an edition for similar uses in Kachin is in hand. These are independent translations, one being for the use of the Sgaw Karens of lower Burma and the other for the Kachins of the hills in the far north of Burma. Both translations are the work of our missionaries, but that goes without saying. Streaks of Light in Burmese, for the children, and The Principles of Logic and Church History in Karen for advanced students are also by our missionaries.

But as the work of educators, not missionaries, the Press has lately issued the first editions of A Kindergarten Arithmetic, and an advanced Algebra in Burmese. In the way of general usefulness, neither religious nor educational, the first edition of a Phrase Book and Vocabulary in Romanized Chinese as spoken in Yunan has been published for the benefit of government officials, and of traders doing business with the Yunanese. These are but samples of the work done in various languages at this Mission Press.

*Help from  
Dr. Barbour's  
Visits*

It is scarcely possible for one who has not been a missionary abroad, to realize the joy

and blessing Dr. Barbour's tour, as Foreign Secretary, has afforded the brethren and sisters on the field. The Missionary Union never made a better investment than the comparatively small one incident to this journey. One missionary writes as follows:

We had a grand good conference and Dr. Barbour captured all hearts by his wisdom, his firmness and his grasp of the situation, and especially by his *non-officialism*.

Rev. W. E. Boggs of Sattanapalli thus speaks of the direct benefit to his own field:

Dr. Barbour, after the conference, made as extensive a tour of the different stations as his time permitted and I believe his visits, though all too short, were occasions of lasting benefit to the mission. We all felt that our Sattanapalli work had received a great uplift and push ahead. It has strengthened our position very materially. Dr. Barbour's address to our Christians was rich and full, and well appreciated. It means more than we can tell, to be able to say that such and such plans are authorized and urged by Dr. Barbour. We have been urging and struggling for church organization ever since coming to the field, and we are confident that this matter is much nearer being realized than it was before Dr. Barbour spoke to the people. They understand better that it is not a mere whim of the missionary, but a settled, defined plan that they must fall in with, and I can already detect signs of advance on the line of that plan.

Dr. Barbour and Mr. Isaac are expected to arrive in Boston about May 12.

*The Orphanage  
at Ongole*

The second annual report of the Ongole Faith Orphanage, which is under the directorship of our missionary, Rev. Henry Huizinga, has been issued and records a year full of blessing and prosperity. About 250 orphans have been cared for at an expense of \$3,000, including some repairs on property. Their health has been wonderfully good, only six having

been lost by death, a small percentage for Ongole. The children all go to school and have made very satisfactory progress. Of ninety girls examined, seventy-eight passed; and of seventy-eight boys, sixty-nine passed. A small beginning has been made in industrial training. Besides cooking and sweeping some are taught aluminum hammering and laundry work. Approved methods are employed in the latter which will be appreciated especially by European residents in India, and it is hoped that quite an income will soon be secured in this way. Great care is taken in all the industrial work that there shall be a native rather than a foreign market. The spiritual work is always uppermost in the thought of the director, and the results of the year have been encouraging. Daily Bible lessons are supplemented by services of a more personal nature on Sunday. Many of the children give signs of being genuine Christians; seventy-eight girls and fifty-eight boys have of their own accord requested baptism. The orphanage is supported entirely by free-will offerings. Copies of the report can be secured by addressing the Rooms.

*Some Defensive  
Testimony*

In a recent number of the *Madras Mail*, sent us by one of our good brethren of the Telugu Mission, the editor takes the part of the missionaries against the attack of one Mr. Smedley, an English temperance reformer (?) who has, as the editor says, allowed his "unruly member" to get the better of him in his wholesale deunciation of missionaries. It is refreshing to read the long editorial in which the writer shows up Mr. Smedley's real motives and gives the missionaries their true meed of praise, although they are the last to seek such approbation. We were particularly interested in the editor's quotation

from a communication sent in by a Hindu correspondent, as showing the attitude which thinking non-Christians of India assume toward our brethren. We reproduce the quotation:

Although we may not agree with the missionaries in many of their religious views, I make bold to say that every right-minded Indian who takes an intelligent interest in the welfare of India will come forward and gladly testify, in spite of Mr. Smedley's silly and irresponsible talk, to the earnest, self-sacrificing and noble work, in manifold directions, of the missionaries, to whom India owes a lasting debt of gratitude.

*Thrilling Report  
from the  
Philippines*

We have just received from Rev. Charles W. Briggs of our Philippine Islands Mission a very extended report, covering the progress of our work in the Visayan Islands of Panay and Negros since their inception in 1900.

The whole document is replete with interest and reads like a new chapter of the Acts of the Apostles. It sets forth the wisdom and skill with which Mr. Lund, aided by the gifted and devoted native assistant, Mr. Manikan, instituted the work and carried it on until the former's enforced return to Spain last autumn. It repeats the story that has been told of many another missionary undertaking in the history of the Union; how the haughty and the proud, at first promising, afterwards turn away from the claims of the gospel, while "the common people" and the down-trodden welcome it the more eagerly. It tells of hundreds coming almost daily to the headquarters of the mission to receive instruction of Manikan, their own countryman; and of the conversion of influential natives who give large promise as teachers and preachers of the future.

The account of the formation of an entire community of Protestant



people numbering many hundreds, who will not longer consent to be dominated by oppressive mediæval persecution, is stirring in the extreme.

Martyrdoms have already occurred in the mission, but "more and more the kingdom grows." About 200 or more converts have already been baptized. Mr. Briggs, who writes the report, thinks at least 2,000 may be reckoned among those actually converted to intelligent views and heart experience of the gospel.

Extracts from this thrilling report will appear in the next annual report of the Union, now being prepared, and in addition, a much more extended résumé will soon be available in leaflet form. It should have a wide circulation. Advance orders may be sent to the Literature Department, but more definite announcement as to its issue will be made in the June MAGAZINE.

#### *Cecil Rhodes's Will*

Whatever may be the final estimate formed of the late

Cecil Rhodes as his name passes into history, his last will and testament which has been so widely published must be taken into the account. It sheds important light upon his real character and his ruling aims. Doubtless he was an ambitious man, but this ambition ran upon higher levels than those of most men of corresponding power of the present age or of past ages. He was a British patriot, but he was more. He was a real cosmopolite, giving evidence of the largest appreciation of the genius of the United States as well as of all English colonies, and of Germany. He embraced in his conception of the highest unity of mankind the great nations standing for highest civilization. He hoped for an ultimate federation of the English-speaking peoples of the world and even that,

in order to the ultimate highest and most enduring peace of the world.

In the tests to be applied to the candidates for the Oxford scholarships provided for in his will, one hundred of which will come to students in the United States, we are delighted to observe that two out of the four tests read as follows:

1. His qualities of manhood, such as truth, courage, devotion to duty, sympathy for and protection of the weak, kindliness, unselfishness and fellowship.
2. His exhibition during school days of moral force of character, and instincts to lead and take interest in his school-mates, for these latter attributes will likely, in after life, guide him to esteem the performance of public duties as his highest aim.

The fellow students of all candidates are to vote on these two tests. Sure as the needle to the pole, the verdict thus applied will go to the men of real character and of Christian character, for no other class of students could stand such tests.

These remarkable provisions of the will augur much, not merely for the unity of mankind, but for the more rapid spread and permanency of all that we call missions, and with it a more rapid civilization of the world.

The following editorial in the *Boston Post* of March 22

*Gibe, not "Leave"* contains a lesson for those who intend to "leave" their property to missionary or benevolent objects. If they really desire that these causes should enjoy the use of their money, they should by all means give it while they live—be their own administrators. Cannot afford to? Need the use of the money now? Have our friends forgotten, or did they never know that the Missionary Union will take their money and, giving a bond for the same, will pay annuities larger than could



be derived from any average business or mercantile investment? It is a perfectly safe form of investment and their wishes as to its use after they are gone are absolutely sure to be carried out:

The highest court of California has set aside the will of James G. Fair—"Bonanza" Fair—who died eight years ago in the firm conviction that he had fixed things exactly as he wanted them to happen after he left this world for some other place. He provided for the enjoyment of the income from his vast estate by all his three children during their lives, but its final distribution was to be made only to the children of his two daughters who had "married well" in New York. The children of his son were left out.

Without questioning the purpose of Mr. "Bonanza" Fair in attempting to exercise a post-mortem discrimination between his natural heirs, we must regard the decision of the court in smashing this will as most salutary. The time for very rich men to dispose of their accumulations is while they are alive. "Bonanza" Fair had his will drawn by the most skilful lawyer he could find, and he paid for the opinions of the most distinguished lawyers in the country, to whom he submitted the draft, all of whom joined in declaring it absolutely unbreakable. But the Supreme Court of California has broken it, and the disinherited heirs of the son come in for their share.

When we remember that the will of Samuel J. Tilden, drawn by himself, did not hold, the lesson seems to be conclusive.

#### *A Sketch of Dr. Clough's Life*

The Missionary Union is about to publish a sketch of Dr. Clough's life. It has been written by Mrs. Clough, whose literary ability is so well known, and will appear in the form of a thirty-two page booklet, printed in two colors, in the best of style, with a beautifully illuminated cover. It will be a work of art both from a literary and typographical point of view. A more extended notice of the sketch will be prepared for our next issue. It will not be ready for delivery

until the Anniversaries, but orders may be sent to the Rooms at any time. Price, ten cents, post-paid.

#### *A Notable Conference*

Interesting and encouraging reports of the annual conference of the Telugu Mission held at Ramapatam, January 30-February 3, have come to hand from various persons who were present, and the unanimous verdict seems to be that it was the largest, most enthusiastic and helpful gathering ever held by our missionaries in South India. It was especially noteworthy because of the presence of the Foreign Secretary of the Union, Dr. Barbour, the conference expressing its gratification over this fact in a special resolution addressed to the Executive Committee. The large compound, with its beautiful shade trees, gave ample room for the many tents of visiting delegates, the weather was delightfully cool at night and all other circumstances were favorable.

Each day's session opened with an hour's devotional meeting, and every leader seemed to have chosen themes particularly rich and appropriate. Much business of present interest and of importance in the future work of the mission was transacted. One item related to the establishment of a girls' high school at Nellore. A committee of management for the long talked of industrial school at Ongole was chosen and hope is expressed that such an institution may soon be opened. As one has written, "Industrial work is one of the questions at present in the very forefront of missionary economics." One important action was the adoption of an outline course of Bible study for native teachers and preachers for their use after leaving school and seminary. It is designed to encourage and assist them in

regular systematic study. The motty problem of self-support received due consideration. It is clearly manifest that progress is being made and there is a spirit of hopefulness regarding this movement.

Several excellent papers, evidently prepared with great care, were read: The Law of Propagation in the Kingdom of Christ, by Dr. McLaurin; The Higher Education of our Telugu Girls, Miss Tencate; Should Single Women Tour? Miss Whitaker; Adequate Instruction for Bible Women, Mrs. W. B. Boggs; Industrial Work for our Boys and Girls, Rev. H. Huizinga; The Best Methods of Reaching the Sudras, Rev. F. Kurtz, and others.

One of the most difficult problems confronting our workers among the Telugus is that of church organization. Coming, as the converts do, largely from among the outcaste people, they need much careful and patient training to fit them for the responsibilities of independent, self-sustaining, self-propagating churches. The practical discussion on this matter will bear fruit in the future.

Among the beautiful and tender services of the Sabbath were the observance of the Lord's Supper, the ordinance being administered by Dr. Barbour; and a sunset memorial service for the loved ones who had passed away during the year, Mrs. Pearce, Miss Ritchie, Nellie Boggs and Miss Annie Downie. A devotional meeting led by Dr. Barbour closed the sessions. With gratitude for the past and hearts full of hope and encouragement for the future, the conference adjourned.

We rejoice with the brethren and sisters in Telugu land over this happy occasion, and especially that so many of the missionaries could be present. The frontispiece in this number is made from a most excel-

lent photograph taken at the conference.

A detailed report of the above meeting will be published in Madras. If any desire copies of it, and will send their names to the editor of this MAGAZINE, he will see that they are supplied. Please enclose a small amount for postage.

Missionaries in  
*Problems in China*

China are confronted by three serious problems. *First*, what to do with those native Christians who, during the Boxer trouble, recanted in order to save their lives. We clip the following on this point from a recent number of *The Congregationalist*:

Rev. Dr. A. H. Smith, writing to *The Friend*, Honolulu, says that the first step he has taken in the matter is to try and get voluntary acknowledgment of the fault from those who fell. Then, after confession of wrongdoing is made, restoration to church standing follows in course of time; and Dr. Smith thinks the ultimate result to the church may be beneficial, since many, "like Peter, when restored will strengthen the brethren."

The *second* problem is how to discriminate between the honest convert and the man who has unworthy motives in seeking admission to a church. This latter difficulty is constant, of course, on all fields and in all lands, but it is especially prominent in China just now. The change which has taken place in the Chinese mind with reference to Christianity was indeed prophesied by some as sure to follow the establishment of peace, but few, if any, could have believed the half that is now being realized in all parts of the empire. Multitudes are flocking to the chapels and "inquiring what this doctrine is which was supposed to have been toilsomely exterminated, but has come to life again, and is now as insistent as ever. There never was a greater demand for all sorts of text-books, and it is hard

for the presses to supply the demand." Mr. Upcraft reports that "over 200 *heathen* in Suifu have bought Bibles and hymn books and enrolled their names as members of a voluntary Bible class.

With all this, however, it is painfully evident that in the minds of many there is nothing more than a desire to secure the Westerner's favor, to get a smattering of his knowledge and attach themselves in some way to those who seem so irrepressible and always victorious. Our missionaries report the opportunity of baptizing men and women by the thousands, but false motives are too apparent in most cases. Without turning aside any worthy applicant, they nevertheless feel themselves placed under a very great responsibility at this time. They and the churches of China need our prayers.

The *third* problem is, how to meet the unparalleled opportunities for preaching and teaching which the present conditions afford. We would naturally expect the motives of such a people under their circumstances to be at least mixed; but the fact remains that they are clamoring for light and help, for attachment to something, to somebody who has power and influence either

with men below or the gods above, or both. China, once, yes until recently, practically closed to the gospel, is now wide open. The returning missionaries have been received royally. The entire population is turning out to do them honor and listen to their message. The appeal is for *men* to enter in and reap. What a cry for help is just now coming up from our missionaries at the front. Listen! "Brethren come over and help us reap."

#### *Taikyo Dendo*

We are indebted to our brother Hamblen of Tokyo, Japan, for a copy of the "Thanksgiving Number of Taikyo Dendo, the Official Organ of the Twentieth Century Evangelistic Movement of the Japan Evangelical Alliance." It is printed in both English and Japanese and contains the latest news concerning the great revival which still holds on its way unimpeded. Its mottoes are "Our land for Christ," "Not by might nor by power but by my Spirit saith the Lord." The annual reports of our own missionaries, just now being printed, contain full reference to this movement and specific mention of particular results in their various fields.

WE are still perplexed to know how to keep our list of missionaries' addresses corrected up to date. There is only one sure method and that is for each one to notify the Rooms promptly of every change of residence, adding the special request that each department be given the information. We are exceedingly anxious to have the list in the next Handbook absolutely correct; this, of course, for the use of all the friends. But for use at the Rooms information of every change during the year should be sent.

NO editor likes to *reprint* a long article, or a short one either. If it has already appeared in another paper or been issued as a "circular letter," going no one knows where, it would have to be an *extraordinary* production to warrant reprinting. Friends who read this may find therein the reason for the non-appearance in the MAGAZINE of some of their writing. We are sorry, but we are sure that the people want fresh material, especially when missions are being presented.

The MAGAZINE is being commended for efforts in this direction.

## THE QUESTION OF SPECIFICS

A GREAT deal has been spoken and written about "specifics," but it is doubtful if a majority of our people really understand what is meant by this term or how "specifics" are related to the funds and work of the Missionary Union. It is hoped that the following brief statement will be sufficiently clear to be helpful to those who have not hitherto understood the matter.

At the risk of seeming to "leave our text," but really in order to begin at the beginning of this question, we refer first to the fact that there are about 185 male missionaries in the employ of the Missionary Union. Nearly all of these draw either salaries or "home allowances," many of them have teachers while learning a language and the majority need annually money for repairs on buildings, rent, expense of touring, salaries of evangelists, etc. Besides these there are many other items of expenditure connected with our work abroad which are paid by the Union through the missionaries in the various stations. Early in the summer of each year all of these missionaries send to the Executive Committee blank forms on which they indicate the amounts they will need for the various portions of their work during the following fiscal year beginning in each case on October 1. Every year the total amount called for on these blanks is far in excess of what the Union has at its disposal; or to illustrate, the total income of the Union last year, 1901, was \$481,490.11, exclusive of that raised by the woman's societies. It was not known, however, until the *close* of the year what this amount would be, but at the *beginning* of the year the blanks received from the field, with all other known liabilities, called for a sum many thousands of dollars greater

than this. It will be seen, therefore, that before the year opened in October the Executive Committee had the unwelcome task of "adjusting matters."

In the hope and expectation of receiving *about* the sum we did actually receive a schedule of appropriations, a budget, was made out. An attempt was made to learn of and consider every item of future expenditure. Every missionary's request was gone over and in the light of all obtainable facts he was granted what he asked for, or less, as seemed wise and necessary. An honest effort was made (and is every year) to give each missionary his full and proper share of the total to be distributed, and before the year began they were all notified of the sums they might expect. The amounts were too small in every case, but all were treated with equal consideration. In other words, the Committee, by vote, obligated the Missionary Union to pay certain definite amounts to each worker for salary, teacher and evangelist, repairs, touring, etc.

To pay these pledges to the missionaries and satisfy all the other claims of the budget an appeal was made to the denomination and the money was raised, \$360,989.19 only, however, coming as cash donations, the balance being in the form of legacies, interest on invested funds, etc. Now as to the specifics:

To satisfy the natural and reasonable demand of the human heart and mind the Missionary Union has always been willing that churches should *designate* their gifts to the payment of a part or the whole of any one or more of the items already arranged for in the budget, as for example, a missionary's salary. Such designated funds are "specifics" and are perfectly harmless, although, of course, they make more

bookkeeping at the Rooms and more letter writing for every one concerned, but they are still what are known as "specifics" *within the appropriations*. The amounts so contributed go into the general fund from which all obligations to all the missionaries are to be paid. That is, they are for the payment of definite sums already promised by the Missionary Union, as stated above. To this class belong all gifts made under the "Station Plan."

There is, however, another kind of "specifics" not so "harmless" as the kind mentioned above. To illustrate. A church or a Sunday school raises \$100 for foreign missions. The money is sent to the Missionary Union, *but* with the request that it be employed *not* to pay any part of the budget, but to do "something else." The treasurer is required by the donor to *add* this to appropriations already made to a certain missionary or station. The judgment of the Executive Committee, who had *all* the needs of *all* the stations before them, is set aside and those who cannot know these things assume to distribute their own money. Looked at from one point of view it seems reasonable and proper that they should do so, but what would become of the Missionary Union if all the donors to its funds did this? There would be absolute confusion. The missionary who was most popular would get more money in proportion than the

others, the station which seemed to be producing the largest results would receive increased gifts, while another equally *promising* would have to be reduced in resources more and more. There would be no system. There would be no order. The principle is wrong. These extra, additional "specifics" are the wrong kind. They ought not to be given. They are the ones which have caused all the criticism of specifics in general. During the year just closed, however, the Missionary Union has received \$12,297.94 of such. This money cannot be used to pay what we owe or what we promised to pay, but must, by the terms of the gifts, go as *extras*, and many who give in this way plainly intimate that it is "that way or not at all."

Thus we go on year after year. Ought not all designated funds to be designated *within the schedule and not as extras*? To do otherwise is to set aside the judgment of the executives of the Union, who alone can know all fields from a common view point.

In connection with the above we call attention to the following action of the conference of our missionaries recently held in Africa:

*Voted*, that this conference recommend that all specifics be applied on the appropriations of the station specified.

Quite a number of missionaries in other fields individually assume this same attitude and decline to receive as *extras*, specific gifts.

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We are glad to give space for the following notice:

The nineteenth annual meeting of the International Missionary Union will be held in Clifton Springs, N. Y., June 4-10, 1902. All evangelical foreign missionaries, whether in active service or retired, are eligible to membership and entitled to free entertainment. For further information address Mrs. C. C. Thayer, Clifton Springs, N. Y.

REV. W. E. WITTER, M. D., District Secretary of the Missionary Union for New England, has been chosen to give the missionary lectures before the faculty and students of Central University, Pella, Iowa, in May.

THE annual meeting of the Woman's Baptist Foreign Missionary Society will be held at Binghamton, N. Y., April 23, 24 while the Society of the West meets at St. Louis, Mo., April 22-24.



## SELF-SUPPORT

**A**NENT the discussion of the question of self-support we submit the following for consideration:

*First.* There is more than one case to be cited in which a self-supporting mission is being carried on *next to* a mission where a liberal expenditure of foreign money is being made. In both fields is found the same class of people, with the same customs, manners, habits, language, and the same poverty. It would seem that what could be done in one field might be done in its neighbor, exactly like it.

*Second.* A failure on the part of some missionaries to bring their fields up to a condition of self-support is due oftentimes to their natural feeling of sympathy for people degraded, ignorant and wretchedly poor. The very same conditions which result in so much misapplied philanthropy here at home appeal with double force to a tender-hearted missionary abroad who cannot bear to see "such poor people" overburdened. He carries or causes the mission to carry the load for them.

*Third.* In the majority of cases the non-establishment or non-attainment of a condition of self-support is due to the entirely mistaken notion that when people become Christians they should immediately be established in the possession of certain externals which they did not possess before.

We believe, however, that there cannot be a safe or profitable departure from the principle, "First the blade, then the ear, then the full corn in the ear." Missionaries of-

ten are in too great haste to do the slow work of laying broad and deep foundations. Results seem to come quickest, by building, on the surface, if need be, and after the "home model." There must be a church building, a pastor, a schoolteacher, a schoolhouse and other things considered so essential to a well organized church at home. But the missionary who looks to the future and is willing to bide his time, or rather God's time, will not furnish any part of these externals, knowing that they are, while important and desirable, after all, non-essential. He will decide that while the work may go slower for a season, it will be more lasting and his people stronger, if he does not deprive them of the inestimable joy of growing right up into the way of doing these things for themselves. Are they too poor to have a pastor "from the school"? Let them choose a leader from among themselves. Are they unable to pay a pastor's salary? Let their leader share their poverty, together growing into the riches of love in Christ Jesus. It is a fact that no man has a right to live beyond his means. Let each person have what he is able to have, live as he is able to live, grow as, by his own exertion, he develops his power to grow. Are not churches in heathen lands often placed in the position of living beyond their means, when supplied wholly or in part with pastors, teachers, buildings, and many other things which it may be well for them to have, but not till they themselves can afford to secure them?

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#### Advance Lines from the Annual Report

It is matter for encouragement that the church that suffered most from scarcity (nearly a famine) excelled all others in its liberality.—REV. E. G. PHILLIPS.

The year 1901 shows the best record of growth during my period of service. . . . The native contributions are gratifying.—REV. J. E. CUMMINGS.



# THE ETHNOLOGY OF THE HILL TRIBES OF ASSAM

Rev. P. H. Moore, Nowgong

**I**F you ask me to state the ethnological relations of the hill tribes of Assam, I must frankly confess my ignorance and avow my inability to fill so large an order. As evidence of the truth of my avowal I may state the fact that the Government of India has recently just appointed one of its experienced officers, Major P. T. Gurdon, I. S. C., of Assam, Superintendent of Ethnography for this province, with a view to collecting and collating the material necessary to supply data for an answer to your question. The Government of India would not go to this expense were the ethnological affiliations of these tribes already known; so for the present we must content ourselves with indicating briefly the problem which the Superintendent of Ethnography has to solve. Picture to yourself the topography of Assam—the northern portion, a valley fifty to sixty miles wide and 450 miles long, bounded on its north by the lower ranges of the Himalaya mountains; separated from China on the east by a spur of those mountains which juts down to the south and west to the Bay of Bengal, forming the watershed between the Brahmaputra and Irrawadi rivers; separated from Burma on the southeast by this same great, irregular spur of mountain ranges, which forms the southern portion of the province, and one face of which is towards Burma, forming its northern frontier, while the other face is towards Assam and extends to and forms the southern boundary of that long valley. Here are 1,000 miles frontage of hills on the north, east and south sides of the Brahmaputra valley. Add to this another 400 miles around the margin of the Surma valley in the southwest, and you have a line of contact 1,400 miles long between these hill tribes and the plains people of Assam.

Take now the forty odd hill tribes mentioned below,\* aggregating over 1,000,000

souls, and begin parceling them out in a haphazard, irregular way along all that 1,400 miles of frontage like this: Bhutiya, Aka, Miri, Dafla, Mishmi, Abor, etc. Those that you cannot find room for on the hills fronting immediately on the plains allot to the inner hills extending back to Burma and China. Remember that these tribes are not only scattered over that great mountain range clear to Burma on the south, and for an indefinite distance towards China on the east, and Tibet on the north, but that they have crossed the line of separation between hills and plains and pressed down into the valleys from all sides, and are mingled with the plains peoples in all degrees of consanguinity.

You will search in vain for a written history of any of these tribes. Vague, unreliable and contradictory verbal traditions of their origin will taunt you, as a mirage mocks the thirsty traveler, when you undertake to ascertain the original domicile of these rude, simple and interesting peoples. Even their languages, on which the ethnologist builds his chief hopes for tracing out their origin, are for the most part destitute of even an alphabet or any written character, and are undergoing constant changes which make them more comparable to comets than to fixed stars, as guides into the obscure night of the unrecorded past. Their ignorance of their own origin and history is matched by their stolid indifference to the whole subject.

If now you have made the picture thus roughly outlined, vivid to your mind, it will require but a little reflection to enable you to discern how intricate is the problem that confronts the Superintendent of Ethnography. After the names of each of the forty tribes he writes three interrogation points,—Whence came they? When came they? How came they where they are? To answer these questions will take years of patient, industrious research.

•Abor  
Aiton  
Aka  
Bhutiya  
Chutiya  
Dafla  
Dehan

Dyko  
Garo  
Hajong  
Hajai  
Jaladha  
Kachari  
Khasi

Koch  
Kuki  
Lalung  
Lushai  
Lyngam  
Mahalia  
Manipuri

Mech  
Mikir  
Miri  
Mishmi  
Moran  
Angami, Naga  
Ao,

Kabui, Naga  
Kacha, "  
Kezhama, "  
Lhota, "  
Naked, "  
Rengma, "  
Sema, "

Thangkul, Naga  
Phakial, "  
Rabha  
Solanemia  
Singpho  
Synteng  
Tippera, Toda

But Major Gurdon does not now take up an entirely new study; for these picturesque tribes have not confronted us for three-quarters of a century of British occupation of Assam without long ago challenging attention as to their ethnology, though in repeated instances their raids on British subjects have made the interest taken in them more pugilistic than scientific. A few data have already been gathered, and a few points fixed, that may at least serve as "points of departure" for further study.

to designate nearly all of these tribes, a term that suits well their geographical location, and also indicates the half way ethnic position they occupy between the Chinese and Indian peoples. Some, however, are said to be of Dravidian origin; but the Mongolian type of features largely predominates among them, though in different degrees of distinctness.

Their languages are classified into several groups,\* under the general class Tibeto-Burman. This is another term that savors rather of geography than ethnology.



Photo by Rev S. A. Perrine

The missionaries among the hill tribes expect the gospel to produce such changes as are exhibited in this illustration—savage heathen transformed into preachers of righteousness

I. Perhaps as early as the eighth century of our era, a Christian horde came down from the mountains on the north-east.

II. In the twelfth century there was a Koch invasion from the west.

III. In the thirteenth century a Shan tribe intruded from the east and south.

Each of these in turn exploited a large slice of what is now the Province of Assam, and the hill tribes are mostly descendants of these several marauding hosts. But what was their origin and their history before they came into Assam are questions to which no answers are yet forthcoming.

Indo-Chinese is the generic term used

But in the present state of our learning, these terms are useful for reference and serve also to cloak our ignorance, pending further investigation. Some fine day, when the Superintendent of Ethnology has completed his study and solved his problem, he will perhaps announce the result in terms more specific and scientific.

January, 1902.

*A	Nipal	group,	4	languages or dialects.
B	Himalayan	"	2	"
C	Bodo	"	10	"
	Naga	"	8	"
	Mikir	"	1	"
	Kuki	"	3	"
	Ahor-Miri	"	3	"
	Unclassed	"	3	"
D	Burma	"	3	"
	Tai or Shan family	"	5	"
	Khasi	"	4	"

## ON THE ASSAM-BURMA HILLS

### I. THE BURMA SIDE

Rev. G. J. Geis, Myitkyina

**T**WENTY-FIVE miles north of Myitkyina is the confluence of the two great sources of the Irrawadi, and this also marks, for the present at least, the northern boundary of British rule. Beyond it, in the water system of the western branch, the Malihka, live the various Kachin tribes called Hkahkus (river source), by the Kachins in British territory, and Singphos by the people on the Assam border. According to Kachin tradition, as embodied in their folk-lore, the head waters of this river is their ancestral home, and even to this day the priests send the spirits of the dead up this river, where in the old home it may enjoy the eternal fellowship of its Kachin ancestors.

About twenty days' journey northward along this same tributary lies the beautiful and fertile Khamti-Shan valley. Many years ago this valley was an outpost of the large Mogaung-Shan Kingdom, but with the overthrow of the Shan rule by the Burmans the valley, on account of its great distance from Mogaung and the difficulty of going there, was never occupied by them, and therefore in a short time regular communication was cut off from its former capital by the wild tribes occupying the intervening hills. The water system of the eastern tributary to the Irrawadi, the Nmaiha, is chiefly inhabited by Marus and Lashis. In general appearance and custom they are very much like the Kachins, but their language is quite different, both in sound and construction; in fact, it is more like Burmese than Kachin.

The highest mountains all along the Chinese border are occupied by a class of people called Yawyins. They are more akin to the Chinese than to any other race on the frontier, for both their general appearance and religion point to kinship with their eastern neighbors rather than their western. Years ago they were a powerful race, inhabiting the mountains in the northwest of the province of Yunnan, but on ac-



REV. G. J. GEIS

count of their warlike propensities their number was reduced and they were finally conquered by their more numerous and stronger neighbors, the Chinese, and by them driven farther south, so that now only scattered villages of a few houses may be found in the hills.

In this vast region, then, stretching on the one hand to the west and reaching over into Assam; to the east and reaching into China, and northward about one hundred and seventy-five miles from the present

northern boundary of Burma, we have numerous tribes—primitive man, untrammelled by any civilized laws. European armies have never ascended their hills, explorers have never revealed their secrets to the world, and missionaries have never entered their homes to teach them the way of life.

With the exception of the Khamti-Shans, who are Buddhists, all these people, like their brethren who migrated farther south, are worshipers of evil spirits. Every grove, hill, valley, stream, the sun, moon and stars, as well as every phenomena of nature, has its spirit, which must at some time or other be propitiated either with a fish, egg, fowl, pig, goat, dog, cow or buffalo, not in order to acquire merit, nor that sins may be forgiven, but rather that the good will of these spirits may be obtained, because they are supposed to be able to withhold some good, such as rain, riches and children, or inflict some evil upon mankind.

There is nothing in this religion which has the least moral power over man, nothing to make him better; but on the contrary, it has a most degrading influence, for like the spirits they propitiate, they lie, plunder and kill. The brutal way in which their sacrificial animals are killed in the presence of boys and girls makes them callous to the sight of blood. Personal feuds in which swords are drawn and persons often killed are common; raids and

counter-raids upon neighboring villages for small and often imaginary offences are frequent. In these raids the men and older boys are killed and the women and children sold as slaves. Sometimes these slaves run away from their masters and come into British territory, where they are free. Quite a number of these people have in the past come to our home and related how their dear ones had been killed, and families separated and sold to a different master. One man who is now living in our Christian village several times attempted to run away with his wife. The last time he was caught his master tied him to a post and shot powder into his face and cut off one of his ears.

I shall never forget my first experience on a tour along the border land of these wild hillmen. A month previous to my visit armed men came down in a large bamboo raft under cover of night, killed the chief of a village and carried away his small son into slavery. Since they had been so successful in this raid and the white man did not follow them up with his big guns and punish them for going into his territory, they were planning another raid. The evil spirits had been propitiated and asked to assist in their work. In one of the larger villages the native preacher and I went about during the day inviting the people to attend the services to be held in the house of one of the elders. As the whole village was in fear of an attack the men put sharp bamboo spikes all along the paths leading to the village, so that any one making an attack upon them would be wounded by these spikes. After this work was done, about eight o'clock, men, women and children came armed with swords, spears and guns and filled the long house, which was lit up by fires on the floor, and for the first time listened to the message of peace until midnight.

These mountaineers, however, not only cross the border for raid and plunder but also for trade. Every year they extract large quantities of rubber. This is carried in baskets by coolies along the river until they have passed the cataracts, then they make strong bamboo rafts and float down stream to Myitkyina, where they exchange the rubber for salt, cotton goods, gongs and buffaloes. During their short stay in Myitkyina we invite them to our home. Sometimes five, ten and twenty will come and see the sights that are to be seen in the

teacher's house. A white woman and children are a great attraction for them, especially when they can speak to them in their own language. Our chairs, tables, beds, pictures, dishes and food interest them intensely. When everything has been inspected and their curiosity somewhat satisfied they are asked to sit down on the veranda and listen to the music from the organ, and hymns in their own language. This is followed with a talk about our work and of the God who sent us to do it. On their way home many of them pass through our Christian village and spend the night there, and again the story of Jesus is told them by their own people. As Kachins cannot read nor write, tracts would be of no use to them, so we employ this method in spreading the gospel where it would be unsafe for us to go at present.

Such preaching has not been altogether without some direct results. There is nothing a Kachin enjoys more than to sit or rather to lie on the floor around the open fire and talk over some old feud or debt or the latest news from the Kala country, as Burma is now called by them. Here they tell, in the hearing of the elders and the women and children, what they saw and heard in the home of the white teacher, and this story is told over and over again at their various gatherings; so the next time some of these go down to Myitkyina they look us up. Some get beyond the stage of mere curiosity and sightseeing and inquire further after the way of life. Thus two families now living in our Christian village were led to give up their evil spirits and become new men and women in Christ Jesus. One young man had heard of us and of our work in his home, ten days' journey north of us. He left his people to learn more of the true God. After living with us for about six months his people enticed him away and we have heard no more of him. During his stay with us he made much progress in the divine life, for he showed great earnestness, and we hope and pray that by the help of the Holy Spirit who led him to us, he may spread the gospel among his own people. Thus the leaven of God's word is slowly, but surely, finding its way into this sin-burdened multitude, until some day in his own time, it may be changed into the likeness of the Son of God. May the day be hastened.

February 19, 1902.

## II. THE ASSAM SIDE

Rev. S. W. Rivenburg, M. D., Kohima, Naga Hills, Assam

**N**O braver men and women have ever faced the enemy at the front than those who, from time to time, have pioneered our work among the wild beasts and savage men who inhabit the Assam range of the Himalaya mountains. The heart thrills as one reads of the opening of the work among the Nagas by the intrepid Miles Bronson in 1840 at Namsang, "far away on the rugged peaks of these mountains, where this Sabbath (January 13, 1839) finds me with a people rude and wild as the untamed beasts." This first station, opened amid so many perils and yet in so great confidence of success on the part of Mr. and Mrs. Bronson and Miss Rhoda Bronson, however, was soon discontinued. Years later (1871), Rev. E. W. Clark sent an Assamese preacher to spy out that portion of the hills occupied by another Naga people known as the Ao Tribe, and five years afterward entered the hills himself. At this time and for many years, Mr. Clark and his good wife, who joined him in his rude mountain home in 1878, were beyond British protection and few of our missionaries now living have seen more of real frontier life on mission fields than they.

After long and patient seed-sowing they were joined by other workers, all of whom were soon rejoicing over rich harvests. Today eight churches and several hundreds of Christians, many of them as valiant for God as any that can be found in Christian lands, are living witnesses of the power of the gospel to win to the Prince of Peace the loyalty of the most savage of men.

The seat of government for the Naga Hills is Kohima, a village among the Angami Tribe. The first missionaries to this people were Rev. and Mrs. C. D. King, who began their work in 1879. After a brief term of service they were obliged to abandon the field, leaving behind them a few who had seen the first glimmerings of the light. The writer and his companion succeeded them in the difficult work of introducing the Christian religion among this people, whose massacre of Europeans a few years ago put them on record as one of the most bloodthirsty tribes in these mountains. A little church of sixteen members, still but a feeble light in this awful darkness, calls for the prayers of all God's people.

Half way between Kohima and Impur, the station now occupied by Rev. and Mrs. W. F. Dowd, is the government station called Wokha. Here among the Lhota Nagas, Rev. W. E. Witter and wife made a brave beginning in 1886-88, but were compelled to withdraw on account of failing health. For years nothing was done here, but now a lone Assamese preacher occupies this field and several boys from this tribe have confessed Christ in baptism and are worthy members of the Baptist church at Impur. It is hoped that through these bright Christian lads many of the Lhota Tribe will be reached.

The highest station of the American Baptist Missionary Union in this mountain region is at Ukrul among the Tangkhul Nagas. It is nearly 6,000 feet above the sea and possesses almost an English climate. Strawberries ripen here during six months of the year. Mission work among this tribe, begun in 1896 by Rev. W. Pettigrew, has been a long and arduous task. The Lord of the harvest, however, has had his eye on this infant mission and recently fifteen of the boys of this savage tribe have openly confessed Christ and are already exercising a strong influence in favor of the missionary and his message.

Many years after Mr. Bronson's sad retirement from the Naga Hills he had the privilege, in 1863, of baptizing at Gauhati two hillmen from quite another district, the apparent mustard seed which has since grown into the great Garo mission-tree. The triumphs of grace among this people are among the most thrilling in all mission history. The mention of the name Garos recalls to the mind of every well-informed Baptist such characters as Omed, Ramkhe and Thangkhan; the Stoddards, Masons, Phillips, Burdettes and others. What hath God wrought? From that once incorrigible tribe, a menace to the English Government, we now find nearly 4,000 men and women, clothed and in their right minds, having their own self-supporting schools, churches and missionary organizations, both home and foreign, in short, a Christian people who are an example in benevolence, spirituality, evangelistic zeal and organizing ability. Here our yearly harvests number hundreds, in a recent year reaching 901; and last year upwards of 400.

were baptized. The foreign mission work of these Garos among the distant Daffa Tribe is worthy of fuller mention than we can make.

In the Nowgong district are a series of low foothills peopled by the Mikirs. The first convert from this tribe was baptized into the Nowgong Church in 1863 by Rev. E. P. Scott. Several missionaries have been designated to this people, but until Rev. P. E. Moore arrived in 1890 little work distinctively for them had been done, owing to the failure of health of all those who had undertaken to live in the severe climate of those dense jungles.

Thus far the only work mentioned has been that of the Missionary Union. Two other societies must be referred to. Bordering on the Garo Hills is the home of the Khasis, a people who formerly offered human sacrifices to reptiles. Among these people the gospel has made marvelous progress under the well organized work of the Welsh Calvinistic Methodists, which was begun in 1841 by Rev. Thomas Jones. The great vigor of these staunch Welsh missionaries has been abundantly rewarded and today they can number 20,000 native adherents, with about 4,000 communicants and about 6,000 pupils in their schools.

To the southwest, nearer Burma, we find the Lushai Hills. Here in 1893 Messrs. Lorain and Savidge, English Baptists sent out by Mr. Arthington of Leeds, England, began work at a station called Ijal, which work has now been handed over to the Welsh missionaries.

Thus have the many tribes of these hills, or rather mountains, responded to the persistent labors of the missionaries of the cross, and yet there are still many others to whom no word of the good news has as yet been spoken and who would be as ready to hear and as willing to obey as these we have passed in review, were the opportunity presented to them.



YOUNG MEN OF THE GARO HILLS, ASSAM IN FRONT OF THEIR ASSEMBLY HOUSE

## THE HILL WOMEN OF ASSAM

Mrs. M. C. Mason, Tura, Assam

IN the leading Calcutta daily paper, the most prominent place is given to births, marriages and deaths. These are items of interest to all. Among the hillwomen of Assam they are of no less interest. It is honorable for a woman to be a mother, and when there is a prospect of it all know it and rejoice with her. When a birth is announced quickly comes the question, "A boy or a girl?" One is not more welcome

than the other. Recently one of our leading Christian men expressed disappointment at a fourth boy baby, because he had but one girl. Among the Garos, if there is preference, it would be for a girl. In some of the tribes the property is inherited through the women, and the family name descends only through the mother. In some, girls are regarded as more obedient and helpful, more ready to work. In



some, the marriage of a daughter brings a son-in-law into the home to help in the work. So the girl babies of the hill tribes stand as good a chance as the boys. And among the forty hill tribes of Assam the girls are free as girls in America. The women not only do housework and help take care of the children, but they also go to the fields to work, to the jungle to bring bamboos, to the streams for water, to the weekly markets and on any excursion that may be planned.

Marriage may be arranged by purchase, capture, servitude or consent. In some localities the girl is sought; in others she seeks the man. A young Garo man who was found weeping, gave as the reason that a girl had asked him to marry her and he did not wish to. Sometimes girls are caught and carried off, pacific arrangements being made with the parents afterward. Not unfrequently a young man is taken by force to marry the girl who wants him. Purchasing is very common in many of the tribes, prices ranging from a few rupees to hundreds, according to the wealth of the parents. Again, as in the Khasi Hills, where women are more numerous than men, and marriage difficult, it is not uncommon for the girl's parents to virtually buy a husband. Among the Khasis there is an excess of women between the ages of fifteen and thirty-five and over sixty. The slight deficiency of women between thirty-five and sixty is thus clearly accounted for by the feminine weakness of trying to appear very young so long as it is not quite certain that they are very old.

In some tribes marriage is attended with much ceremony, feasting and drinking; in others there is none. It is noticeable that chickens figure very much in this relation. The entrails are examined to find omens or the heads cut off and then the bodies watched to see how they fall as indicative of peace or strife. The mere crossing of a chicken's legs may break off a match. A fowl is often taken by the legs and waved over the heads of the bride and groom.

As in some tribes there are houses especially for the young men, so in others there are certain places where the young women spend the nights by themselves. Some are more particular about chastity before marriage, others after it. Divorce is common and easily obtained; among the Khasis for little excuse, among others only for just

reasons. Unfaithfulness to a husband may be severely punished; but as is apt to be the case among European peoples, it is the woman who suffers and is degraded.

In some of the tribes the women are superior looking, physically, to the men. Some of them tattoo their bodies, while others black their teeth. The Khasis have a saying that "Dogs and Bengalis have white teeth." The reason for blacking the teeth has been given, "so that they will not appear too charming to other men than their husbands." Only married women resort to this revolting practice. "It is wonderful how soon after marriage a Naga woman loses her good looks, if she ever had any. As soon as she has had a child she takes no further care about her personal appearance." That remark sounds strange, inasmuch as one would not think they ever had a thought about it at any time, but they do, and as one woman would be ashamed to have her skirt cloth different from every other woman's, so another would not sell the immense brass rings hanging in her ears, which make her face and neck black as brass can, because she would be ashamed to be seen without them.

Women do their fair share of work in and out of doors, carrying heavy loads, always supported from the head. Like the men they eat almost everything, although some few things are not allowed them.

Smoking, chewing and drinking are practised by the women in common with their stronger companions. They all believe in spirits, and almost universally evil ones, few good ones. The women are not allowed to take leading parts in the sacrificial ceremonies. Some bury their dead, while others burn them, and still others only smoke the bodies before they lay them in the ground in their cemeteries. Funerals are attended usually with much feasting and drinking. Most of the hill tribes do not regard their houses as polluted by death. The Garos strike *rangs* (metal dishes of great value, heirlooms), beat drums, cry, burn the body in the evening and kill a bull. In the morning they take the bones, ashes, with something to eat, and put by a tree; this tree must not be cut. Sometimes the ashes are kept until the funeral, which occurs at a convenient time, when all the relatives go in a procession to the dead man's house, beating drums, blowing horns, striking *rangs*, carrying food and "leading the dead." They have a big feast and drink to excess.

Carved poles are set up in front of the house as tomb poles, sometimes cut to represent persons, sometimes dressed in Garo clothes, beads and rings.

Perhaps all wear as great an amount of jewelry as they can possibly afford, immense rings or other ornaments in the ears, pounds of beads around the neck, armlets and bracelets. They not only enjoy these as ornaments, but they constitute their wealth, savings. Some of these people who live in the warmer places are exceedingly filthy; while others in cooler places seem to bathe oftener. The Khasis have been notorious for uncleanness, and yet we have seen scores of them so well dressed that one said, "Their clothing must cost almost as much as a European's." That the desire for beads is still very strong among the Naga youth of all tribes is more the fault of the women than of any one else. "They laugh at the young buck at the village festivals when they turn

out without such decorations as mark the successful warrior." This is the more strange, as it was the women who suffered most in these raids.

When a Garo woman becomes a Christian, she leaves off her jewelry and lengthens her dress at both ends. Christian girls and women go to school, and some become teachers and helpers, and prove themselves very efficient. They write papers for the associations and debating schools and for the printed periodical. Beside taking part in the general work of the churches, in most of them they have organizations of their own, and support a number of evangelists. The women were the leaders in the "Hand-grip" offering. At a recent association, when the women had a separate meeting, their minutes were called for at the general assembly. These revealed not only a marvelous amount of work and business done, but considerable literary ability.

## A NEW STATION IN SHANLAND

Compiled from letters written by Rev. W. M. Young, Kengtung, Burma

**O**UR new station of Kengtung is on the extreme eastern frontier of Burma, about 350 miles from the railroad and a little over 200 miles from Mongnai, the nearest Baptist mission station. Kengtung is the principal town in an independent Shan state, is located in the centre of a small oblong valley and has a population of about 11,000, and the valley, including the city, of nearly 40,000. There are more than twenty hill tribes in the state, some of them numbering only a few hundred and others, several thousand. About three-fourths of the population of the state belong to the Tai or Shan-speaking tribes. In religion the inhabitants are either spirit worshippers or Buddhists. With but few exceptions the hill tribes are spirit worshippers, and the Shan tribes Buddhists. The Buddhism of Kengtung might be more accurately described as a mongrel religion.



REV. W. M. YOUNG

Spirit worship controls the delay. A careful study of while they turn to Buddhism in the hope of storing up merit for a future existence. To a casual observer Kengtung city, with more than forty monasteries, most of them large, well kept brick buildings, and the throngs of yellow-robed priests, would seem to be as thoroughly Buddhist as Mandalay. A careful study of the field, however, shows that Buddhism is but the outward veneer, the belief in, and worship of, evil spirits being really the controlling factor in their daily lives. To these spirits offerings are constantly made in the monasteries, in the homes, by the roadside, at city gates, in groves and under all banyan trees. The people are in constant fear of the spirits. This year the rainfall has been exceptionally light and the season very hot. The native ruler set apart certain days to make

offerings to the spirits to produce rain, following this effort by the reading of the Buddhist law.

A feast peculiar to the Khuns has just closed. Once in three years, according to a Khun custom, they make a special effort to drive the spirits, ghosts, hobgoblins and witches from the city. They first spend some time in calling the evil spirits together and then by means of sham battles for about ten days they try to drive them out. The sham battles are carried on by use of firecrackers and rockets, the latter often inflicting severe wounds. The last two nights the orgies are kept up all night, with the firing of guns and anvils. The priests, who are supposed never to attend a feast, are the leaders in the movement. The last night about two hundred of them in their yellow robes go around to the houses of the officials and fire rockets at the houses. The officials have their houses defended by all the men who can crowd into the building, all well armed with rockets. They usually close the feast by making an image to represent an evil spirit and have it carried out of the city, followed by throngs of people driving it along. This year the British Government refused to sanction the last part. These images are usually as immoral as it is possible to represent them. It seems a strange superstition, to make offerings everywhere during the day to the spirits and then at night to attempt to drive them from the city. The common belief is, that a large

number of the people are possessed by spirits. It is the common subterfuge of native quack doctors, if a patient will not take their medicine for any considerable time, and nature does not restore the

health, to say the spirit has taken possession of the patient.

Buddhism is comparatively recent in Kengtung. The people are in the stage of evolution over a new religion. They are very in building temples and monasteries and supporting the priests. The religion here is more corrupt than in Burma and the states west of the Salween River. Drinking and smoking are in the monasteries. The priests spend more time making fireworks than in study and meditation. These are the leading features of the religion. The people know nothing of inner spirit religion, and the precepts of the religion are entirely ignored by the priests and the people. Educational work is very little valued. A boy is about eight years of age time required to learn to read in a monastery. Not a few are read after four years, although the children are but intelligent. They think of Buddhism as being a high standard of morality, with the priests devoted to the law and meditation, will have no concept of concrete form of Buddhism that exists at Kengtung. The system goes to the core. The priests have

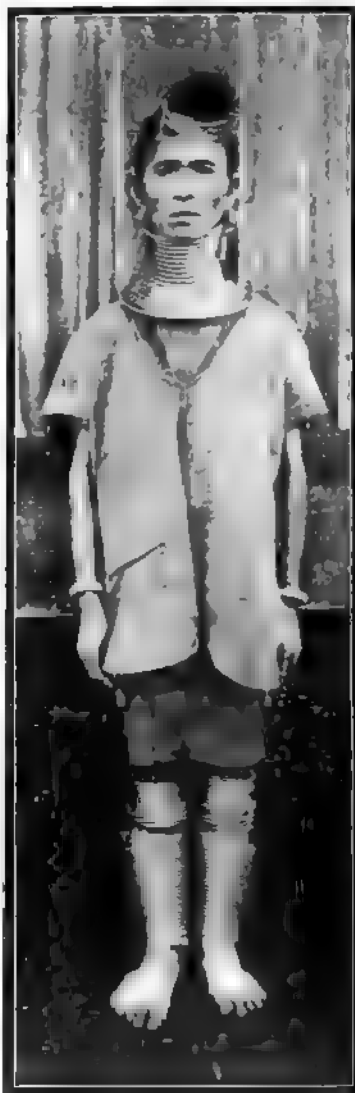


Photo by Rev. C. H. Heptonstall  
A PADAUNG KAREN WOMAN

Showing method of wearing heavy brass rings around the neck and limbs

gard for truth. They are conceited, lazy, licentious and ignorant, in most cases, of the first principles of the Buddhist law, while the monasteries are generally hot-beds of crime.

Among the 50,000 people belonging to the hill tribes there is a splendid field for work. About 40,000 belong to the three tribes, Kahs, Tai Loi and Mushus. Being, as we have said, spirit worshipers, they would probably receive the gospel much as the Karens did in the early days of mission work, and indeed, in many respects, they resemble the latter closely. They are addicted to drunkenness but do not use opium, like the Shan tribes. They are a simple-minded people, friendly, fairly industrious, and in better circumstances temporally than hill Karens. Here is virgin soil, where a rich harvest can be garnered much easier than among the Shans and other Buddhists. Work should be pushed as soon as possible. If we do not give them the gospel they will accept Buddhism, which is spreading among some of the hill people, and it will be tenfold harder to reach them than it is now.

If those American Christians who have taken but little interest in mission work could be transplanted from their pleasant homes and gospel privileges to this frontier station, with its spiritual destitution, they would read the Great Commission in a new light. They would realize as never before that Christ is the Light of the World, the only hope for humanity, and they would feel that the evangelization of the world in *this* generation was the imperative duty of the Church. This is but a fair specimen of hundreds of other fields, where work has been begun, or where the Macedonian cry comes from the perishing millions. The non-Christian religions utterly fail to supply food for the soul. The Master's word is clear and emphatic, "Give ye them to eat." Should not the importance of the field, the present moral degradation of the people, the rottenness and helplessness of Buddhism here, the virgin soil of the hill tribes, "without God and without hope," appeal strongly to every Christian, to give to the utmost of his ability, that this station and others equally needy might be fully equipped for the Lord's work?

## UPPER ASSAM BAPTIST ASSOCIATION

WE are indebted to our new missionary to Golaghat, Assam, Rev. A. Judson Tuttle, for the following interesting account of the fourth annual meeting of the Upper Assam Baptist Association. We are sorry to have to abbreviate the report on account of other demands upon our space, and yet we feel sure we shall be pardoned if we use a few lines ourselves to say that we believe this "association idea" will prove to be a strong factor in the development of the work in the Assam valley. The differences in races and languages of the province have hitherto been allowed to prevent the organization and co-ordination of the churches and interests of the field. It is, however, by such means that we can quickest hope to overcome the natural difficulties of the situation and unite the Christians of all races in a real forward movement for the kingdom. Great credit is due Rev. O. L. Swanson, who is recognized as the "originator" of the association. He has been ably seconded by missionaries Firth, Paul and Petrick, and now brethren Tuttle and Dickson have arrived to lend their aid. Mr. Tuttle writes:

We left our bungalow for the railroad station, six miles distant on January 28. Our luggage and camping outfit were placed in a cart, with a small space left for Mrs. Tuttle to occupy, while Mr. Swanson and I walked. It required two and one half hours to cover the distance, which was good time for an ox cart in slow Assam. We were soon on the railroad train speeding along at the alarming rate of ten miles per hour; you smile, but it really *is* alarming compared with the slow pace of an ox cart. It was dark when we reached Namtiali, the railroad station for Sibsagor; here Mr. Swanson's horse and buggy were awaiting us, and what a comfort it was to ride those ten miles in a real American piano-box buggy! After journeying several miles, we arrived a little past nine o'clock. We passed the night with Mr. and Mrs. Paul and the next day went on to the association, about three miles distant.

Upon reaching the place, we saw several buildings or sheds, evidently temporary and built for the association. One of these was the "auditorium," a building constructed by setting bamboo posts in the ground to support a roof of thatch. Within were a few benches, but it was evident that most of the people were expected to sit on the floor, which was mother earth covered with rice straw. Other buildings were the sleeping quarters of the delegates, much like the "auditorium," except that they had walls of thatching

grass. Then there was a large house where the rice was cooked for the visitors, also the dining room. Three tents furnished sleeping quarters for the missionaries present, for we took not only most of our provisions, cooking utensils, beds, etc., but even our houses. The coming together of eight missionaries in Upper Assam was deemed an important event both for the natives and the missionaries.

The church which entertained the association sprang from the older one at Sibsagar and is composed almost wholly, if not entirely, of emigrant peoples from lower India. Its membership is about seventy. Though so small, it entertained the visitors well.

The association is really cosmopolitan in the number of peoples represented. Though Assamese is the language chiefly used, there were present people of many tongues. I mention some: Assamese, Bengalis, Hindiis, Mundaris, Santalis, Kacharis, Mikirs, Garos and Rabhas. The organization has grown beyond all expectation and includes the churches of Upper Assam.

The meetings opened Thursday morning and closed Sunday night. Every day three sessions were held, each of which was opened by devotional services. Then followed reports of committees and workers, and sermons or discussions on topics of practical interest and importance. It was encouraging and inspiring to see representatives from forty-four churches meet together to consider the needs of the work, and plan for the furtherance of the gospel among their own people. Among other topics discussed were the following: The need of a training school for Upper Assam; Should native workers receive a salary, and if so, should all salaries be the same? To what extent should the Christians in Assam be dependent on the Missionary Union?

But these churches do more than meet annually for the discussion of problems; they are doing evangelistic work among their own people. Last year two native evangelists were supported, one to labor among the Assamese and the other among the immigrant peoples.

February, 1902.



HOME OF REV. O. L. SWANSON AT GOLAGHAT, ASSAM  
Occupied by Mr. and Mrs. Tuttle during the absence of the Swansons on furlough

NOTHING brightens up a missionary's life more than to know that efforts made for the good of others are appreciated by those for whom they live and labor. The Karen Christians of Tavoy surprised Mr. and Mrs. Morrow by arranging a delightful program to commemorate the completion of twenty-five years of loving service among them. Addresses were read setting forth the good work done by the missionaries in religious and educational work, in temperance and hygiene; and a hymn written for the occasion was sung most heartily. The occasion was marked in a tangible way by the presentation of some Indian silverware, the gift of appreciative Karens.

Dr. E. S. Corson has been making his annual tour over the hills of his district to the northeast of Toungoo, and reports a special manifestation of the Holy Spirit. Forty-two have been baptized and as many more applicants are waiting. Special efforts have been made to teach the disciples to pray. Four years ago, while visiting a Brec village, he took the four disciples up into the teacher's house to teach them to pray, and one of them, while repeating the prayer, laughed aloud and ran down the ladder out of the house. This year he finds them all praying in public, five applicants for baptism and fifteen asking the way of salvation.

## THE HILL TRIBES OF TOUNGOO

Rev. Alonzo Bunker, D.D., Toungoo, Burma

**A** STUDY of the hill tribes of Burma shows them to be an allied people, similar in manners and customs, and with a language, though differing in dialects, strangely alike in idiom and construction. In physical characteristics they appear to have sprung from the same ancestry as the tribes of Assam and northern India, and have many traditions in common with them. To this great family belong the Toungoo Hills tribes, who have overflowed

from the north into the plains of Rangoon, Bassein and as far as Tavoy and Mergui. These hill tribes have been from the first singularly favorable to the gospel, which has spread rapidly among them, even into the southern Shan States, reaching the Red Karens, among whom our Loi-kaw mission is established.

Some of these people are very low and ignorant, while others are more intelligent and possess noble traits of character.



Photo by Rev. F. S. Dobbins  
REV. A. BUNKER, D.D.

The Brees probably show the lowest and the Padaungs the highest physical development, as well as superior moral characteristics. The Red Karens are a numerous and stalwart race, but their drinking habits keep them from rising. Only the gospel will save them from speedy extinction. There is not a single insurmountable hindrance to the preaching of the gospel among all these hill tribes of Toungoo, and they are readily receiving it. It is only a question

of the faithful preaching and teaching of the Word and the establishment of schools. The greatest obstacle in the way of bringing these tribes to Christ is the work of the Roman Catholic priests and their support of the liquor traffic, which they are doing all in their power to extend. The gospel, however, is making rapid progress in every direction and the day of final victory for Christ is drawing on rapidly.

For some years past the attitude of the Burman villagers in lower Burma towards Christianity has been changing, hostility to the evangelists giving place to easy tolerance, and tolerance to interest in the message. To those who are watching for the same change on the part of the villagers in upper Burma, the following from Dr. Packer of Meiktila will be especially welcome news:

Saya Nyein, our Burman preacher, has faithfully prosecuted his evangelistic work about most of the year past, over a wide range of territory which our two railways, centering at Thazi, make easily and cheaply accessible, in the Meiktila, Yamethin and Kyaukse Districts. Everywhere he finds a greater willingness to hear and read the gospel message, and in some cases a disposition to discuss Christianity and Buddhism on their merits in a friendly way. The truth if lovingly presented

has nothing to fear but much to gain from such friendly discussion. Almost every village he stops in, and especially those he has visited oftenest, hospitably entertain him, which, as it is solely for his work's sake (Burmans not being as a rule hospitable to the stranger within their gates), is a hopeful sign of good will toward him and his message. May God the Holy Spirit, showing them the things of Christ, bring many of these unto the obedience of faith soon.

We have yet to demonstrate to the world the power of a spiritual church. In fact we have yet to *show* to the world a truly spiritual church. A church of 1,000 members, every one of whom was spiritual in the New Testament sense, could shake a continent.—*Bishop Thoburn.*



# DENOMINATIONAL PRIVILEGE AND DENOMINATIONAL OBLIGATION

Rev. Robert M. Martin, Salem, Mass.

**P**ROVIDENTIAL guidance is more easily traced in the careers of some persons and organizations than of others. The divine hand is plainly seen in the foreign mission work of our Baptist churches. God honored us in making the English Baptists the pioneers of the modern missionary movement under the leadership of Carey, whom Mr. George Smith calls the greatest missionary since Paul. It was a notable providence which brought our American Baptist foreign missionary society into being. Who but God would have planned the conversion of Judson and Rice to Baptist views, while they, on different ships, were sailing to India to begin a work in distant lands to which they had called the Congregationalists who sent them? Happy men, Judson and Rice, to have had so conspicuous a part in the formation of the American Board of Commissioners of Foreign Missions and of the American Baptist Missionary Union!

The Baptists followed God's pillar of cloud, when we organized our foreign missionary society in 1814. The pillar of cloud led us also to our first field of foreign labor. Judson was limited to one ship sailing from Madras, on which he could leave the inhospitable domain of the East India Company. That ship going to Rangoon carried Judson against his own choice to Burma, the country of God's choice. We were beckoned to Assam by its English Commissioner, Capt. Francis Jenkins, whose finger, we must believe, in view of the achievements in that field, was the finger of God. The God who gave us Judson and Rice from an unexpected quarter, made us yet another gift quite as noteworthy, when by the hand of Dr. and Mrs. Guinness, in 1884, the Livingstone Inland Mission on the Congo, with six stations and twenty-five missionaries, was transferred to our Missionary Union, a transaction without a parallel in missionary annals.

The providence which so plainly assigned our tasks has generously bestowed prosperity. We have today in Burma 39,065 communicants. Mention of the triumphs of Christianity in the regions beyond may not fail to give prominent

place to the signal grace of God bestowed on us in the furtherance of the gospel among the Karens of Burma, who have flocked to our missionaries, seeking the Redeemer of their dreams. Our Teluguland, which after thirty years of almost fruitless toil was "the lone star" of the Baptists in India proper, whose light was several times in danger of extinction, has now 58,418 baptized Christians. We remember the Pentecostal summer of 1878, when natural famine gendered spiritual plenty, and one brief month and a half witnessed the baptism of 8,691 persons, 2,222 in one day. Not unmindful of the marvelous missionary achievements in the Fiji Islands, in Hawaii, in Japan, and even in Madagascar, we may perhaps record the victory of the gospel in Teluguland as the crown of glory in the modern missionary enterprise. Even yet without abatement our Telugu Zion is going from strength to strength, the largest, and perhaps the most hopeful field under the care of any body of Christians on the whole earth. In its fields in Asia and Africa the American Baptist Missionary Union has 112,163 communicants, a conquest of souls from heathenism far exceeding that of any other missionary society anywhere,—a conquest not won by Baptists, but granted them by the gracious heart of God.

To ascertain our Missionary Union's place of privilege on the foreign field let us compare the results of its endeavor with the results of the five other societies of our own country, which made the largest pecuniary contributions to foreign work according to the reports of 1899-1900. Far be it from a Baptist to enter into this comparison in any spirit of vainglory. The statistics themselves will show that according to standards of human measurement the larger fruitage should have been gathered by others rather than by us. With humiliation, not with boastfulness, the inquiry is pursued.

The five organizations in the estimate with our own are, in the order of the amounts contributed, the Methodist Episcopal (North), the Presbyterian (North), the Congregational, the Protestant Episcopal, and the Disciples. Note that the

estimate excludes the work of any of these agencies in European countries. The Methodist contributions were nearly twice as large as ours. The combined amounts of the Presbyterians and Congregationalists were almost three times as large. The five societies contributed six times as much money as our Missionary Union. They have four and a half times as many American workers in foreign lands. Yet our Union's increase of members for the year reported, was more than half the increase of the five other societies, about 52.8 per cent (15,690—8,283). Our Union also reports a total of more than half as many communicants as the five societies together, about 55.4 per cent (189,638—105,212).

No man will assert that this advantage has come to the Missionary Union because of any superiority in our spirit, in our agents, or in our methods. There was probably as much consecration in the gifts of our brethren, as much devotion and ability in their workers, and as much wisdom in their methods. The figures demonstrate that we have not merited these large returns. Who may attribute our prosperity to any source but to the inscrutable ordering and the mysterious grace of Him who holds in his hands the seven stars? Not to our brethren discredit, and to us praise; but to the divine name the glory.

While, moreover, the Baptists of the United States have been doing something for the heathen, they have grown from a hundred thousand or less to about four million, four hundred thousand at home. By reason of our signal favor from the Most High we are not to count ourselves the favorites of heaven. We are rather to reflect that high privilege imposes deep obligation. This blessing should stir us to gratitude and praise. Heaven's loving kindness should win us to love and devotion. Great reward, undeserved, should bring us to humility. We shall show ourselves renegade, if gracious exaltation does not induce to a sense of serious responsibility. Unto whom much is given, of him is much required. We shall not mistake in accounting God's goodness as his loud call to more strenuous service, more service in money, more service in men.

What now is the Baptist response to the divine entreaty? It may not be said that we have turned a deaf ear. In the decade closing with 1891 the annual receipts of

our Missionary Union from all sources averaged less than \$375,000; whereas in the last decade the receipts averaged nearly \$600,000 (\$599,172). In the previous decade the average of male missionaries sent out was eleven; in the last decade the average was thirteen and five-tenths. This is progress; but not the progress worthy of our blessings or commensurate with the demands of the work. While the advancing cause has required enlargement, our laggard giving has necessitated retrenchment in recent years. New doors open to us in vast, untouched realms of darkness; few are entered. The name of the Philippines springs from the lips of us all, but that is a door into which we were thrust. In this new day we confront an anomaly. Once we prayed for open doors and men. Now, doors are open, and men are begging to be permitted to enter; while a meagre treasury keeps them begging. Money is cheaper than men and generally is easier to obtain, but alas! the covetousness of the many now fetters feet which long to be on the mountains to bring glad tidings, to publish peace.

A goodly heritage is our Baptist fellowship, and nobly worthy of the respect of us all; though at one thing some Baptist cheeks redden and some Baptist hearts beat low. That one thing is the feebleness of our answer to urgent calls of God for the best investment of money; that one thing, that with inappreciation and distrust and on halting foot we follow the ark of Jehovah. O, the sin and the shame of it in view of heaven's exceptional grace to us, superadded to the grace which shines upon all in "the light of the knowledge of the glory of God in the face of Jesus Christ"! Our denomination's privilege is our denomination's obligation. Receiving more than others should find its meet adornment in giving more than others; the giving, of course, not of human measurement, but of divine, the first giving of the "willing mind, which is accepted, according to that a man hath and not according to that he hath not." We are called into the kingdom for such a time as this. If we rise not to our task of honor, we need not be surprised if with shame and confusion of face we see another people, more faithful than ourselves, chosen by God to bring deliverance to the unevangelized whom we neglected.

The law of rivers is that they shall increase their volume of water as they ap-

proach their mouth. Some recent writer has noted the fact that the river Nile violates this law. Its waters diminish from a point a thousand miles above its mouth. The thirsty sands make exacting draughts on the mighty stream. Nature, in apparent resentment at the transgression of the Nile, has withheld tributaries for the last eleven hundred miles of its course.

"There is a sea, which day by day  
Receives the rippling rills [plains,  
And streams, which spring from sunny  
Or fall from cedared hills.  
But what it thus receives it gives  
With glad and generous hand; [tide  
And a stream more wide with a fuller  
Flows down from land to land.  
But doth it lose by giving? Nay.  
Its shores of beauty see  
The life and health and fruitful wealth  
Of Galilee.

"There is a sea which day by day  
Receives a fuller tide;

But what it gains it keeps, nor gives  
To shore nor sea beside.  
What gains its grasping greed?  
Behold, barrenness round its shore;  
Its fruit of lust, like apples of dust,  
Rotten from rind to core;  
Its Jordan water turned to brine  
Lies heavy as molten lead,  
And its dreadful name doth e'er proclaim  
That sea is dead."

Denominational privilege is denominational obligation. Failure to meet our obligation will be dishonor in the sight of other churches and in the sight of the world. Failure to rise to our high privilege will be humiliation in the eye of our gracious Lord, who will mourn over us, "How often would I, and ye would not!" To meet our obligation will be high privilege glorified.

*Salem, Mass.*

(This article will be reprinted in pamphlet form for distribution, and can be obtained from the Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass.—EDITOR.)

## LOVE'S WAY

Rev. W. H. Roberts, Bhamo

UPON my return to Burma in 1892 I found in our Kachin school an interesting youth who had been converted and baptized during my absence. I soon learned to love the lad, for he was bright, earnest and industrious, ready to work with brain or hand, glad to tell to Christian or heathen what Christ had done for him and what he was waiting to do for all who would submit to and trust him.

Notwithstanding his plain speech, homely illustrations and frankness in denouncing their sins the schoolboys respected him and expected great things of him, for within was the new life battling with the old, new thoughts and aspirations seeking expression through a rude and meagre vocabulary.

He soon commenced to preach in our Christian villages, on Sabbaths and during vacations, and was rapidly gaining the love and confidence of his tribesmen when Satan, ever ready to hinder, brought about hard feelings between this promising young Christian and his influential uncle, who had been the means of placing him in school and under Christian influences. Distrust, alienation and family feeling became so intense that we feared it might result in a

breaking up of the uncle's village and a scattering of the Christian families.

There was no question but that the young man had just cause for grievance, but those of us who knew the uncle were quite sure that there had been no intentional wrong and we tried to persuade the lad to forgive, overlook and bear for a time the embarrassment, but he could not see it as we did. His pride had been touched and the old nature, which seems stronger in the wild Kachin than in those who have been taught self-restraint, reasserted itself and the result was loss of interest in spiritual things, prayer neglected and his lips sealed in our midweek prayer meeting.

Things went from bad to worse, until we felt that something must be done. It was useless to try to induce the old uncle to apologize to a mere boy; that was too much to expect from an old man just emerging from the hardening influences of heathenism. The only thing we could hope to do to save the boy and keep the villagers together was to show him his duty in view of his superior knowledge of the Scriptures, the grand possibilities of growth in grace and usefulness in the Christian church.

Brother Hanson, teacher Maukeh and myself met in my study one evening, where we prayed, argued and pleaded with the boy, even threatening exclusion from the church and school, but he remained unmoved. At last Brother Hanson and Maukeh withdrew, feeling that nothing more could be done and we were left alone together.

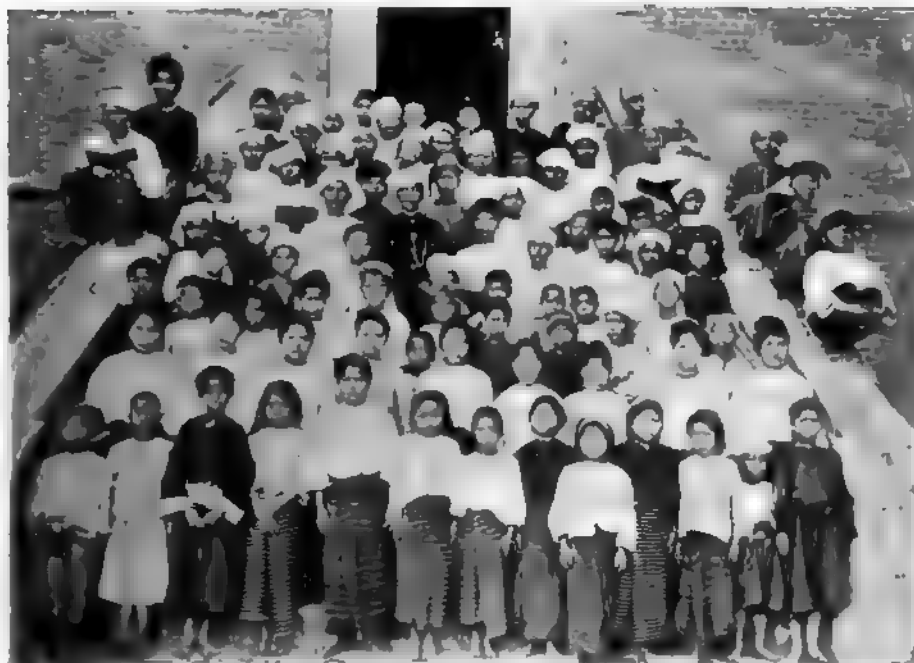
There sat the dear boy who a few months before had been so teachable, so obedient and from whom we expected so much, now so apparently incorrigible. Not knowing what to do or say, I sprang from my chair and began pacing the floor, asking God for power and words. Stopping suddenly I looked the boy full in the face and said to him as sternly as I could in Kachin: "Paw Yaw Do, do you know what I would do were it not that I love you?" Startled by my manner he inquired, "What would you

do?" I replied in as strong Kachin as I could command, "I would kick you out of the room, down the stairs and out of the compound, and forbid you ever to enter again. It is because I love you that I have allowed you to disregard my advice and trample upon my love."

The last words seemed to touch a new chord and he sprang toward me, threw his arms around me and exclaimed, while tears stood in his eyes, "Oh, teacher, can you forgive? I know you love me and want me to do right. I have been obstinate and wanted my own way. I see my duty now and will do as you say."

Love won the victory. The uncle's village continued to grow and the old man ruled until his death. Paw Yaw continued his studies until he graduated; then went as teacher and preacher to his uncle's village.

#### MISSION SCHOOL, BHAMO, BURMA



Mr. Thomas Selkirk, who married Miss Manning, formerly of the W. B. F. M. S., and is now located at Bhamo, Burma, as a missionary of the China Inland Mission, recently sent the photograph from which the above illustration was made.

The pupils and teachers standing on these steps, under which lie the remains of Mr. Lyon, the first missionary to the Kachins, belong to our own Baptist mission school, which is in a flourishing condition.

# HELPS FOR HOME WORKERS

## A PLAN FOR THE STUDY OF MISSIONS

Rev. E. C. Sage, Pastor Hope Baptist Church, New Haven, Conn.

The following outline is

### A Statement of Fact

rather than the presentation of an ideal. At the beginning of the year the pastor, with the counsel and approval of the prudential committee, appoints several committees, among which is a missionary committee. This missionary committee is composed of five persons, together with the following, who are members *ex officio*: The president of the Woman's Home Missionary Society, the president of the Woman's Foreign Missionary Society, the missionary secretary of the Sunday school, the chairman of the missionary committee of the Y. P. S. C. E.

### Early in January this Committee has a Meeting

and formulates the plans for the year's work. First of all it determines, with the approval of the church, to which its action is submitted for ratification, the various objects for which offerings will be made by the church and the time in the year when such collections shall be taken. With this schedule of benevolences before it the committee outlines a course of missionary programs. The mid-week service of the church following the communion is set apart for these missionary meetings, the church thus holding twelve regular missionary services during the year.

### In the Arrangement of the Programs

an effort is made to present subjects which are in accord with the objects for which offerings are to be made at that particular time of the year. For example, during the quarter when the offerings of the church are being made for home missions the subjects appearing on the programs are related to work on the home field; when at another time in the year the church makes its contribution to the Missionary Union, the study of the church is directed to foreign missions. In addition to these twelve meetings already referred to the young people likewise hold twelve similar meetings, the hour of gathering being Sunday evening.

### As the Chairman of the Missionary Committee

of the Y. P. S. C. E. is a member *ex officio* of the church committee, the young people are kept informed of the general plan of study and of benevolence adopted by the church, and they likewise conform, as nearly as possible, to the schedule already outlined. The same may be said of the woman's societies, both home and foreign.

Great assistance is rendered the general committee by the presidents of the two woman's societies, who not only follow as nearly as possible the general course of study of the church and Y. P. S. C. E., but with the larger information which they not infrequently possess, render valuable assistance in the preparation of programs for the mid-week and Sunday evening services.

### The Missionary Secretary of the Sunday School

in addition to the distribution of missionary literature in the Sunday school, arranges for two or three Sunday school missionary concerts. Usually these concerts are held on the Sunday evening of the day when the church offering is made, and the subject is in accord with the object for which the offering of the day is made.

By this general plan of uniform subjects followed in all departments of the church a spirit of co-operation is secured which increases the interest in the study itself and deepens the impression of the services held. When a great theme, as for example, India, is selected for study during a certain quarter and church, Y. P. S. C. E., Sunday school and ladies' societies unite in gathering information concerning it, the interest grows with the successive meetings, and the overflow of one adds volume to the succeeding.

### The Programs for Public Services

whether for the mid-week or Sunday evening service, are prepared by the missionary committee in conference with the pastor. The attempt is made to present programs which are at once instructive and interesting. Special music is always provided.

Frequently this is rendered by classes from the Sunday school or the choir of the junior society. It has been found that no task is taken up more cheerfully than the singing of missionary hymns by these groups of young people.

#### Sample Program

Ten Words about the Map.

Beginning of the Work.

Extracts from Letter of Rev. Eric Lund. Singing, "It Reaches Me."

Words of Greeting from Mr. Manikan.

The Government Call for Teachers.

Filipino Women.

Singing by Quartet.

Extracts from Letters.

Latest from the Philippines.

#### The Epworth League Mission Study Class

THE Epworth League made a record last year in the number of its mission study classes. In no other denomination has the enthusiasm that characterized their work ever been equaled.

To meet the demand two courses are presented for this year, one, the course on China that was so successful last year, having for a text-book *Dawn on the Hills of Tang*; the other, a course having for its text-book *The Evangelization of the World in this Generation*, and covering the general missionary field. The text-books themselves are interesting, and the best of their kind; but the most valuable contribution to the interest of the class work last year was probably the special helps and suggestions that were sent out from the Central Epworth League Office each week to the leader of each Study Class. These helps consisted of lesson outlines and suggestions for the class hour, letters from missionaries on the field, samples of Chinese printed matter, plans and data for making missionary charts and maps, references to interesting

articles in current magazines and missionary books, topics for special reading and investigation, and other kindred helps.—*Gospel in All Lands*.

#### One Pastor's Plan

THE pastor of the First Baptist Church in Seattle, Washington, just before the time for the annual offering to foreign missions sent a letter signed by a committee of the deacons, with literature setting forth the needs of the Missionary Union, and an envelope for the offering, to every member, asking for the sum of \$350. The result was an offering equal to at least \$1.00 for each resident member,—this in spite of the fact that the current expenses of the church were very heavy and that a large additional sum was also being raised for an organ and various improvements.

Many other pastors, deacons and churches, doubtless, have done as well, but we mention this particular case as a specimen of faithfulness to world-wide missions which ought to incite some others to go and do likewise.

NEW subscriptions for THE MAGAZINE continue to come in. A list of forty-one new names has recently been received from the First Church of Trenton, N. J., secured through the energetic efforts of Mrs. A. A. Rue. Other good sized clubs have come from San Jose, Cal., Ninth Street Church, Cincinnati, Ohio, Mount Vernon, N. Y., Bridgewater, Mass., Meriden, Conn., and Clarendon Street Church, Boston, Mass. A considerable number of maps have been sent out as premiums, but we hope many more churches will take advantage of this offer.

A "CALL to Prayer for Israel," signed by prominent pastors and professors, has been widely circulated throughout the United States and Canada, in the hope that Christians may be aroused to a sense of Israel's needs and their own obligation to bring the gospel of Christ to these people who are coming among us in such large numbers. May the united prayers of God's children everywhere be answered by a rich outpouring of the Holy Spirit upon God's chosen people. May 1-10, 1902, are the days set apart for the above suggested special prayer.



## IN THE YANGSTE VALLEY

### At Ningpo

**E**ARLY in January there was issued from the press the first bound copy of the Old Testament in the Romanized Ningpo colloquial. The translation was made by Dr. J. R. Goddard, one of our veteran missionaries in Eastern China. This completes the Bible in the Ningpo dialect. The New Testament has undergone several revisions in the past half century, the last edition having been printed in 1898, also under the supervision of Dr. Goddard.

The need for such a version is seen in the fact that more than a million people have no Bible except in the Wengi (classic) or Mandarin character, either of which can be read only by scholars. The preacher in

ter the Chinese characters, and a sluggish man finds it well-nigh an insurmountable task. The more books, too, that are published in the Romanized form, the sooner will this triumph over the cumbrous character, which is such a hindrance to the spread of knowledge among the masses of the people. This version of the Old Testament has been written in a style that will commend the Romanized colloquial to all thinking Chinese. A Presbyterian missionary remarked that it was richer and better than the English version.

Dr. J. R. Goddard, who is responsible for the translation, is the senior missionary on the Ningpo field. The son of Josiah Goddard, one of the first Baptist missionaries in Ningpo, he has himself been a missionary here for thirty-three years. He is universally respected by the missionaries of all denominations and is a great help to all the missions, not only by his practical learning in the classics and in science and mathematics, but also by his intimate knowledge of the Chinese character and literature. He goes home in the spring for a much needed vacation. We trust that many will have the opportunity of meeting him.—REV. F. WHITE, January, 1902.



BUDDHIST PRIESTS AT HANYANG, CHINA

The one in the centre was saved from death in Dr. Huntley's Hospital. In appreciation he presented the Doctor with the banner which hangs behind the group. Translated, it reads: "Westerner's cleverness will conquer China."

reading from the Old Testament, if he were scholarly enough to do so, must translate it into the language of the people. It would be the same if English people were compelled to read the Bible in Latin or German. Consequently the majority of the people have been without the Old Testament. The appearance of the latter has been eagerly looked for by the native Christians and by the missionaries of other denominations. In one of the missions they have prayed so much for the coming of the Old Testament that a little child asked one of the women, "Where is Gyiuh Iah Shū (O. T.) now?" It is the hope of the missionaries and Christians of the Ningpo district.

The fact that it is written in the Romanized character is very much in its favor. No colloquial books are written thus. An uneducated man can learn to read it in a few months, while it requires years to mas-

**W**E had a fright last week; indeed our women folk have hardly gotten over it yet, and my hair has turned twenty per cent more gray. Just midnight, and an awful uproar on the street, gongs beating, women screaming, men yelling. What is it? A rebellion? Boxers? Frank! Right opposite us, blazing furiously. Wind blowing flames right down on Miss Crowl's house. If it goes, all our property goes. The only dangerous spot on the compound. We began to move her goods. But I believe, in answer to prayer, the wind changed and blew strongly the other way. Wonderful, but quite true. However, "Huntley's row" of death traps, which he calls a "hospital," was in danger. Some of us, with bamboos, broke down the smouldering portions of wood over the doorway, and within, the native Christian cook broke a hole through the wall and got the pa-

### At Hanyang

tients out at the side. It was a close call. Over two hundred houses gone, our yard was full of refugees. People sitting on their goods weeping and trembling. They were glad of this retreat. The city Governor came in and thanked us for being good neighbors. The streets were full of bad men, robbing and plundering. Well, I've had a busy day and am writing at midnight. It is impossible to do so in the day time. My motto reads, "Work while it is night, for the day cometh when no man can work."—REV. J. S. ADAMS.

#### On the River

**W**E are pushing our way into the interior as rapidly as we possibly can. While I waited behind a few days in Shanghai to get my home boxes through the customs, Mr. Wellwood, with his family, went ahead to Ichang to get a houseboat ready for the upper-river part of our journey. The best we can do it will take us till about the first of April to reach Kiating (about two months from Shanghai).

China is truly waking up; the Court is back in Peking; the empress dowager admits that the past has been the wrong course for China to pursue and that she has failed. It is rumored that she proposes to retire and give the emperor full control. The demand by the people for Western learning is greater than ever before. Schools for the study of English are wanted everywhere, and in many places missionaries are being asked to take charge of them. One has been established in Peking and called the Imperial High School of Peking.

Considering everything, the prospect could not look brighter. We spent last Sunday at Hanyang. Many inquirers are pressing for admission to the church there. Dr. Huntley's medical work is flourishing. Mr. and Mrs. Adams are getting settled and are taking hold of the work with fresh zeal and renewed vigor.—REV. W. F. BEAMAN.

#### At Suifu

**I**N conversation with the French Bishop a day or two since, he remarked, "One year now counts for as much as twenty aforetime," and I think he is right. Keenly alive to the indications and opportunities of the new condition, the members of the *Missions Catholique* are pushing every phase of their work with all their might, and well for them. The situation here is simply an incredible one. Everywhere, in town and village, men are rising up and demanding

attention. Motives are too near for analysis at present, but the opportunity is unparalleled.

For the past week I have been visiting the country places west from Suifu and have had a most stimulating time. At the first place, Behsuhchi, there was a small force of the local militia lined up to shout a welcome as our poor little boat drew up at the landing place. The local chief of militia is here, an inquirer, hence the attention.

Going on next day we reached Anpien, the point at which the great southern road for Yunnanfu branches off, and here there was a considerable deputation of local scholars and elders in waiting for us. A solemn introduction from the shore to the boat, from the boat to the shore—most solemn in bowings and scrapings—took place, and then we were escorted to a room decorated with red hangings and lanterns, where under the strict surveillance of three pairs of scrutinizing eyes, I was set at a lonely table to enjoy (!) a solitary repast. After the dinner we all repaired to a large tea saloon and made ourselves glad in the preaching of the Truth. Not so long ago an audience such as that would have been far too unruly in Anpien to hear a word of what was going on; but now only the strained attention to the speaking, while it lasted, and a rush for tracts and books at the end, characterized what before would have been a mob.

Next day on to Lohdung. The scene repeats itself with emphasis. The scholars of the district, men in good positions, had made ready a sedan chair, an escort of local braves, so that together with a huge honorific tablet, we were escorted to the newly prepared *Dsen Dao Tang* (True Doctrine Hall) which was opened with much enthusiasm and delight.

At their request I had brought a small organ along, and how they did sing! That day and all the next Lohdung was given up to the unwonted delight of gospel preaching. The children gathered to learn and sing hymns; the older folk, scarcely less eager than the children, crowded about and so the round was kept up till night had fallen over the mountains and the stars shone above the silent river.

Lohdung is the centre of the coal trade in this region and has an assured future. Deputations from other points came in and from all round brought the demand for instruction.—REV. W. UPCRAFT.

## PERSONAL AND OTHER MENTION

### *Arrivals Abroad*

Rev. and Mrs. George W. Hill and family, December 14, 1901, returning to their work at Chofu, Japan.

Rev. and Mrs. Frederick W. Steadman, February 9, to be associated in the work at Chofu.

Rev. A. J. Parker and wife, at London, March 12, returning from Dibrugarh, Assam.

Rev. W. A. Sharp and wife will sail from San Francisco (D. V.), April 23, to resume their work in Rangoon, Burma.

Rev. C. E. Petrick, of Sibsagor, Assam, writes that he expects to arrive in New York from Germany about April 15.

Dr. J. R. Goddard, of Ningpo, China, is on his way home, expecting to arrive some time in May.

Rev. Albert Ehr Gott and wife are planning to spend several months at Clifton Springs, New York, for the benefit of Mrs. Ehr Gott's health, which is slowly improving.

REV. J. G. FETZER of Hamburg, Germany, writes us that it has been decided by the general committee that it will not be possible to hold the International Conference of the Evangelical Alliance at Hamburg in the coming August; in fact, the meeting has been postponed indefinitely.

THE cause of missions has lost two faithful friends and supporters in the recent death of Rev. M. B. Spring, pastor of the Baptist church at Oceanside, Cal., and of Deacon Jacob Libbey of the same church. Mr. Spring's zeal for the missionary cause was shown by the fact that though he was old and infirm, and had a small church of only twenty-two members, yet he increased their offering to the Missionary Union from \$14 to \$175 last year. If all our pastors were equally interested in world-wide evangelization our missionary treasury would be full.

THE *Michigan Christian Herald* is one of the best edited papers coming to our tables. Our friend and brother, Mr. A. H. Finn, is the editor and is ably seconded by Drs. Grenell, McLaurin and others. A recent change in dress and make-up is much appreciated by its readers.

THE death of Rev. D. Z. Sakellarios of Athens, Greece, February 24, removes a unique figure from the ranks of our missionary force. A native of Greece, and converted under the labors of Baptist missionaries there, he came to this country and studied for a time at Newton Theological Institution. For many years after his return to Greece he labored faithfully and patiently at the Baptist chapel situated near the University of Athens. Although through his preaching and writing, he reached many of the more intelligent of the Greeks, they were loath to leave the established church, and visible results were slow in manifesting themselves. Several years ago the Union deemed it wise to suspend operations in Greece, although a small annual payment was made to Mr. Sakellarios to the end of his life.

MR. MARIN of Barcelona, Spain, writes of some of the encouragement he has found in his work, as well as some of the very trying experiences. Spain is passing through a political, social and religious crisis, and much patience is needed to enable one to work faithfully on without immediately large and tangible results. The Spanish people are breaking away from Rome, but the greatest enemy of progress toward the true light is the indifference of the people.

There seems to be at present a hopeful and harmonious spirit in the churches, and considerable enthusiasm for a forward movement in Christian work. One chapel which had been in a state of neglect for some time has been repaired at an expense of forty dollars, the work having been done mostly at night by those who had not the time to give in the daytime. A very interesting helper in the work among the women is Antonia, president of the Priscilla Society. She is quite gifted with her pen and is extending her influence through the mission paper, *Eco*. The women and children need to be organized and shown how to work, and she seems to have a gift for just this kind of instruction. Good use has been made of the lantern slides given Mr. Marin by the churches of Newton Centre, Nashua, Melrose and Somerville. The attractions of the Evil One are so great that the mis-

sionaries are taxed to the utmost to hold the attention of the people.

It has been a great joy to Mr. Marin to baptize a man and his sister who had been anxious to receive the ordinance for some months. They came from a province two days' distance by train. The man is a level-headed business man, not in the least fanatical, and since his return home has gone into the work of seed sowing in a fearless manner, and such as will be sure to bear fruit.

Mr. Lund is working night and day wielding the pen in a forceful manner. He has taken advantage of many of the political disturbances of the time, interpreting them to the people in the light of Scripture, through the columns of the *Eco*. The greater part of his time, however, is still devoted to translations into Visayan, for use in the Philippine Islands. The Gospel of Luke and a few thousand small tracts have just been sent to the islands.

### BOOK NOTICES

WE are in receipt of the report of the First International Missionary Conference of the Christian Church, which was held at Piqua, Ohio, October 16-20, 1901. The missionary work of the Christians includes both home and foreign interests, and the purpose of the conference was the deepening of spiritual life and the awakening and arousing of missionary enthusiasm throughout the whole church. The report contains a full account of the proceedings of the convention, with the sermons, addresses and general discussions, and devotes one section to "Woman's Work for Missions." It can be obtained from the Mission Rooms, 1231 West Fifth Street, Dayton, Ohio. Price, in paper covers, 25 cents.

**THE CALL, QUALIFICATIONS AND PREPARATION OF FOREIGN MISSIONARY CANDIDATES**, papers by missionaries and other authorities. Price 40 cents in cloth; 25 cents in paper.

This is not a systematic treatise but a collection of papers prepared, with one exception, for the *Student Volunteer* of New York, for the *Student Volunteer* of London, *The Intercollegian*, New York, and for the Conventions of the Student Volunteer Movement held in Great Britain, and in the United States and Canada. Each paper is by an expert who is fitted to give helpful advice to those preparing to work in foreign mission fields. For the convenience of student volunteers, these papers are published in

this form, as the original sources are accessible to very few. The reader will discover a repetition. This is to be expected in a collection of miscellaneous papers prepared independently of each other. Each paper, however, treats the subject under consideration in an original way and will prove helpful.

**REPORT OF THE STUDENT VOLUNTEER CONVENTION**, held at Toronto, 1902.

We are glad to furnish our readers with the information that the 600 page report of the above convention, which is now being prepared by Rev. H. P. Beach, can be had at a very low price by sending orders in advance of publication. The regular price of the volume will be \$1.50, but to those who send their names now (money to be sent when the book is ready) it will be delivered, postpaid, for \$1.00. Those who attended the convention will want the report, of course; but those who did not go cannot afford to miss this opportunity to get a complete review of the greatest students' convention ever held, at a very low price.

**THE YOUNG FOLKS' LIBRARY.** Published by Hall and Locke Company, Boston, Mass. Sold only by subscription.

James F. Hughes of Toronto, Canada, has well said, "The sure way to lead to enthusiastic and persistent study of literature by adulthood is to provide books for childhood wisely adapted to its nature and tastes. It is important that the books given to children shall be of high character; it is still more important that they be suited to the child's stage of development. "The child psychologists and the masters of literature should combine to select for the children in their homes a varied collection of the books best calculated to interest their awakening minds."

The last suggestion is just what Thomas Bailey Aldrich and twenty-eight of our ablest English and American authors have furnished in the twenty volumes of *The Young Folks' Library*, just published by Hall and Locke Company, Boston. The work is the most complete compilation of pure and choice juvenile literature that has ever been offered to the public. Our ablest pastors and educators who have examined this work agree that the editors and publishers have conferred a great favor upon parents who are anxious that their children shall have a chance to become acquainted with the very best that has been written for children in all ages and all languages.

### A Music-Box for Any Climate

ESTEY organs are not quite as "old as the hills" in sight of which they are manufactured at Brattleboro in the Green Mountain State, but they are just as good. Indeed they are better, since people, even as recently as one hundred years ago, did not know how to make organs very well. Since then the Estey Organ Company have learned how, and those they are now putting out are unexcelled. *All* their organs are good and there is such a variety of styles that each purchaser can be exactly suited. There are five sizes of acclimatized mouse-proof organs.

The missionary naturally wants to select an organ that will do well in his "heathen" climate, and not fall to pieces; one, too, that he can carry about with him "on tour." He will not make any mistake, if he buy one of Estey's "specially acclimatized organs." They can be had in portable or parlor sizes. When ordinary furniture fails to hold together, their "waterproof glue" will keep the organ snug and tight. During "the rains" and in the "dry season" it will be found to be—well, it is an Estey. No more need be said.

The above is not a paid advertisement, but an "appreciation" by the editor who writes on the basis of his own experience with these organs.

### A Missionary's Exercise

As a rule missionaries in tropical climates do not take enough exercise. They are confined to their stations nearly half the year by the rains so that they are deprived of the opportunity afforded them when on tour in the dry season of walking, though often this is impossible because of the condition of the roads. While in the station their time is usually fully occupied in study, teaching, writing and conversation. They are always busy, but much of the time is occupied in such a way as to preclude the possibility of exercise unless it is specially, perhaps artificially, taken. But exercise, however taken, should be a religious duty of every missionary. Various devices have been made to assist him in this, but perhaps none are more practical or more popular than "The Whiteley Exerciser," advertised on another page. Read the advertisement through and then send for a machine. Orders sent directly to the Rooms will

receive prompt attention and the machine will be shipped with our regular missionary shipments.

A SUGGESTION comes from one of our missionaries, that churches which have discarded their old communion sets send them to the Rooms, to be forwarded to the foreign field for the use of our native churches. Such a gift would be much appreciated by some of the churches and missionaries. Further particulars can be had by writing to the Rooms.

Now is the time for churches to appoint delegates to the annual meeting of the Missionary Union, to be held in St. Paul, May 21-22. Every church contributing any sum is entitled to one annual member, and additional members may be appointed for every one hundred dollars beyond the first hundred. Delegates should be careful to take their credentials with them.

**STEREOPTICON LECTURES, On Burma, Upper Burma, Karens of Burma, Carey, South India and the Telugus, China, Japan, Africa. Address, for particulars, AMERICAN BAPTIST MISSIONARY UNION, Tremont Temple, Boston.**

### PREMIUM OFFERS

In the last issue attention was called to a prospective offer of certain books as premiums for new subscriptions to the **MAGAZINE**. The following list has been chosen and we hope will prove an incentive to many to help introduce the **MAGAZINE**:

I. For a club of ten at 50 cents or fifteen at 35 cents, any one of the three following:—

**PANDITA RAMABAI, The Story of Her Life.**

**MARY REED, The touching story of the heroic missionary to the Lepers. NINETEEN CENTURIES OF MISSIONS, A Helpful Handbook for Young People's Societies.**

II. For a club of fifteen at 50 cents or twenty at 35 cents. Either of these two:—

**WHILE SEWING SANDALS, by Emma Rauschenbusch Clough, Ph. D.**

**MEN OF MIGHT, Brief Sketches of leading missionaries in India.**

III. Ralph Connor's popular new book, **THE MAN FROM GLENGARRY**, sent free for twenty-five new subscribers at 35 cents each.

Where clubs already exist advantage of this offer may be taken by adding to the list the required number of new subscriptions.



*The oldest Baptist Periodical in America—Ninety-eighth Year*

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I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION.....  
.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union taking his receipt therefor, within.....months after my decease.

### FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

### ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time, such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

### INCORPORATION OF THE UNION

The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.



THE FIRST BAPTIST CHURCH, ST. PAUL, MINN.,  
REV. H. F. STILLWELL, PASTOR



THE PRESIDENT OF THE AMERICAN BAPTIST MISSIONARY UNION  
HON. H. KIRKE PORTER, Pittsburg, Pa.

# THE BAPTIST MISSIONARY MAGAZINE

Vol. 82

JUNE 1902

No. 6

## MONTHLY SURVEY

*New Members of the Executive Committee* To fill the vacancies in the Executive Committee caused by the resignation of Rev. W. S. Apsey, D. D., and the death of Hon. J. J. Estey, the following brethren have been elected: Rev. Orville Coats, pastor of the East Somerville Baptist Church, and George A. Russell, Esq., of Springfield, Mass. Both these gentlemen bring to the committee wisdom and judgment, born of experience in successful Christian work, and years of advocacy of world-wide missions. They are choice men who may well deserve the confidence and esteem of the denomination.

*Some Missionary Children* A beautiful photograph came to us just in time to provide the illustration found on page 206. It contained the faces of the eighteen children with their "aunty" Dodge in the Home for Missionaries' Children at Morgan Park, Ill. With the picture was this brief note from Mrs. Dodge:

I have great reason to praise God, for nine of my children were baptized yesterday morning (April 27) by Mr. Fisher of Japan:—Sophia and Elizabeth Frederickson, Leslie and Harold Hanson, Bert and Daisy Manley, Alethea Boggess and Hervey Tribolet.

What joy this news will occasion in the hearts of the parents of these dear children. How beautifully God cares for his own and how faithful he is to

reward those who leave even their children for his sake. At another time we shall hope to reproduce the faces of those in the home at Newton Centre.

*The Home Coming of the Foreign Secretary* We are compelled to go to press this month earlier than usual, and so are unable to record the actual arrival of Dr. Barbour and Mr. Isaac, as we should like to do. They sailed from Liverpool, however, May 3, and are due in New York per steamship "St. Paul," Saturday, May 10. On the same vessel are Rev. C. A. Nichols and Rev. L. W. Cronkhite of Bassein, Burma, and Rev. W. F. Armstrong of Rangoon. This journey of the Foreign Secretary has been an important and remarkable one and his "welcome home" will be all the more hearty because of our knowledge of the real service he has rendered the Union and its missionaries, as well as the cause of missions in general. We shall listen eagerly to his words at the Anniversaries, and during the months and years which follow will rejoice in the evidences of his enrichment by this tour he has made.

Dr. Barbour left Boston for the orient July 19, 1901, sailing from San Francisco August 2. If he arrive on the 10th inst. he will have been gone from the Rooms just ten months, lacking one week.

*The Baptist Missionary Magazine* The current number of this MAGAZINE speaks for itself as, indeed, previous issues have done. Commendations continue to come in from every quarter, and from among them all we quote here one recently received:

Enclosed please find another subscription for a year. The MAGAZINE is an inspiration. I would rather miss my evening paper than the news from the front. God bless you in your endeavor to make it the link between our missionary and the church.

The usual large list of March donations leaves only a limited space for articles; but we might have less important items to print than those which tell of donations, so we do not begrudge the pages thus occupied.

The next three issues of the MAGAZINE will be of special interest. The July number will contain the annual report, including the official proceedings at the St. Paul meeting and a special review of the Anniversaries. The August number, as last year, will be made up largely of Gleanings From Mission Fields, all lands and many missionaries contributing material for its pages. In September we will furnish some special matter illustrative of the topic in the Conquest Missionary Course of the B. Y. P. U. A., on Our Missions in Sweden, Norway and Denmark.

The subscription list continues to be a source of gratification, but it does not grow fast enough. We still feel anxious about those hundreds of thousands of Baptists who never see the MAGAZINE, and those churches, many of them large and influential, in which there are no clubs.

Special opportunity will be afforded at the Anniversaries for those who wish to subscribe. While there, ask about our "Trial Offer."

*Exhibit of Literature* A special exhibition of maps, literature and curios has been prepared for the Anniversaries and

ought to prove an attractive and instructive feature. It furnishes the only opportunity many have of seeing any large assortment of our publications, although even here a full display will not be possible. A new catalogue of these publications will be distributed for the first time during the meetings. Those not attending may have a copy sent them upon application to our Literature Department.

*The Promised Sketch of Dr. Clough* The little sketch of Dr. Clough's life and work is not yet off the press, but orders are already coming in. As a fine example of the typographer's art, the booklet will be a beautiful souvenir; but Mrs. Clough has done a really good piece of work in the writing of it, and the subject of the sketch is one of whom our people always like to read.

The early days spent on Western prairies, his period of preparation for a great work, his entry upon it, and the subsequent development of the "Lone Star" Mission are all vividly portrayed. Dr. Clough's accident and his consequent present retirement from active service have given him time to think of these things, and his wife has written them down with rare skill, though necessarily within a very brief compass. The most interesting part, of course, is that in which the great revival of 1878 is related, a story which will never grow old because of the Pentecostal character of the events which it describes. The horrors of famine time, and his activity in alleviating the sufferings of the people give opportunity for bringing out the lights and shades of a picture typically oriental, but over which is thrown the halo of Christian love and unselfish service.

These booklets will be on sale for the first time at the Anniversaries in St. Paul. They will contain three illustrations, one a picture of Dr. Clough himself, and will be printed in

two colors with gold letters on the cover of dark green, the whole stitched with red silk, and the price will be only ten cents, postpaid. Orders for the booklet will be filled also by addressing Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass.

**Dr. Ashmore's  
Work**

An outline of theology for our own Chinese students is in course of preparation by Dr. William Ashmore of Swatow. Dr. Noyes, at the head of the Presbyterian School in Canton, commends it highly, and it is evidently destined to be a very valuable aid to the Chinese students in our theological schools.

Dr. Ashmore has also written an Apologia for the "Jesus religion." This is especially timely, owing to the fact that immediately on her arrival in Peking, the empress dowager issued an edict for the protection of Christians.

**Which Influence  
is Preferable**

It will be remembered that at the time of the Boxer uprising in China there was an almost universal demand for the withdrawal of the missionaries, not only from all over that empire, but from other oriental lands. They were complained of as useless; worse than useless—troublesome. They had caused all the mischief where only merchants, diplomats and soldiers should have the full right-of-way.

All this appears to be somewhat amusing in the light of the "welcome home" the missionaries are having in China, on the part of the Chinese. Even those who were hostile before have now joined the ranks of the former great host of admirers. In the mean while the "beneficent" rule of our soldiers in the Philippines is being exploited, and our sailors in Venice indulge in a spree which attracts the attention of the world. Comment is unnecessary. We recall the state-

ments made to us in Honolulu by more than one European, that what the missionaries had accomplished there through years of toil was rapidly being neutralized by the influx of a horde of people from the states who have no interest in anything but the almighty dollar and their own selfish lusts.

**Chinese  
Exclusion**

While the Chinese exclusion bill passed by the Senate is not so radical as that favored by the lower house, it is sufficiently strong to accomplish all that the most ardent Chinese hater ought to desire. This whole question has been so thoroughly discussed in the daily papers that it is not necessary to review the situation here. We simply state our opinion, that the principle of exclusion, whether expressed in terms of the old or of the new law, is opposed to the highest ideals of an enlightened Christian nation, such as we claim ours to be. But it is asserted that we are not confronted by ideal conditions and hence cannot always act in an ideal way. Our reply to this is that we can at least attempt to be honest and consistent. No condition should lead us to violate a solemn treaty even with a heathen power, as the House bill proposed; and that, too, while insisting upon all our own rights at the hands of that same power.

Let us, if we will, sincerely draw the line of our immigration laws so as to exclude the ignorant, vicious and undesirable element from *all* countries and not simply from the one. As a nation we are certain to pay the penalty for the course we are pursuing on this question, and what we appear to gain will be more than lost in the end, perhaps in the days of our children, perhaps in our own. Whatsoever a nation soweth that shall it also reap.

Just at present we seem determined to sow to the wind. The whirlwind will follow.



### *More Martyr Testimony*

The following sublime testimony to the heroism of the Chinese martyrs is communicated by Mr. Alfred Fuller of Cambridge:

We sometimes hear it said in these days of criticism that our oriental converts to Christianity are in it solely for what they can get out of it. Perhaps if these critics could read what follows they might change their minds. The Rev. Moir B. Duncan writes:

Ho Chiang Kuzi was seized by the Boxers, and beaten, to compel him to tell where the missionaries had gone. He said he would rather die than betray his friends, the missionaries. He was beaten with 1,003 stripes and then, with his body nearly reduced to a pulp, he was shackled and thrown into prison, where he died.

Chang Lao when seized was told that if only he would repeat a form of recantation his life would be spared. He answered: "I cannot forsake my Savior even at the threat of murderers. If you can show me the falsity of worshipping the one true God I shall disown my faith, but never ask me to deny my Lord." He was at once hacked to pieces by the swords of the Boxers.

Chan Chi Cheng was taken, his Bible opened before him and he was asked to forswear Christianity. He said he could not do so. Then he was beaten several times and each time implored not to be so foolish as to throw away his life. Remaining immovable he was thrown into the fire and burned alive.

Chao Hsin Mao when threatened by the Boxers said: "Come what may I shall stay and, if need be, testify that the fear of God is better than life." He was first beaten, then bound, and then had his head placed below the blade of a straw cutter. "Now recant," said his oppressors, feeling sure he would ask for mercy. "I am not afraid to die," said he, "be quick in your despatch of me, that is all I ask;" and they took his body and minced it, throwing the flesh into the fire.

Fou Szu was much alarmed when first seized, but the more he was threatened the less he was afraid. He was beaten senseless and on regaining consciousness was told that he would be burned unless he renounced his faith. "Oh," he replied, "you need not trouble to put me into the fire, I can go myself;" and he walked into the flames.

These are a few testimonies from a large number who "were tortured, not accepting deliverance; that they might obtain a better resurrection;" of whom the world was not worthy.

### *How Strength Comes*

The following extract from an incident related in a recent number of the *Youth's Companion* illustrates one of the arguments of our missionaries in their efforts to establish self-support on their fields:

I know of a man who wished to add an emperor moth to his collection of insects. By good fortune he obtained a cocoon, and hung it in his library all winter. In the spring, as he watched it, he found the moth trying to emerge. The hole was so small, and the moth struggled so hopelessly, as it seemed, against the tough fibre, that he clipped the hole larger with scissors.

Well, the fine, large moth emerged, but it never flew. Some one told him afterward that the struggles were necessary to force the juices of the body into the insect's great wings. Saving it from the struggle was a mistaken kindness. The effort was meant to be the moth's salvation.

### *Literature for the Philippines*

It is with gratitude to God that we note the restoration to health of our brother, Rev. Eric Lund. He has not returned to the Philippine Islands yet, but is hard at work in Barcelona revising and printing the Visayan New Testament, writing and publishing tracts in Visayan and Spanish, and is just about starting an illustrated paper for Filipino children. He believes it is of the greatest importance that our field should be "flooded" with Scripture portions and simple gospel tracts immediately, before Rome gets time to organize her forces. He is sending large quantities of gospels and tracts to the islands, and urges that this work should be sustained by prayers and money. In a recent letter, Mr. Lund

writes of his efforts to meet this great need and says:

It should not be forgotten that the Visayans consider it a religious merit to read, and to listen to others reading. They used to gain forty days' indulgence by reading or listening to the reading of a few pages of the "Doctrine." We should make the best of this circumstance.

A Unibersal Problem

Perhaps it will be an encouragement to our friends at the

front in the foreign field to know that some of the great problems which are confronting them have their counterparts even here, in this enlightened, well-to-do home land, for it seems from what follows that there are some among us who need training along the line of self-support and self-denial fully as much as they do in India or China. The following is taken from an article on The Church Edifice Fund in the April number of our Baptist Home Mission Monthly:

We are sorry to say that some of the churches which have been aided by this fund seem to regard their obligation to pay principal and interest very lightly. Some churches, after having been helped to finish a chapel, which they could not have done without aid from this fund, allow the interest to remain unpaid, and when asked to fulfil their obligation, complain, sometimes peevishly, that the debt is a great burden, a great hindrance to their work; and sometimes almost demand of the society as a right that they shall be forgiven the interest, and, in some cases, a part or the whole of the principal. True, these are exceptions, but the exceptions are so numerous as to occasion at the Rooms a good deal of perplexity. . . . It seems that the Methodist Episcopal Church, and also the Protestant Episcopal Church have the same perplexities to meet in the administration of their Loan Fund. They are "constantly besought to cancel interest, or make a gift, or forgive the payment of one of the notes."

In this connection it will be interesting to read the following extract from the annual report of Dr. Bennett of our Yokohoma Mission:

The Yokohama Church borrowed from the Missionary Union, in 1886, money for the erection of their church building. From that time on a little was paid back almost every year, but frequently some of the members of the church desired that the Union should be asked to cancel the debt. This, however, was never done. Year before last the church paid its last instalment and thus canceled its own debt.

Cash and Credit

In a Boston electric car the other day we noticed the advertisement of a certain firm, headed with the following motto: "Don't pay

cash when you can get goods on credit." A number of lessons might be drawn from this striking bid for patronage, but we wish to suggest a parallel, namely: There are many Christians whom the devil has persuaded to adopt this same motto for their church life. "Why pay cash for your religion when you can get along without doing so, apparently as well as those who do?" Many missionary obligations are assumed on this basis.

Cable Code Changes

The Missionary Union's Private Cable Code has

been submitted to the *Bureau International des Administrations Telegraphiques* at Berne, and all the code words therein have been accepted and incorporated in the Official Vocabulary of words which may be used as code words in cable messages, with the exception of four words, which are considered as typographical errors by the polite officials of the *Bureau*, and which we are requested to correct. Every holder of this Code should make these corrections at once in his copy, as the erroneous words may be refused transmission. These are the changes:

For <i>abemito</i>	read <i>abempto</i>
<i>aplostre</i>	<i>aplustre</i>
<i>bajullus</i>	<i>bajulus</i>
<i>castania</i>	<i>castanea</i>

### Methodists in Burma

Our American Methodist brethren are building up a strong mission in Burma, with headquarters in Rangoon. The former pastor of their English Church in that city has been added to the staff of Burman missionaries, and they now have a Burman mission in Rangoon and one in Pegu, the latter having one family and one single man. These mission stations are in the heart of our old Rangoon field, and these missionaries are reaping a harvest where American Baptists have been sowing for three generations past.

### The Talains of Burma

The Talains or Peguans were formerly the ruling race of lower Burma, their kingdom at one time embracing all the country about Bassein, Rangoon and Moulmein. But the larger portion of them have now adopted the Burman language with substantially the same manners and customs. The only Talains who now pass by that name are in the vicinity of Moulmein. Mission work among them has been conducted by Dr. and Mrs. E. O. Stevens. There seems to be a remarkable awakening among them just now, Dr. Stevens writing of eight having been baptized, with ages ranging from thirty-three to seventy years. Six more were soon to follow, and interesting inquiries were reported from various places. Reinforcements have long been needed for work among these people, and we are glad to report that Mr. and Mrs. A. C. Darrow of Upper Alton, Ill., will probably go to this field in the fall.

### News in "The News"

The March issue of *The News*, published at our Mission Press in Rangoon, Burma, is one of the richest mines of missionary information we have struck for a long

time. We are glad to explore it with our readers who will surely appreciate the fact that there is "something going on" in a portion of our mission fields at least. The truth is, however, this is but an illustration of what could be printed each month in every land in which our missionaries labor.

The first items we quarry are those of arrivals and departures. Dr. East landed at Rangoon and went immediately to the wild and rude Chins on the hills; and Misses Ranney and Phinney have sailed for the home land. Just a hint here, that if you want to keep track of the goings and comings of your missionary friends in Burma and Assam, you had better keep track of *The News*.

Then follows a heading, "Burman Mission," and to this department many of those who work at various centres for the Burmans send their quota of news. Dr. Stevens tells how four Talain converts in the Moulmein district were examined for baptism by means of a Burman interpreter, because we have no missionary who can *talk* the Talain language, and were accepted for baptism; and then further on he tells how a grandson of Dr. Judson's fourth convert was ordained to the gospel ministry and immediately, as his first ministerial duty, baptized these four and two more Talains. The balance of this article gives a short account of the meeting of an association, just like our own Baptist associations at home. Next, Miss Slater tells with joy of the baptism of fourteen pupils in the Eurasian Girls' Home, and bids farewell to her work, with this closing joy to remember as she starts for America by the eastern route to spend a few months in California for recuperation and rest.

From Henzada Mr. Cummings tells of the second meeting of his association, second because last year, for the first time, the churches of his field separated themselves from the larger Pegu Association and began one of

their own. A thousand natives attended; visiting brethren from the seminary were present to preach, address and exhort. There were converts to be baptized and money had to be raised for worthy objects; such is the work of a Burman association. Then Mr. Cochrane of Toungoo tells in a brief word of his preachers doing the work he had wanted to do himself while he was looking after the building of a mission house at another station which is "manned by a woman"; and how he thereby saved to the Union more than his salary for a year. (And yet some folks think the missionaries are not economical with funds put into their hands!)

So much for the first page of this little sheet. Over the leaf, Mr. Mosier tells of going to his association, taking an eight hours' ox-cart ride to get to it. No use to strike for shorter hours on that day's work. Miss Stark reports her joy at the new house started for Mr. Cochrane, as mentioned above. By the way, Miss Stark's previous house leaned so much in one gale that it had to be taken down to save loss of life. Things do wear out and rot out in the tropics. All the foregoing is regarding work among the Burmans. Next comes the Sgaw Karen Mission, and Mr. Gilmore asks us to share his sorrow in the death of a most promising Karen pastor who had just settled after graduation from the theological seminary. Then he tells of his association,—how Dr. Smith of the seminary was present and preached (as he had done for Mr. Cummings also), and how the station missionaries compliment the theological seminary professors, and how later on the professors return the compliment on behalf of the station missionaries,—a happy family indeed. From this association a native preacher was sent off to do missionary work among a people of another race in the Chin Hills. Thus the native Christians are passing on the Good News.

The Pwo Karen, the Shan, the Chin Missions, the seminary, the college, Immanuel Church, the Chinese Mission, all have good reports, and then come the items from the Assam Mission, Assam being the country to the north of Burma just over those hills which very few white men have crossed, items just as good and interesting as anything we have mentioned.

As to the harvest being gathered, read the following summary of reports in this one issue: Eighty-one baptisms in Burma! Six of these were Talains, one a Taungthu, three were Burmans, two were Chins, fifty-five were Pwo Karens and fourteen were from the Eurasian Girls' Home, all these latter speaking English. The Talains are reported from Moulmein, the Burmans from Henzada, the Chins from Sandoway, the Pwo Karens as the result of a long tour among the churches in Bassein, and the fourteen English-speaking people are from Moulmein. Of the eighty-one, thirty-two are pupils in our mission schools. Fifty-four baptisms also are reported from Assam, of which forty-five are Garos, eight are from the immigrant peoples, and one a Naga.

These are the figures given, and they show the polyglot character of the work; but these are not all the baptisms which have taken place during the month, for among the churches in distant places there are baptisms all the time, to be reported only at the time of the annual associations when the letters from the churches are read.

Dear reader, have you had a share in the glorious work of which a part only is here mentioned? Did you help send out the men and the women who are reaping these harvests? If not, you surely cannot realize what you are missing of joy and blessing.

May this new year witness a large addition to our force of praying, giving Baptists.



THE FAMILY IN THE HOME FOR MISSIONARIES' CHILDREN, MORGAN PARK, ILL.

Louise Boggs	Althea Boggs	Elizabeth Frederickson	Burt Manley	Harold Hansen	Gladys Martin	Sophie Frederickson
Paul Boggs	Daisy Manley	Frank Manley	Mrs. Dodge	Herbert Topping	Doris Frederickson	
	E. Ruth Paul	Harvey Tibbels	Ruth Martin	Lydia Paul	Linden Petrine	Leslie Hansen

(See Page 199)



## TALES OF A CHINESE WAYSIDE INN

### **A Tale of Beginnings, by Dr. Partridge**

**T**HE question is often asked of me in America, when I am talking about our evangelistic work in the Chinese villages, "How do you begin?" and it is usually a very difficult question to answer satisfactorily. We have to adapt ourselves to the people whom we meet, and to the circumstances under which we meet them. However, I recall one instance when a definite answer could have been given.

I had with me, as usual, two or three native preachers, and we were in an out-of-doors market-place about seventy miles from Swatow. Passing through the rows of temporary shops we stopped before a booth where I saw several empty kerosene tins, such as are used in shipping kerosene from the United States to China. These are square tins holding five gallons each, and when emptied are used for many purposes by the Chinese. I asked the owner where the tins came from. He did not know. Several men gathered about us on hearing a foreigner speak their language. I pointed to the name "New York" stamped on the tins and told them that was the name of my province (state), in the land of my ancestors. I then asked if they knew the source of the oil which came in the tins. They did not, but only knew that it was called "earth oil."

Here was an opportunity to tell them that the oil came from the earth, sometimes from great depths; that it had been discovered in quantities, only in comparatively recent years, but having been stored up, it was discovered when it was greatly needed by mankind. Having gained the attention and interest of the bystanders, it was easy to direct attention to the fact that a foreseeing power must have created the earth and provided it with such things as should be necessary for the peoples who should be created to dwell upon it. We could then tell of the one true God, who manifests his power and his interest in men every day, and all about us. Having shown this to be reasonable, and in some degree at least, evident, it was possible to speak of God's love as shown in the gift of his Son, the world's Redeemer. In whatever way we begin, we endeavor to leave with our hearers some fact in regard to Christ the Mediator.

### **Mr. Salquist Relates a Unique Explanation of the Origin of Footbinding**

**W**HEN asked about the origin of foot-binding, the Chinese tell a number of different stories, but the majority have no opinion at all on the subject. It is enough for them to know that it is a custom, and if it ever had a beginning, well and good; if not, they are just as well satisfied—to them one story is as good as another.

A few years ago an anti-footbinding society was started in the capital of Szchuan province. A prize was offered for the best essay on footbinding, the competition being limited to Christians. One of the conditions for obtaining the prize was that the essay must contain a satisfactory account of the origin of this custom. One man, with more originality and inventive genius than historical knowledge, wrote something like this.

"After the fall, the Lord God said he would put enmity between the serpent and the woman. Eve was to bruise the serpent's head, and the serpent would sting her heel. The woman immediately attempted to do this, but, as was foretold, she was stung in the heel. As soon as she discovered this, she got a bandage and wound around her foot. Her female descendants, seeing this, followed her example. Hence the custom of footbinding."

### **A Gruesome Tale by Mr. Bousfield About a Burial Permit**

**W**E have strange proposals and requests here in China sometimes. For instance, a little while ago one of our Shaohing members got up at a church meeting and, after a considerable preamble, requested permission to bury his grandmother in the church burying-ground. He said she had died six or seven years ago, but he was not quite sure of the date. The house in which her coffin lay had been burnt down once, but the old lady escaped cremation and the casket was not seriously damaged. He gave a brief account of her Christian life, etc., and said he hoped he might be allowed to bury her at once. Immediately our schoolteacher got up and said that it was a very good thing, and proposed that permission be granted him. All agreed. I



must add, however, that the old lady is not buried yet, though this took place last year. Mr. Sweet took him to Hangchau, and he has not had time since. He hopes to arrange for the interment to take place about association time.

**Mr. Bradshaw adds a Story of a Pony, a Missionary and a Chinese Bridge**

WE were touring on virgin soil Sacred Mount Omi loomed up between us and Kiating, five days away. My two carriers, one with books and tracts, the other with board and bedding, had gone on before; we had just finished preaching; a few interested ones had gathered about my cook and helper who still lingered at this village, when I mounted my pony and rode away, hoping to reach the market town early. I soon came to a rapid river flowing over rough boulder bottom, between steep banks, forty feet deep, and two hundred yards span. Across this swung a four-chain foot-bridge, five feet wide. Rods connected the chains every three feet, which supported the centre foot-path two boards wide. All the rest of the chains and rods were uncovered to the dizzy depths below. The ford is far away, and this is the bridge, I look at it, trembling a moment, and send up a silent prayer. Some Chinese, bearing goods to market, passed. Wait until they cross. There, they reach the opposite bank and turn to watch us! Taking the bridle-rein in my hand, I walk before. "Come pony! Steady boy!" The bridge is beginning to swing, but there is no turning back on our narrow track now. On, on toward the centre we creep.

But, see, the bridge has taken a new movement! Like a serpent it wriggles, here to the right, ahead to the left. The horse pants with terror, follows a few steps, braces himself to resist the motion, moves quickly forward to escape it, grows

dizzy, steps one foot on empty space, leaps wildly to the other side, and down into the meshes of the bridge, between chains and connecting rods. He struggles wildly for liberty. The bridge trembles and creaks through all its length. To save the bridge is the thought of the moment; and the next our pony is sliding backward over it. The bridle-rein breaks from my grasp, and he has pitched far down to the water, which scarcely covers those treacherous rocks. Dead, I sighed! But no, he leaps to his feet, gains the shore, and begins cropping the border grass as though nothing had happened. My cook has just come up. Down the bank he scrambles, leaps to the saddle,



This is not a picture of the bridge from which Mr. Bradshaw's pony fell, but of a similar one photographed by the story teller himself

and guiding him safely across the stream, he ascends the road, and enters the market town.

The Chinese who had watched, yet feared to come to my aid, enter the town before us, and tell how the foreigner's horse slipped, and the bridge went wild, and how they expected the river god to snap the bridge and destroy them both in their wickedness; but the foreigner slung his horse from the bridge, down, down that terrible depth to the sharp rocks beneath, and lo, as they looked, he stood up alive! Surely their God protects them! See, there comes the horse, and the teacher behind! And they gather about us to hear of the God who can deliver that way.

### **Dr. Partridge Concludes with a Scientific Tale**

**I**N our work at Swatow we teach, to some extent, the elements of physics. My attention was drawn to the need of doing this, twenty-five years or more ago, by the following experience: I was at one of our outstations in a large city, in company with one of our most intelligent and best educated Chinese helpers. The door of the room we used as a chapel was open, and passers-by frequently came in, giving us an opportunity to deliver our message. Among these was a vender of porcelain. He spread out his wares before us, and taking up a bowl asked me to buy it, as it was of great value, having been made more than two hundred and fifty years before. The price was five dollars. I told him that I had no use for it, but that if he could give sure guarantees that it was all he stated it to be, I knew of those who would be glad to give him his price for it. He pointed to a peculiar stamp on the bottom of the bowl, but I said that was no guarantee as it could easily be counterfeited. He then said: "I will give you a sure proof; I will put the bowl on the table and place in it a copper cash. You

may then stand back till the rim of the bowl hides the coin, and I will pour in water. You will see the coin rise above the rim and float in the water." My intelligent native helper exclaimed, "That is fair; if it will do that, we can accept the proof." He had never heard of the refraction of light. I told them to go ahead with the experiment, and several of those present took the required positions and were amazed to see the coin seem to rise when water was poured into the bowl. They were all convinced that the vender's statement was true. I then told the helper to get an ordinary rice bowl, such as cost about half a cent, and put it on the table beside the other. I put into it the copper cash, and to make sure that it was not disturbed by the water, held it down with a bamboo rod. When water was poured in, the coin seemed to rise as before, and the faith of the bystanders, as to the age of the vender's bowl, was shaken. There was another proof, however, in regard to the bowl's genuineness. "If you put fresh meat into it, the meat will remain fresh for any length of time." As we could not take the time to make that test, the pedler of ancient porcelain packed up his wares and moved on.

## **A BANYAN GROWTH IN SOUTHERN CHINA**

**Rev. T. S. Barbour, D. D.**

### **A Banyan Growth in Southern China**

**S**UCH our Southern China Mission seems. It reveals a main trunk and sturdy branches, while from each of the branches many shoots seek the earth, there to take root and develop, enriching and broadening the noble growth. A view of the missionary's map of this eastern section of Kwangtung province is a genuine invigoration. It shows five central stations with eighty-four outstations. Even among the multitudinous towns and villages of China these scores of red-marked Christian centres are impressive to the eye. In some of them the work, as yet, has only a feeble beginning, but the elements of permanency and growth are here.

Fifty-six years ago the parent stalk took root in Swatow. It was not until 1890 that the main branches of the growth were developed, Kayin becoming an independent work in that year. Ungkung as a sepa-

rate station with a resident missionary dates from 1892, Chauchafu from 1894, and Kityang from 1896. Kayin is inland and far to the north among the Hakkas is a people quite distinct from the Hoklos, among whom the main work of the mission is carried on. Ungkung is forty-five miles up the coast from Swatow near the borders of the Fokien province. Chauchafu, the capital of the district, is on the Han river, thirty miles to the northwest of Swatow. Kityang is twenty-five miles to the west, on the river connecting with the head of Swatow bay. The total number of church members in the mission is 2,545.

### **Kakchie**

We came to Swatow, 650 miles distant, by a direct route from Shanghai, fortunately being saved the roundabout journey by way of Hongkong. Embarking Thursday afternoon we were close upon

Swatow on Sunday evening, but lying at anchor for a time, reached the city early on Monday morning.

Our mission compound is at Kakchie, a settlement across the bay from Swatow, which includes a long "bund" given up to consulates and a few foreign residences, the hill district being occupied by our compound. Dr. Ashmore chose the site originally because land could not be secured at Swatow. It was then a desolate region, but by a generous expenditure of labor and skill it was transformed, until it gained the reputation it has long borne as one of the most attractive mission compounds in the East. It offers a convenient base for our visits to the entire field, the inland stations being on lines of travel radiating from this centre. Our stay was made so delightful by the large-hearted hospitality characteristic of the home of Dr. and Mrs. Ashmore, and all the associations of the place proved so enjoyable, that we found it difficult to repress a feeling of homesickness when the last return journey had been made. Dr. Ashmore returns to China with mental force unabated. The exciting conditions of the new era into which the country is entering are watched by him with intense interest and studied with keen discernment. By the choice of the mission conference the work of the Biblical training school, for which new and larger plans are forming, has been left to his care, thus his response to the invitation of the Executive Committee to give his closing years to interests in the home land may be delayed for a time. It is hoped that in his work on the field he will find time to give permanent form to the results of his lifelong, loving study of Biblical truth. If this hope is realized, the Christian world as well as the training school at Kakchie will have reason to rejoice.

Dr. and Mrs. Ashmore are not alone upon the compound. A look at the double row of buildings extending about the horseshoe formation of the hills is sufficient to show the need of strong associates. Here are middle and primary schools for boys, a school for girls, a school for Biblical training, a training school for women, rest houses for men and women, a hospital and dispensary. Mr. Ashmore, Jr., whose time is largely taken up with translation work, ranks next to Dr. Ashmore in years of service since Dr. Partridge and Mr. McKibben have retired from the work. The translation of the

New Testament has now been complete but earnest requests are made for portions of the older Scriptures. The school for boys and young men has Mr. Ashmore's efficient supervision and a number of outlying stations are under his care.

The work in Swatow city, across the bay, where a chapel in a singularly chosen situation attracts a throng to the streets whenever it is opened, is in the hands of Mr. Foster, who is also treasurer of the mission. He cares for a section of the field as large as that belonging to one of the outlying central stations. The heavy responsibilities resting upon him while alone at Swatow during the day trial were strongly and wisely borne. Mr. Waters succeeds to the outstation work. Dr. Ashmore and lends effective aid in the religious work of the hospital. Mr. Waters, too, has stated duties at the hospital and is tirelessly active in outstation work. At present, also, in the absence of Mrs. Ashmore, Jr., the work of the school for girls claims much of her time. Miss Scott in her medical work renders a beautiful service of ministry, but the care of the overcrowded hospital with the other labors incident to the rapidly developing medical work is a burden too great for her strength. Miss Elgie, the new gift to the mission from the Woman's Society of the West, is studying the language and striding a strange new life into which she has entered.

The circle of workers upon the compound is made larger during our stay. Missionaries from the inland stations come in, Mr. Speicher from Kityang, Mr. Kemp from the district capital, and Mr. Groesbeck from Ungkung. It is good to greet these men, all of whom, like Mr. Foster, remained continuously upon the field during the recent trouble, their work suffering little interruption. New arrivals from the home land also are welcome. Dr. Carlin, Mr. and Mrs. Whitman, and Mrs. Speicher. The days were made more profitable by conferences and additional gatherings. New plans were formed and the spirit of courage and hopefulness was strong.

Dr. Ashmore's methods in his work at the Biblical training school are unique. From the first day the pupil receives all-round training. A passage is studied and the pupils go in turn to the platform and reproduce its teaching in the form of a public address. The training class is made up of two types of men, those 1

ing the lower schools and others from the field who desire to engage in Bible study. Its work is designed for all likely to be benefited, whatever their age. It is not anticipated that all will become pastors, but it is expected that they will become intel-



REV WILLIAM ASHMORE, D. D.

ligent and useful Christians. The distinction between preachers and other Christian workers is not sharply drawn in the South China Mission.

The new building of the girls' school

(To be concluded.)

must not be passed by even in this brief allusion to the multiplied industries of this mission centre. A more commodious, well-appointed building it would be difficult to find. It provides accommodation for ninety pupils, and was built entirely from the proceeds of "drawn work," done by women and young girls under the supervision of Mrs. Ashmore, Jr. The workers received full compensation for their work, but by wise management results were realized which have materialized in this attractive building. This school work is under the care of the Woman's Society of the East.

But the noblest products of the work at Swatow are not in buildings or institutions, but in men and women. We saw these products on Sunday morning as a reverent company gathered for worship. We saw them again a few days later when a representative company from all sections of the field filled the commodious chapel. Swatow station reports a church membership of 1,464. Those who become fishers of men have indeed a great reward.

## WORLD-BUILDING—A VISION

Rev. Lemuel Moss, D. D., New York

"IN the beginning God created the heavens and the earth." As you have pondered these sublime words perhaps you have endeavored to picture to yourself the still more sublime event. You have stood beside a country pool in a quiet autumn evening. Everything is motionless. Even the trees in the surrounding forest hold their leaves in silence. The temperature is slowly falling as the sun sinks behind the hills, and the air gives token of some impending miracle. Suddenly a sharp and peculiar click on the water near your feet reveals the significance of all that has charmed and thrilled your senses. The axis of crystallization has shot out from the bank across the pool, and in an instant all the expectant particles of water have responded. In accordance with the harmonies of the universe, with force and law, in geometric forms, the surface is covered with ice.

Was it something like this when God sent his compelling fiat through the limitless void "in the beginning"? Imagination can go where neither microscope nor

telescope can penetrate, and can picture things that no eye but God's eye ever saw, and no mind but God's mind ever conceived. Perhaps, when God alone inhabited the awful silences of the infinite space where his universe was to be, his creative voice spoke into being the glowing stardust of which the sages tell us. He crystallized it into worlds and marshaled them into systems, and set suns and planets spinning in their orbits, in orderly array, around his throne. It may have been going forward through millions of years, but it was a work of ineffable delight; and joy annihilates the sense of time. So God laid the foundations of the universe, and built it, and all the sons of God shouted for joy.

Suppose you could have been a witness of this miracle of creation, through the countless centuries during which the sublime work was going on. Suppose on some "coign of vantage," some high outlook, among the eager and expectant "sons of God," you could have watched the process, with an angel's vision and an

angel's intelligence. You would indeed have felt

Like some watcher of the skies  
When a new planet swims into his ken.

Only, here would have been swarms of planets, gathered around their central suns, systems on systems stretching away and away, to the rim of the universe. Or suppose that, on angel wings and in angel company, you could have traversed the infinite spaces and visited these new worlds as they came into being. Could a finite soul receive such a vision and survive? As you flew down the milky way, and as each new group of worlds came into view, you would have cried with seraphic fervor: The heavens recount the glory of God,  
And the heavens proclaim his handiwork.  
Wonderful are Thy works;  
And my soul knows it well.

And yet the half has not been told. None but God can tell what none but God can do. But you, Christian reader of today, are spectator of a work, nay, a sharer in it, that as far transcends the glories of the material universe as this universe itself transcends the chaos and void and nothingness out of which it came. The reality of our experience surpasses the most exalted poetic dream. "Things which eye never saw, which ear never heard, which never entered into the heart of man, God has prepared for those who love him." And not in some future world of glory and holiness only; but here and now, in this world of glory and unholiness. In the future world it may be too late.

God is here and now building the new heavens and new earth, wherein righteousness shall dwell, wherein the will of God shall be perfectly done. It is the wonder of the spiritual universe. The angelic hosts have been for ages alert in regard to this matter, from the day when it was first mentioned among them, down to the night when they sent their choir to sing above the plains of Bethlehem; and their interest has never lessened since. With eager desire they are looking into these things. Principalities and powers, the hierarchies of seraphim and cherubim, are hereby learning the manifold wisdom of God. Prophets, through centuries of ancient history, inquired what the intimations could mean wherewith the spirit of God had stirred their hearts. The wise men of the East saw the day-star of a new hope, and followed it until their hopes were fulfilled. And so Christ came, to be-

gin a new chapter in the marvelous story, to give new impetus and significance and direction to the marvelous work. Apostles started afresh the stream of revelation concerning the plan and purpose of God, and we today are in the midst of their unfolding.

A new heavens and a new earth that shall surpass, that do even now surpass, the sublimity and glory of the material universe. One soul, made in God's image, endowed with God's likeness, capable of fellowship with him and sharing in his holiness, outshines all the blazing suns of the firmament. The clustered Pleiades, the banded Orion, the matchless Sirius, all the marshaled monarchs of the zodiac, are as nothing, and less than nothing, compared with the spiritual excellence and deathless radiance of the feeblest infant that nestled in the arms of Christ and looked into the face of God. Sin has wrought chaos in the moral world, vastly more terrible than the chaos of old; but the spirit of God has breathed through the void, and is brooding over it, and light and order and celestial beauty are rising up out of it, a veritable city of God, with everlasting foundations, of which he is architect and builder, whose walls are salvation and whose gates are praise. You need not lament that you could not behold the glories of the first creation. You are gazing upon one infinitely more radiant, majestic and enduring.

The redemption of humanity through Jesus Christ is God's great work, to which the material universe is staging and scaffolding, magnificent indeed, because it must be worthy of that to which it is auxiliary. And this sublime work is going on now and here. We are seeing it; we are sharing in it; we are the subjects of it. Take the sweetest Christian home you know, with father, mother, children, at their morning meal or their evening prayer. Set it beside the repulsive wretchedness of the African kraal or the Patagonian cave. Some day, by the grace of God and your ministry of the gospel of Jesus Christ, the kraal and the cave shall be transfigured into the Christian home. Take the sweetest saint you know, the light of heaven in her face, the love of heaven in her heart and life. Place her beside the most debased wretch you can find in the slough of heathenism, or in the slums of our city, or in the still more godless abodes of pride and arrogance upon

the avenue. Some day the demons of brutality and lust and pride shall be driven out by Him who has power on earth to forgive sin, and the faces that are so besotted now shall shine as with the glory of God in the face of Jesus Christ.

"He that sitteth on the throne said, Behold, I make all things new." The whole creation groaneth and travaileth in pain, but it shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. A new creation in Christ Jesus. A new heavens and a new

earth. A new universe is rising around us. We are not only gazing upon it, but we are building it. As in the beginning the sons of God shouted for joy when the foundations of the universe were laid, so now there is joy among the angels of God over one sinner that repents. And this joy is higher, nobler, more glorious than that, as a soul is more glorious than a star. This is why it is that He who has all power in heaven and on earth has commissioned us to go through the whole world and preach the gospel to every creature.

## WORDS OF CHEER TO VESSELS OF CHOICE

2 Chron. 20:15; Acts 9:15

Rev. W. E. Henry

HO! weary soul, how goes the conflict?  
Droops low thy courage with the day?  
Rise grim, impassable the rock-walled,  
Beclouded heights across thy way?  
Be not dismayed; the circling shadows  
Thy panoply alone have formed  
From subtler foes: behold, thy Guardian  
Beside thee moves as One full armed.

Invisible to thee? Yea, doubtless:  
Great weariness bedims thy sight.  
But list; does not thine ear enfeebled  
Yet catch the clank of armored Might  
Omnipotent? Canst thou not, falt'ring  
In human weakness 'gainst great odds,  
Perceive a strengthening touch that whispers,  
"The battle is not yours, but God's"?

'Tis even so; thou art not plodding  
Alone thy Savior's weary way.  
He walks with thee, thy soul enduing  
With strength proportioned to its day.  
And as the strife and fiery conflict  
In surges rise, and round thee roll,  
Let peace within thy bosom hover;  
Thy Lord fights with thee, soul to soul.



## ANNUAL MEETINGS OF THE WOMAN'S SOCIETIES

*I am just home from Binghamton where we had a grand time and where I had the privilege of meeting with many of our noble women. If I did not look any more out of place than I felt, I can imagine that I did not mar the harmony of the occasion to any great extent. The women can do some things better than men.—S. B. PARTRIDGE, D. D., Hamilton, N. Y.*

W. B. F. M. S., Mrs. F. P. Haggard

ONE of the best meetings in the history of the society was held with the First Church of Binghamton, New York, April 22 to 24.

Several features conspired to make this thirty-first annual meeting so successful. First, the beautiful, clear, warm, spring days. Second, the large number of lady missionaries present, there being twenty on the platform at the closing session. Third, the spiritual refreshment enjoyed from the opening session to the very close. And lastly, the hospitality of the Binghamton Baptists in whose beautiful First Baptist Church the meetings were held.

Tuesday afternoon was devoted to a conference of state and associational secretaries, which proved helpful and inspiring to all present. If more of our workers could attend these annual meetings, it is quite certain there would be fewer discouraged ones. Tuesday evening a reception was given the officers of the society and the delegates and missionaries present, which was a most delightful occasion.

Wednesday morning the audience listened with deep interest to the reports of the treasurer, Miss Alice E. Stedman, and the home and foreign secretaries, Mrs. N. M. Waterbury and Mrs. H. G. Safford. The treasurer reported a deficit of \$9,404.16, but the contingent fund of \$5,000 will be applied to this, leaving \$4,404.16. An effort is being made to wipe out this debt before July 1, and \$1,680 was pledged toward this end during the meetings.

After the reports Miss Witherbee of Japan spoke of our girls at Himeji, and Miss Chapman of Burma on the religious movements among the young people of that land.

Wednesday afternoon, after a talk on literature by Miss May Leavis, the time was given to missionary addresses by Mrs. Case, Miss McAllister, Miss Darmstadt, Miss Morgan, Mrs. Holmes and Miss Hawley.

Miss Durfee then conducted a men's service for the departed loved ones: Ellen E. Mitchell, our first medical missionary to Burma; Miss Annie K. Downie daughter of Dr. Downie of Nellore and passed to her reward after only four months of service following her return to New England last fall; and Mrs. Sarah E. Gidding of Maine, who was vice-president of the society for eight years. This session closed with a round table conducted by Mrs. Mariet Newell Jones of Philadelphia and a body of "knights." It was most interesting and instructive.

The evening of Wednesday was given over to a Farther Lights conference in charge of Miss Florence Smith of New York. The value of Farther Lights' work was presented by Miss Alma J. Noble of Buffalo. "God's Call to Me" and "God's Call to You" were the subjects of interesting talks by Miss Edith Adams and Evelyn Johnson respectively, both of the Seltine House. Miss Louise Robinson of Rochester recited, "If You Were a Box," and Mrs. Safford gave a recital of the condition of girls in heathen lands as she saw it. The work of spreading Christianity to these girls is the great legacy of our young lady missionaries. Mrs. Waterbury appealed for helpers at home and abroad.

Thursday morning, after a most interesting prayer service, led by Mrs. Gurland Troy, the reports of state secretaries were read. There was a hopeful vein in them and there was deep earnestness in the expressed determination to make even better reports possible the coming year. Dr. Breed of Nalgonda, South India, made a deep impression, convincing all that the material missions pay. She was followed by Miss Lemon of Sandoway, Burma, who gave a vivid picture of the work among the Chins.

An interesting letter was read from Barrett of the Children's Home in New York Centre, and Mrs. O. L. George spoke

the Hasseltine House, urging that twenty young ladies should be sent out this year, but only three are ready to go. She was followed by Mrs. Owen of Bapatla, South India, who told of her work among the Telugus, and Mrs. Robert Harris of New York gave a few glimpses into the life of women in heathen lands.

Miss Edith Adams, Miss Evelyn Johnson and Miss Dr. Benjamin, missionaries under appointment, were presented by Mrs.

Safford and they told, in a few words, of their willingness to go. Miss Durfee welcomed them on behalf of the society and Mrs. S. B. Partridge offered a tender prayer. The presentation of all lady missionaries present, followed by a few earnest words from Miss Durfee, and the benediction by Rev. J. W. Phillips, pastor of the First Church of Binghamton, closed the meetings, which were so rich and full of "all good things."

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#### W. B. F. M. S. W., Mrs. Justin A. Smith

THE thirty-first annual meeting of the Woman's Baptist Foreign Missionary Society of the West was held April 23 and 24 with the Delmar Avenue Baptist Church, in the beautiful city of St. Louis. Over 300 delegates were in attendance, 110 of these coming from a distance,—forty-two in the Chicago party. The president, Mrs. J. E. Scott, was absent in California, and the meeting was presided over by the vice-president, Mrs. J. H. Randall of St. Paul, whose devout, consecrated spirit made its impress upon the entire session. She made prominent the thought, God is not willing that any should perish. Are we willing? She suggested as the text for the coming year, "My meat is to do the will of him that sent me and to finish his work." This was further emphasized in a resolution offered by Mrs. Galusha Anderson of Chicago:—

Resolved, That we pledge ourselves to be watchful and solicitous in seeking for missionary candidates among the educated and consecrated young women of our churches. Also that we recommend our circles to offer stated and definite petitions to the Master of missions, that he will lead many devoted and able young women to enter the doors open throughout the heathen world.

The office of foreign secretary has been held for thirty years by Mrs. A. M. Bacon of Chicago. Last year she was obliged to resign on account of infirm health, and was absent from this meeting for perhaps the first time in all these years. She now occupies the position of advisory secretary, Mrs. Frederick Clatworthy of Evanston, Illinois, holding the other position. Her report showed that the society has under its care 220 schools, 231 teachers, 6,771 pupils, 100 Bible women. The missionaries report 622 baptisms. In the medical department there are two hospitals and two dispensaries, in which 9,170 patients

were treated, besides 648 in the hospital and 397 outside.

Mrs. Matilda E. Kline of Chicago, treasurer, reported that \$42,000 had been given during the year for the general work of the society and \$1,700 for the Home for Missionaries' Children. It was voted to try to raise \$50,000 the coming year, and that the children's departments be especially urged to raise \$10,000. After the reading of the resolutions on closer co-operation, as printed in all our denominational papers, the following was adopted by the society:—

Resolved, That we fully and cordially endorse the report of the Joint Committee on the Relation of the Missionary Union and its Auxiliary Woman's Societies, recommending the continuance of woman's work as now carried on, and that we heartily invite the woman's societies of California and Oregon to unite organically with us.

A large number of missionaries were present and much of the time was gladly given to them, all of the addresses being most helpful and inspiring. Miss Louise Tschirch of Bassein spoke of her pupils; Miss Julia E. Parrott of Toungoo, of the Macedonian Cry; Miss Thora Thompson of Toungoo, of her Jungle Trips; Mrs. H. J. Openshaw of China, of her Chinese Neighbors; Dr. Josephine Bixby of China, of her Patients; Mrs. Emma Inveen Upcraft of China, of Gospel Work and Wonders; Mrs. H. H. Tilbe of Burma, of Opposing Forces of Heathenism. Brief addresses were also made by Misses Danielson, Miller and Dr. Grant, now under appointment. Mr. H. J. Openshaw delivered the annual sermon upon The Duty of Christians to the Heathen.

The officers elected were the same as those who served last year. The attendance upon the meeting was somewhat affected by the coming to the West of the May Anniversaries.

## MISSIONARY REMINISCENCES

### Dr. Dean and Ko Abak

**M**Y interest in the work of missions, "the most influential and enduring work that is being done in this day of great enterprises," began in early life and is deepest perhaps in the history of beginnings; for results, the final balancing of accounts, are not yet.

Rev. William Dean, D. D., with the Chinese convert, Ko Abak, were guests at my father's house in Brooklyn more than fifty years ago. I distinctly recall their appearance as they sat at table in the dining-room. Dr. Dean, with his clear-cut, refined features, dark, penetrating eyes, abundant black hair and gracious manners, was a man whom once seen was never forgotten; while Ko Abak, in native costume, by himself at a side table, free to indulge in Chinese conventionalities, was calculated to make a lasting impression on a very youthful mind. He was dressed precisely as in the picture, which I had the pleasure of sending to the Rooms in Boston soon after the burning of Tremont Temple. He had a hard struggle with my name, but eventually mastered its pronunciation sufficiently to win my boyish regard. As I am indebted to Ko Abak primarily for a special interest in China, so I am indebted to Dr. Dean for a first awakening of interest in foreign missions. But for this incident of my childhood, Dr. Dean and Ko Abak being guests in my father's house, I might have missed being able to so thoroughly appreciate our late President's superb tribute to missionaries, in his speech at Carnegie Hall during the Ecumenical Conference when he said: "The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support, and the homage of mankind."

Sincerely yours,  
CHURCHILL H. CUTTING.

Brooklyn.

[One fact among others which might be mentioned will illustrate how much Mr. Cutting's early interest in missions has meant to the cause in these later years: He was the first man to suggest the observance by American Baptists of the Missionary Centennial in 1892, and to him was largely due the success of that movement.—ED.]

### A Letter from Dr. Judson

**DEAR MR. EDITOR:**—In response to your request for items of interest concerning missionaries, I send the following copy of a letter which lies before me as I write. It was written by the great missionary when he was traveling among the churches during his visit to this country, and is addressed to my father, Gardner Colby, then of Boston, at whose home he had stopped. It brings us familiarly close to the genial heart of the writer at a time of special interest in his life:

HALLOWELL, April 16, 1846.

**MY DEAR BROTHER:** I am going to Bath and Portland, having already visited Waterville and New Sharon, the residence of Boardman's relatives, and I expect to be in Boston on Monday. I want to complete the purchase of those articles I gave you a list of, within two or three days after my arrival, so that I can go out to Utica the latter part of the week. I expect I have got into a scrape with Fanny Forrester. She has taken it into her head that she is not good enough to engage in a mission, and I have got to go out and try to convince her to the contrary.

With love to family,

Yours most affectionately,

A. JUDSON.

"Fanny Forrester," as is well known, was the pen-name which Miss Emily Chubbuck, who became the last Mrs. Judson, had signed to the literary productions which were making her famous. At this late date it is no harmful breach of confidence to give to the Christian public this little note,—one of those touches of nature which make us all akin.

Yours fraternally.

HENRY F. COLBY.

Dayton, Ohio.

### An Incident During the Above Visit to New Sharon

**I**N the down-east home of my childhood and youth, the cause of foreign missions had considerable prominence as a topic of thought and conversation. At one time it had a most impressive emphasis. This was due to a visit from the great Dr. Judson. He came from Waterville, being driven over to New Sharon by the suave, gentlemanly pastor of that place, the Rev. John C. Stockbridge. This was no common event. A live missionary was here! What an honor to Mr. Stockbridge, that

he was permitted to bring him! The neighborhood was astir. I recall distinctly the disappointment of the people that the missionary could not be seen and heard in public, his health forbidding.

The special objective point of this visit was the home which George Dana Boardman left when he went "far hence to the Gentiles," on whose behalf he wrought with a zeal so consuming that disease early mastered him. In this old home were the mother—recently bereft of her husband, the Rev. Sylvanus Boardman—in her seventy-eighth year, and the one brother, Deacon Holmes A. Boardman. It could not be otherwise than that the place should be full of tender suggestions to the distinguished visitor; the home, the mother, the brother of his missionary friend, and that friend the first husband of his beloved Sarah, whose sacred remains he had so recently left on St. Helena, "rock of the ocean." The house stood on the first upland, or more exactly, the second plain in the charming valley of the Sany river. Once Dr. Judson was observed standing for a long time at one of the front windows, his arms resting on the lower sash, looking out over the lovely intervals skirted on the farther side by the still waters of the river, himself as still, apparently lost in thought and reverie. Then turning away, his eyes full of tears, he said: "I was thinking of George and of his roaming over these fields and working here in the days of his youth."

No braver heart ever beat in a human breast, yet all sweet and beautiful sentiments had their home there.  
—REV. GEORGE BULLEN,  
D. D.

A BURMAN SWORD  
Property of  
Rev. W. H. Roberts



### A Woman's Courage

IN 1837 Miles Bronson and Jacob Thomas, with their wives, reached Calcutta on their way to join the Browns in Upper Assam. There was no way for them to reach the mission station at Sadiya, a thousand miles up the Brahmaputra, save in small native boats, breasting the swift current of the river, and the journey could not be made in less than four months.

No pen can describe the experiences of that terrible trip. It was well for these young missionaries that they could not foresee the tragedy that darkened its close, when the brave Thomas should lay down his life on the very threshold of his work. The events of each day were all that could be borne.

Their crowded quarters, uncomfortable to the last degree, the heat, the unaccustomed food, and the constant exposure to malarial conditions resulted in prostrating Mr. Bronson with the dreaded fever of the country. His illness increased until at last he became unconscious of his surroundings and death seemed near. Mrs. Bronson was in a situation of dire extremity. Aside from her intense anxiety, physical exhaustion threatened. The boatmen knew not a word of English, nor she of Assamese. The headman was a surly fellow, who had in many ways indicated his contempt of a woman's orders.

But he had a lesson to learn. One morning when the heat was pitiless and she felt her strength failing, Mrs. Bronson summoned this man, thrust the heavy fan she had been wielding night and day into his unwilling hand, and by the power of her eye

and her commanding presence literally cowed him into taking her place beside her sick husband. From this time she was mistress of the situation, and controlled the heathen crew despite their in-born contempt for all women.

Her heroism, under God, carried them through, and while the strong one of the two missionaries went to his sudden death, the sick man lived to lay broad and deep foundations for gospel victories, not only in Assam's plains, but also among the hill people.—SOPHIE BRONSON TITTERINGTON.

#### How Foreign Missionaries Began in Missouri

**MISSOURI.** Baptists have more missionaries in the foreign field than any other state of the South, and here is how they began. Years ago Dr. Adoniram Judson returned to this country and visited Massachusetts. A young printer heard him and was fired with the spirit of missions. To prepare for the work he graduated at Brown and Newton. He wanted to go to Africa. His father objected, but compromised by consenting for him to go to southern South Carolina to work among the Africans there. In South Carolina he married the daughter of a planter with whom he afterwards removed to Kansas City, Mo. Some years later he came to St. Louis. Here he had the great pleasure of baptizing his oldest child, then a girl of about eleven years. He prayed often and much for God to raise up missionaries among Missouri Baptists, but when this little girl, a year later, came to him and told him that she felt that God had called her to be a foreign missionary, he drew back. But he could not fight against God, and as soon as he was convinced that God had indeed called his child, he joyfully consented for her to prepare to go. His name is Rev. John Hill Luther, D. D., and the daughter's, Mrs. W. B. Bagby, of Rio de Janeiro, Brazil. Thus a little girl led Missouri Baptists.—MANLY J. BREAKER, D. D., St. Louis.

#### "The Bishop"

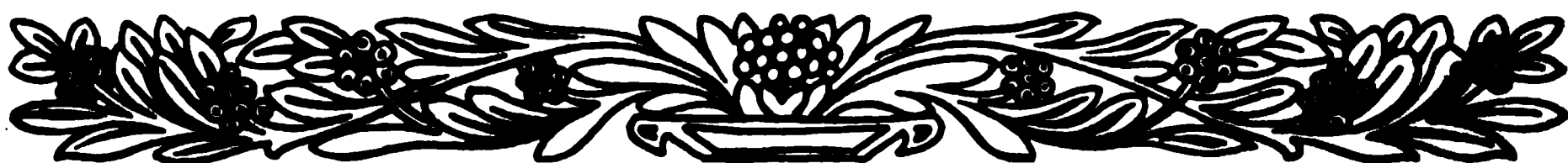
**I**N Seminary days we called him, "The Bishop." When he came back from his first term of service abroad his laugh was just as cheery, and his old way of poking fun was just the same.

We agreed on a small rocky island for a vacation. One day we went over to the other side. The deep cold tide was coming in. Neither those cunners nor their ancestors had ever heard of fishermen. The next day he led a party to the same place. Some had rarely been tempted to fish. He was enthusiastic and I was proud of him. He gallantly baited as many of the hooks for the women as possible. But old ocean had become tricky and was trifling with our reputation. The result was vexing.

Now "The Bishop" is a daring fellow. Out there is a rock rising three feet from the sea. It is at the edge of the great ocean. In times of storm the waves are cast up the face of the cliff near by till the spray is blown over its summit, a hundred and fifty feet high. We warn him; but saying, "I don't care," he went out and stood on that rock and cast in his line. Was this offensive to the sea? A great wave is prepared. No sign of its coming. No opportunity to escape. "I'm going to catch some fish" came back to us. And now he is waist-deep as the water rushes up around him, and he is clutching at his cap which a few saucy handfuls are washing off. No fish for us that time. But fun enough. And when he came ashore he only said, "I don't care; I'll catch some fish yet."

The dear fellow is back at his life work. And I can see him now facing not a moody, self-confident ocean, but the details of a wearisome task, the prejudices of an ancient religion, and the indifference of a proud-hearted people. And I hear him saying with the same spirit of bravery, "I don't care; I'm catching fish."—REV. HERBERT E. THAYER, Ludlow, Vt.

[Another series of reminiscences will be given later in the year, friends having responded liberally to our request for them.—EDITOR.]





## AMONG THE TELUGUS

OVER thirty years ago a little Telugu girl who had believed in Christ was rescued by the missionary from a degrading marriage with a debased old heathen, who had bought her of her heathen father. She was brought to the station, fed and clothed, and put into the boarding school. But she seemed to have no capacity for study, and it was decided to return her to her village, hoping that in the mean time her old suitor had provided himself with another. But in her own village she looked so like a queen, though in the station so unpromising, that we changed our minds and brought her back again. She was given work in the kitchen, while the missionary's wife taught her to read. She improved rapidly. Shortly after, one of the young teachers asked her in marriage of the astonished missionary. When asked what he saw in Gangama to admire, he said: "She is cleanly, sensible and pious,"—reasons which we could not withstand; and they were married.

When starting for their field of labor the missionary's wife gave her this advice: "Gangama, you do not know much, but you can be neat and clean and truthful, and it may be you can teach some little girl about Jesus." With beaming face she said, "I will." On her first return she reported that she was teaching a little girl, and that she was "hearing well"; the next month she reported that she "had a mind to believe," and finally on a Saturday evening, in company with many others, she and her husband came. The missionary and wife were waiting to welcome them. The husband marched in front, next in order and two or three yards behind, as became a dutiful Hindu wife, came this little reaper, and behind her again, was the little begrimed, tattered disciple. Her face was all aglow, and when

she came near she cried out, "She's come! She's come!" Her little disciple was baptized, and on Monday she started to the jungle for more. No book could have wielded the power she did in that community.—REV. J. MCLAURIN, D. D.

A VERY interesting report of the annual meeting of the Telugu Baptist Conference, held at Ramapatam a few months since, was received from Mr. Isaac too late for publication in the May MAGAZINE, but we make a brief extract from it to show how it looked to an outsider:

It is no small task to entertain such a company when all food supplies, including bread, have to be shipped from Madras, one hundred and fifty miles distant, and vegetables and fruit from Bangalore, three hundred and fifty miles away. But missionaries are accustomed to surmounting obstacles, and our workers at Ramapatam are deserving of great credit for the ample provision made for all. Neighboring missionaries brought their tents and pitched them under the inviting shade of the great banyan trees. Other families were accommodated in the single room of the native teachers' houses, and some in the recitation rooms of the seminary. One of the larger rooms was fitted up

with tables and used as a dining-room. A stranger to missionary life could not easily forget the impression made upon him as he watched the missionaries gathering here the first morning for breakfast—the happy faces, the merry laugh, the cheerful greetings of those, some of whom had not heard the English language spoken or seen a white face, outside of their immediate family, during the entire year, and many who had not enjoyed such a privilege more than three or four times in the year. One would seldom find a more light-hearted and happy company than that which gathered from day to day in the dining-room. One was reminded of an old-fashioned Thanksgiving reunion of a New England family. Worry and care were laid aside for the time, sacrifices and hardships forgotten, all seeming eager not to lose even a moment of those few days of delightful fellowship.



This little girl belongs to the Brahmin class in South India. Her entire dress is jewelry, that around her neck being gold, the rest silver, and is worth thousands of rupees.



## THE PHILIPPINE OPPORTUNITY

RECENT letters from our Philippine Mission tell of wonderful openings for the gospel. Mr. Briggs has made a trip into the interior of Panay Island, visiting the town of Janiway, twenty miles distant, where he found a *barrio*, or settlement, composed entirely of Protestants, and five miles farther north still another *barrio*, whose citizens have nothing to do with the friars or the Roman Church. He writes enthusiastically of the prospect and says:

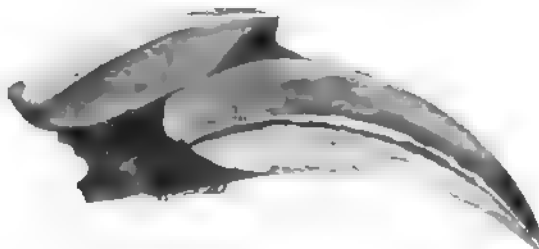
There are 50,000 such people in this island who can easily be reached by the gospel, who in fact are reaching out for it of their own accord. Most of these who call themselves Protestants are entirely unevangelized and have not yet heard the gospel preached; but they have heard the rumors of it and about it, and have accepted it inasmuch as they are not Catholics and have no very satisfactory faith. They seem to be a people hungering and thirsting after righteousness with all their hearts. All are peasant people and are the best, most promising and most lovable people I have yet seen in the Philippines.

I am more and more sure that every day now is a critical time for the Kingdom of God in the Philippines. This should be a time of much prayer at home for God not to allow any one, from whatever motive, to injure his interests here. He is treading majestically among these people that have so long been in the shadow and darkness of mediæval Rome, and of sin unbridled, mind unenlightened, and conscience unquickened. The little cloud that appeared on the horizon has become a great and blessed shower, a regular downpouring

from the opened windows of heaven. There was a handful of corn in the earth on the top of the mountains; the fruit thereof shakes like Lebanon. There was a grain of mustard seed, the smallest and most despicable appearing seed it was, but it is become the most mighty of trees and all the birds of heaven are coming to lodge in its branches. Surely this is from the Lord. It is wonderful in our eyes. God is here and working as no one but God can work.

Sunday, March 2, I baptized at Jaro sixty-three more of these Christians who have been hearing the gospel for six months or more, and I had great joy in examining them and finding that our work here is not in vain. I found that the people who had been hearing the gospel for a year or more were a great deal clearer and more positive than those who had heard it only six months, which is certainly encouraging.

The work in Negros Island is very different from that at Jaro. There are no great district markets there, and fewer *barrios*. The peasants live on the *haciendas*, or sugar and rice plantations, and are under the control of their masters, for they are slaves. They are as willing to hear the truth as the people in Panay Island, but as soon as they show an interest they are persecuted by their masters. So if they have anything to do with us they are in danger of being sent to prison on some false charge, or of having to leave their houses and their work, and having been slaves so long they do not know how to provide for themselves when thrown on their own resources. We have not yet done anything with the *barrio* people in Negros, but I am hoping that when we do there will be some great results.—Jaro, P. I., March 7, 1902.



The beak from a bird of the "hornbill" variety, very common in Assam and other parts of India. This particular species is the "sacred" bird of the Ao Nagas and is supposed to carry away the souls of the dead. The beak measures fifteen inches.

## THE GOSPEL IN EUROPE

ONE day, in the summer of 1898, two persons of middle age, a husband and his wife were passing before the hall, Rue de l'ancienne Comedie, Paris, where we announce Christ to our people. As they heard singing they entered the room, and found very soon that they were among Protestants. They remained; and the husband, a Roman Catholic, said to his wife, also a Roman Catholic, "We shall have to laugh." And indeed both laughed and laughed; but they came back, again and again, and some weeks afterwards they were seen at our place of worship, 48 Rue de Lille; remaining after the religious service and seeking from me and from brother Sainton information about the way of salvation. The divine word fell upon their hearts like the dew upon a dry ground and before the end of the year our new friends were baptized upon the profession of their faith and joined the church. Since then their only child, a boy of eight years, received the truth and also was baptized.

Would you be aware now of what is the result of the preceding item? Mr. and Mrs. Bouchez, for such is their name, at the present time are residing at Courbevoi, a suburb in the west of Paris. They tried first to find there some Baptist

friends who went astray a few years ago as a result of the conduct pursued by one of the agents of the French mission. They established in their home at their own expense a missionary meeting, among a population entirely Roman Catholic; they organized about six weeks ago a Sunday school, to which are invited Catholic children of the neighborhood; and January 2 brother Revel and myself were there, near a Christmas tree around which were about twenty-five children and nearly seventy other hearers in a place that was planned to contain about fifty people. And the good work is going on, without costing the Missionary Union anything.

Mrs. Bouchez, whose good influence and action are greatly benefiting all around her, was recently very ill and in great danger of death. Fasting and prayers were made for her by the Church Rue de Lille, and all our friends here are greatly rejoicing to see our sister in better health and ready to resume her work with the help of her dear husband. These simple facts show that where there is a will there is a way, and that every earnest disciple of Christ may do a great work if he be faithful to his Lord.—REV. A. DEZ, Paris.

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## OUTLOOK IN CHINA

WE are pushing our way west as rapidly as possible. During these thirteen days we have come about two hundred miles. Our boat is small, but quite comfortable, but a few days out from Ichang a very heavy gale struck her broadside, and a rock near the surface smashed a large hole in the bottom. Water rushed in rapidly, and began to swamp the boat. There was barely time to get Mrs. Beaman and baby ashore. Our home boxes were pretty well soaked. However, no great damage was done, and no harm came to us personally beyond a bad scare. The more we know of the dangers of this treacherous river, the more trying it is to face them.

The people along the river never seemed so friendly as they are now. Wherever we see them they want us to come into their houses and drink tea, which is the most cordial reception they

can give strangers. My cook, who came down from Kiating to meet me in Ichang, brings good news from the west. Over two hundred inquirers have put down their names in Kiating and the surrounding cities and villages. This result is due entirely to the zeal and faithfulness of the Christians in Kiating. In Suifu and Yachau a grand work is also going on.

Reports from all parts of the country are of the most encouraging character. There is a great demand for Western learning and a rapidly increasing desire for the gospel. Some of China's best friends are very skeptical as to the sincerity of the rulers in this new move they are allowing the people to take. I believe God's hand is in it, and whether the rulers mean it or not, is not of so much account; *God* means it. We can afford to trust God.—REV. W. F. BEAMAN, en route up the Yangtse, February 19, 1902.

*Chang Kwong Uet Po*, or "The True Light Monthly," is the name of a Baptist paper published in Canton by the China Baptist Publication Society. It will circulate throughout China and will do for the Chinese Baptists what our own denominational papers do for Baptists in this country. As the printed character is the same throughout China, this paper can be read by natives of all the provinces. The fact that it is published in Canton makes it especially suitable also for circulation among the Chinese in the United States, as nearly all of them are natives of this province. Thousands of Chinese are scattered throughout our country, and those

who are doing missionary work among them will doubtless find this paper a valuable aid. The general contents will be similar to that of any ordinary religious newspaper, and will contain notes both religious and secular, of matters pertaining especially to the section of Canton. It will be in small pamphlet form, printed and bound in Chinese style. The price for a year's subscription, including postage, is 25 cents United States currency; for ten copies sent to one address, 20 cents each. A lower rate will be given for larger quantities. Address, R. E. Chambers, Canton, China.

## A TRAVELER'S TESTIMONY

**M**OST deep-water sailors are familiar by report, if not by actual contact, with the beauties of the Pacific Islands; and I had often longed to visit them to see for myself whether the half that had been told me was true. Of course, to a great number of seafaring men, the loveliness of those regions counts for nothing; their desirability being founded upon the frequent opportunities of unlimited indulgence in debauchery. To such men, a "missionary" island is a howling wilderness, and the missionaries themselves the subjects of the vilest abuse, as well as the most boundless lying.

No one who has traveled with his eyes open would assert that all missionaries were wise, prudent, or even godly men; while it is to be regretted that so much is made of hardships which they endure. Undoubtedly, the pioneers of missionary enterprise had almost without exception to face dangers and miseries past telling. In these days, however, the missionary's lot in Polynesia is not often a hard one.

But when all has been said that can be said against the missionaries, the solid fact remains, that in consequence of their labors the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot today, it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them. The task of spreading Christianity would not, after all, be so difficult, were it not for the efforts of those apostles of the devil to keep the islands as they

would like them to be—places where lust runs riot day and night, murder may be done with impunity, and all evil may be indulged in, free from law, order or restraint. It speaks volumes for the inherent might of the gospel, that in spite of the object lessons continually provided for the natives by white men, of the negation of all good, that it has struck its roots so deeply into the soil of the Pacific Islands. Just as the best proof of the reality of the gospel here in England is, that it survives the incessant assaults upon it from within by the professions of those who are paid and highly paid to propagate it, by the side of whose deadly doings the efforts of so-called infidels are but as the battery of a summer breeze; so in Polynesia, were not the principles of Christianity vital with an immortal and divine life, missionary efforts might have ceased long ago in utter despair at the fruitlessness of the field.

I have no doubt whatever that some of the gentry who swear at large about the evils of missionaries, would have been loud in their disgust at the entire absence of drink and debauchery and the prevalence of what they would doubtless characterize as shameful hypocrisy on the part of the natives (at Van Van, one of the Friendly Islands); but no decent man could help rejoicing at the peace, the security, and friendliness manifested on every hand, nor help awarding unstinted praise to whoever had been the means of bringing about so desirable a state of things.—F. T. BULLEN, *The Cruise of the Cochalot*.

## ARRIVALS AND DEPARTURES

Rev. A. F. Groesbeck and wife from Ungkung, China, at Lorimor, Iowa, April 20.

Rev. C. E. Petrick (Assam), from Germany, at Boston, Mass., April 17.

Rev. J. R. GODDARD returning from Ningpo, China, at Lewisburg, Pa., April 29.

Miss Ruth W. Ranney and Miss Hattie Phinney, from Rangoon, Burma, at New York, May 7.

Rev. H. W. Hale, wife and two children, from Tavoy, Burma, at Boston, May 2.

Rev. W. F. Thomas, wife and two children, from Insein, Burma, at Boston, May 2.

Rev. P. Frederickson and wife from Liverpool, returning to their work at Kifwa, Congo, April 9.

Mr. and Mrs. Thomas Hill, from Matadi, Congo, for America, April 10.

Mrs. B. P. Cross and son, from England, for Maubin, Burma, April 16.

Rev. J. NEWCOMB and wife arrived in the south of Europe in April, and will be detained there some time, owing to the state of Mr. Newcomb's health. Later, he will visit his wife's friends in England and then will come to the United States.

Rev. F. A. DOUGLASS, a missionary of the Union to the Telugus, from 1854-1869, died in Brooklyn, N. Y., April 15.

At a recent meeting of the Executive Committee, on the recommendation of the Woman's Society West, Miss Ella G. Miller of Oil City, Pa., and Miss Mary Danielson of St. Paul, Minn., were appointed missionaries of the Union.

At the annual conference held in Ramapatam, South India, the basis of representation on the reference committee being changed from that of geographical districts to that of associations of churches, the following new members were elected: Revs. F. H. Levering, A. Friesen, J. Dussman, W. R. Manley, J. M. Baker, W. B. Boggs and J. Heinrichs, and Prof. L. E. Martin.

## Donations Received During March, 1902

MAINE, \$2,223.66.					
Addison ch. ....	1 00	Alma ch. ....	14 00	Freeport Jr. Y. P. S. C. E. ....	2 00
Aroostook Asso. coll. \$6.95, Amity ch. \$1.10, Orient ch., \$2, Hodgdon ch., of wh. \$1 is from Y. P. S. C. E., \$2.12, Cary ch. 55c., Caribou ch. \$3.98, New Sweden ch. for Henzada Station \$15.....	31 70	Brookton ch. ....	50	Gardiner, 1st ch. ....	3 00
Aroostook Asso.: Hodgdon ch. \$4.84, Presque Isle ch. \$4.45, Smyrna ch. \$5.25, Amity ch. \$2.33, Washburn ch. \$7.81, Perham ch. \$7.76, N. Oakfield ch. \$2.90, Bridgewater ch. \$3.44 .....	37 78	Bath, 1st ch. ....	18 87	Harrington ch. ....	6 00
Millinocket, Rev. C. E. Young, for the sup. of Henzada Mission ..	8 00	Buckfield ch. ....	10 50	Houlton, 1st ch. ....	20 00
Ashpoint Branch of Owl's Head ch. ....	11 00	Bangor, 1st ch., of wh. \$72.10 is from Mr. Moses Giddings .....	110 56	Islesboro ch. ....	5 00
Ashpoint, Misses Whit-tier and Nash, tow. sup. Saw We Kaw, care Dr. Bunker .....	5 00	Bowdoinham ch. ....	2 00	Kenduskeag ch. ....	13 00
Auburn, Court St. ch...	73 00	Biddeford, 1st ch. ....	4 66	Kennebunk Village ch..	9 76
Appleton ch. ....	7 07	Belfast Y. P. S. C. E., for Dr. Bunker's work	15 00	Kennebunkport ch. ....	40 00
Appleton Y. P. S. C. E.	4 29	Canton ch. ....	11 65	Lisbon Falls ch. ....	2 50
Augusta, 1st ch. ....	31 57	Canton B. Y. P. U.....	2 75	Lewiston, Bates St. ch.	86 48
Augusta, Sabbath School class .....	8 00	Cherryfield ch. ....	7 65	Lewiston, F. A. Chan-nell .....	5 42
		Charleston, Rev. Nathan Hunt .....	10 00	North Haven, A. W. Young .....	11 20
		Camden, Chestnut St. ch. ....	5 31	North Berwick ch. ....	5 85
		Caribou ch. ....	8 28	Owl's Head, Mrs. N. P. Haskell, in mem. of Margaret C. Emery ..	10 00
		Castine, W. H. Sargent	15 00	Owl's Head ch. ....	5 00
		East Sumner ch. ....	5 90	Oxford County Asso. ..	3 45
		Eastport, Washington St. ch. and socy. ....	20 00	Oakland ch. ....	3 55
		Enfield Y. P. S. C. E., for the Gospel Ship ..	10 00	Orient ch. ....	2 00
		Eden ch. and Y. P. Socy.	16 00	Piscataquis Asso., Dover and Foxcroft ch. \$6, Milo ch. \$4.63, Hartland ch. \$2.96, Monson ch. \$1.52 ....	15 11
		East Corinth, Sewall Brown .....	10 00	Piscataquis Asso., Dexter ch. \$7.13, Cambridge ch. \$1.40 .....	8 53
		E. Machias ch. ....	3 00	Lee ch. ....	7 43
		Foxcroft ch. ....	17 55	Lee S. S. ....	2 23
		Forest City ch. ....	1 00	Lee Y. P. S. C. E. ....	53
		Ft. Fairfield, J. F. Hopkinson .....	10 00	Presque Isle Jr. C. E., tow. sup. of Rev. J. E. Cummings, Henzada	2 00
		Fairfield ch. ....	36 00		
		Freeport ch. ....	6 65		
		Freeport Y. P. S. C. E..	8 85		

Presque Isle Y. P. S. C. E., for do. ....	3 00	Skowhegan, Bethany ch. ....	4 88	ical mission, care Rev. G. A. Huntley, M. D. ....	8 87	
Presque Isle ch., for do. ....	5 00	Skowhegan, 1st ch. ....	3 00	Derby ch. ....	16 00	
Presque Isle, Margart L. Ross .....	1 00	Augusta ch. ....	5 00	East Hubbardton ch. ...	7 50	
Passadumkeag S. S....	1 05	North Livermore ch. ...	3 06	Essex Junction ch. ...	25 50	
Portland, Free St. Y. P. S. C. E. ....	6 98	W. Hampden, Rev. E. E. Small .....	2 00	East Hardwick ch. ....	3 00	
Portland, Free St. ch..	185 26	Cambridge ch. ....	5 00	Fair Haven ch., Rev. Dwight Spencer .....	50 00	
Portland, 1st ch. ....	106 94	Milo ch. ....	7 65	Georgia Plain ch., \$5 of wh. is for Dr. G. A. Huntley's medical work, Hanyang, China	15 00	
Paris, 1st ch., in mem. of Mrs. Miranda P. King .....	10 00	Dexter ch. ....	3 75	Guilford ch. ....	4 36	
Penobscot Asso., Montague ch. \$2.70, Old Town ch. \$14.72, Old Town ch., for Dr. Bunker \$15, Passadumkeag ch. \$1.57, East Corinth ch. \$1.20, Brewer 1st S. S. \$4.11, Brewer 1st ch. \$7.15, Bangor 2d ch. \$18 .....	64 45	Monson ch. ....	3 50	Jay ch. ....	15 60	
Rumford Falls, 1st ch. ....	28 97	Parkman, Rev. Wm. Clark .....	4 00	Jericho ch. ....	10 05	
Rockland, 1st ch. ....	75 00	Dover and Foxcroft ch. ....	6 12	Johnson S. S. ....	9 23	
Saco ch. ....	13 75	Parkman ch. ....	1 26	Mount Holly ch. ....	1 00	
Saco, Mrs. J. G. C. ....	1 00	NEW HAMPSHIRE, \$1,146.13.			Manchester Centre ch. .	3 50
Sanford ch. ....	60 00	Amherst ch. ....	11 75	Middlebury Ladies' Mission Circle .....	6 00	
Sidney ch. ....	12 75	Claremont, 1st ch. ...	18 87	Cavendish ch. ....	5 00	
Skowhegan, 1st ch. ....	44 69	Coos ch. ....	35 00	Middletown Springs ch., for sup. Miss C. A. Converse, Japan .....	50	
Skowhegan, Louise H. Coburn .....	100 00	Dover, Central Ave. ch. ....	12 00	Middletown Springs ch.	6 50	
Skowhegan, Mrs. Helen S. Coburn .....	100 00	East Washington ch. soc. and ladies .....	5 00	North Troy ch. ....	22 50	
Springvale ch. ....	32 00	Exeter, 1st ch. ....	48 50	North Troy Bible School	5 00	
South Berwick ch. ....	32 00	Exeter, 1st Y. P. S. C. E. ....	3 50	Newport Society .....	15 50	
Turner ch. ....	8 35	Exeter, 1st S. S. ....	5 50	Perkinsville ch. ....	20 00	
Thomaston ch. ....	9 73	Grassmere ch. ....	4 18	Panton ch. ....	10 00	
Upper Penobscot Local Union of C. E., for work at Lol Kaw, care Dr. A. Bunker ..	25 00	Greenville ch. ....	6 50	Pittsford ch. ....	1 06	
West Sumner ch. ....	6 29	Hinsdale, 1st ch. ....	3 25	Passumpsic ch. and S. S.	12 50	
Warren ch. ....	14 17	Keene, 1st ch. ....	28 52	Richford ch. ....	16 00	
Waterville, 1st ch. ...	52 00	Keene, I. J. Dunn, special offering .....	25 00	Richford, Union Jr. League, for sup. of young man Francis, care Rev. Wm. Powell	36 00	
Waterville S. S. ....	10 08	Lyme Centre ch. ....	3 00	Randolph, 1st ch. ....	3 50	
Waterville, Elisabeth B. Foster .....	10 00	Lyme Centre, Rev. E. P. Merrifield .....	8 12	Rutland ch. ....	42 10	
Wayne ch. ....	3 40	Lebanon, 1st ch. ....	23 00	Ricker Mills, Mrs. A. B. Taft .....	5 00	
Westbrook ch. ....	3 00	Mill Village Y. P. S. C. E. ....	2 00	St. Johnsbury, 1st ch...	22 10	
West Sidney ch. ....	5 25	Manchester, People's ch.	75 00	South Shaftsbury, H. S. Barton .....	5 00	
Yarmouth ch. ....	50 00	Manchester, 1st ch. ..	26 85	Sharon ch. ....	16 50	
Tenants Harbor ch. ...	10 00	Manchester, Merrimack St. Y. P. S. C. E., tow. one year's sup. of Ko Myat San, care Miss Z. A. Bunn .....	50 00	South Londonderry ch. and soc. ....	10 30	
New Sweden, A. J. Johnson, for work in China, care Rev. W. F. Beaman .....	10 00	Manchester, Merrimack St. ch. ....	30 00	South Londonderry S. S.	2 00	
Lamoine, 1st ch. ....	6 80	Meriden ch. ....	2 00	West Rupert ladies....	3 00	
Coburn Institute, Harold L. Pepper .....	1 00	Meredith, 1st ch. ....	13 00	Windsor, Miss Adelaide Hawley .....	1 00	
Hallowell, 1st ch. ....	6 25	Meredith Jr. C. E. ....	2 00	Windsor, 1st ch. ....	7 77	
Belfast ch. ....	7 40	North Conway ch. ....	1 00	West Cornwall ch. ....	3 00	
Bunkerhill ch. ....	5 00	Newport ch. ....	7 00	West Haven ch. ....	13 29	
Friendship, Hannah Y. Condon .....	1 00	New London, 1st ch. ...	70 00	West Haven Y. P. S. C. E. ....	1 89	
Friendship ch. ....	2 52	Nashua, Crown Hill ch.	11 00	West Rutland ch. ....	5 50	
Martinsville ch. ....	5 50	Nashua, 1st ch. ....	90 52	Stamford, 1st ch. ....	12 00	
South Hope ch. ....	4 16	Peterboro C. E. Socy. ..	2 00	Monkton ch. ....	9 00	
St. George, 1st ch. ....	2 00	Peterboro ch. ....	5 00	E. Hardwick, Mrs. D. B. Dye .....	25 00	
Tenant's Harbor ch. ...	3 64	Plaistow ch. ....	2 50	Saxton's River, a friend Vergennes ch. ....	5 75	
Warren ch. ....	7 00	Penacook, 1st ch. ....	56 63	Fairfax ch. ....	7 00	
West Rockport ch. ....	3 56	Rumney Y. P. S. C. E.	3 14	Brandon ch. ....	7 19	
North Paris ch. ....	5 00	South Lyndeboro ch. ...	9 43	N. Bennington ch. ....	3 84	
E. Corinth ch. ....	6 00	South Lyndeboro, South ch. ....	5 00	Montpeller ch. ....	3 09	
Montague ch. ....	3 61	Salem Depot ch. ....	2 50	Barre ch. ....	5 62	
Old Town ch. ....	31 58	Somersworth ch. ....	17 00	South Windham ch. ...	5 00	
Old Town, Helen Sherburne .....	1 00	Troy ch. ....	2 00	Saxton's River ch. ....	5 82	
Bangor, 2d ch. ....	12 60	Troy Y. P. S. C. E. ....	6 00	MASSACHUSETTS, \$24,285.57.		
W. Hampden ch. ....	6 17	North Londonderry, Mrs. S. H. Richardson ....	11 00	Arlington Heights ch. ..	5 00	
Washington Asso. offering .....	6 40	Cornish Flat ch. ....	75	Allston, Brighton Ave. ch. ....	57 36	
E. Machias ch. ....	5 00	Franklin Falls ch. ....	58 06	Avon ch. ....	2 00	
New Sweden ch. ....	9 51	Penacook, L. M. Holt..	309 51	Arlington ch. ....	39 68	
North Leeds, Mrs. A. W. Bryant .....	1 00	Antrim ch. ....	13 50	Ashland ch. ....	3 54	
Lewiston ch. ....	3 00	Richmond, Hiram Sprague .....	3 00	Adams S. S., from a class of girls .....	2 00	
Windsor, 1st ch. ....	4 60	Bradford ch. ....	15 05	North Adams, 1st ch...	500 00	
Bar Harbor ch. ....	5 96	VERMONT, \$929.60.			Agawam, 1st ch. ....	37 75
		Brandon ch. ....	6 50	Andover ch. ....	22 00	
		Bellows Falls, 1st ch. .	11 24	Andover ch., for Philippine work .....	23 55	
		Bristol ch. ....	38 70	Blackinton, Mary B. Palmer .....	1 68	
		Bennington, 1st ch. ...	282 45	Boston, Mr. Geo. A. Morse .....	19 00	
		Bennington, 1st S. S. ..	6 32			
		Burlington, 1st S. S. Class, \$2 tow. sup. of Lan Chen Tao, care Rev. Geo. A. Huntley, M. D. ....	15 00			
		Burlington, 1st Bible School for the med-				



Boston, Clarendon St. Y. P. S. C. E., bal. for 1901, tow. sup. Mr. Thos. Hill .....	3 00	Cambridge, a friend ....	300 00	Somerville, Union Sq. C. E. ....	1 00
Boston, Clarendon St. Y. P. S. C. E., for sup. Mr. Thos. Hill, Congo, bal. to March 31, 1902 .....	65 00	Cambridge, North Ave. ch., of wh. \$50 is in mem. of Mrs. Lydia B. Glover, for mission work of Mrs. M. B. Ingalls .....	1,282 06	Somerville, Winter Hill ch. ....	80 00
Boston, Clarendon St. ch., a member of Y. P. S. C. E., for nat. pr., care Rev. W. M. Upcraft .....	20 00	Cambridge, Immanuel ch. ....	5 00	Somerville, 1st ch. ....	19 76
Boston, Clarendon St. ch., Mrs. Harriet A. Hibbard .....	100 00	Cambridge, Swedish, ch. for literature ....	3 70	Somerville, 1st ch. B. Y. P. U. ....	10 00
Boston, Clarendon St. ch. ....	171 63	Holyoke, Second ch. ...	810 82	Somerville, Mrs. Mary S. Sanborn .....	2 50
Boston, Clarendon St. ch., Abijah Hall ....	12 50	Holyoke, First ch. ....	64 00	Somerville, Mrs. A. A. Tower .....	10 00
Boston, E. M. D., for Rev. S. R. Vinton's mission boat .....	15 00	Maplewood ch. ....	18 46	South Hanson, J. B. Read .....	5 00
Boston, 1st ch. ....	754 82	Revere, 1st ch. ....	8 63	South Hanson Circle ...	16 00
Boston, 1st ch., Samuel N. Brown .....	500 00	Revere, 1st ch. Y. P. S., for share in Rev. S. R. Vinton's station ..	3 00	South Hanson ch. ....	6 00
Boston, Muriel K. Mable ..	5 00	Roslindale C. E. Soc. ...	13 00	Worcester, Grace I. Chapin .....	5 00
Boston, Mrs. M. S. D. ...	10 00	Roslindale ch. ....	88 16	Worcester, Dewey St. ch. ....	11 17
Boston, Peter S. Roberts, special offering..	30 00	Melrose, 1st Y. P. S. C. E., for Hanamacunda station, care Rev. J. S. Timpany..	20 00	Worcester, South ch. ...	45 24
Boston, Stoughton St. Y. P. S. C. E. ....	25 95	Melrose, 1st ch. ....	292 14	Worcester, Adams Sq. ch. ....	21 00
Boston, Stoughton St. ch. ....	139 28	Orange, 1st ch. ....	19 00	Worcester, Lincoln Sq. ch. Y. P. Miss'y Soc.	12 60
Boston, South ch. ....	35 00	Orange Y. P. S. C. E., for share in Rev. S. R. Vinton's station ...	6 25	Worcester, Main St. ch.	184 80
Boston, T. C. Evans ...	10 00	Newton Lower Falls, Miss Lois E. Davis, for the Philippines ...	1 00	Worcester, Main St. ch. Chinese School for wk. in China .....	17 75
Boston, a friend .....	5 00	Newton Theo. Seminary	130 00	Worcester, South S. S., tow. sup. of Miss Kate M. French, India	15 00
Boston, Tremont Temple ch. ....	825 00	Newton, 1st ch. ....	1,644 02	Worcester, Pleasant St. ch. ....	44 49
Boston, Tremont Temple Sw. children's sewing school .....	5 00	Newton, Mrs. G. S. Harwood, special offering .....	50 00	New Bedford, North ch.	62 31
Boston, Warren Ave. ch.	129 13	Newton, Immanuel ch. .	30 20	New Bedford, 1st ch. ....	46 63
Boston, Ruggles St. ch. ..	100 00	West Newton ch. ....	150 00	Lynn, Henry A. Pevear	500 00
Boston, Ruggles St. S. S., tow. sup. Rev. W. F. Beaman and wife .....	101 85	Everett, 1st ch. ....	26 05	Lynn, Essex St. Y. P. S. C. E. ....	4 00
Boston, Dudley St. ch., of wh. \$50 is from the Y. P. U. of C. E., for Ma Kueh Kin Pu Chi, care Rev. J. S. Adams	715 39	Everett, 1st B. Y. P. U., for work, Rev. S. R. Vinton .....	50 00	Lynn, Washington St. ch. ....	126 01
Boston, Dudley St. ch., through G. H. Hills ..	2 00	Everett, Glendale ch. ..	4 61	Lynn, 1st ch. ....	88 92
Boston, T. C. Evans, wife and daughter ..	3 00	Southbridge, Mrs. R. H. Cummings .....	100 00	Westboro, 1st ch. ....	110 06
Gloucester, 1st ch. Rev. and Mrs. F. L. Wilkins, for sup. nat. pr., Lyman of Telugu Mission .....	10 00	Chelsea, 1st ch. ....	184 48	Westfield, Central ch. .	15 87
Gloucester, Chapel St. ch. ....	12 31	Chelsea, Cary Ave. ch.	60 00	Lawrence, 1st ch., Mrs. Mary F. Lawrence ...	1 00
Gloucester, Chapel St. Mission Band .....	16 21	Gardner, Sw. ch., for sup. Dr. E. H. East ..	2 00	Lawrence, 1st ch. ....	78 00
Middleboro, 1st ch. ...	17 45	Gardner, 1st ch. ....	27 41	Lawrence, 2d ch. ....	206 06
Lowell, Fifth St. ch. ...	24 00	Dedham, 2d ch. ....	62 50	Lawrence, 2d ch. S. S., for sup. of Rev. J. E. Cummings .....	25 00
Lowell, 1st ch. ....	200 00	E. L. M. ....	90 00	Salem ch. ....	5 00
Lowell, Branch St. S. S.	20 28	Fall River, 1st ch. ....	656 15	Salem, a friend .....	20 04
Lowell H. L. Tibbetts, special offering .....	500 00	Fall River, 1st S. S. for school work at Amherst .....	160 00	Salem, Central ch. ....	24 88
Cambridge, Inman Sq. ch. ....	14 70	Kingston ch. ....	2 00	Hampden, 1st ch. ....	20 00
Cambridge, First ch. ...	865 00	Norton ch. ....	2 00	Raynham ch. ....	11 67
Cambridge, First ch., Robert O. Fuller.....	3,000 00	Woburn, 1st ch., of wh. \$5 is for Congo Mission .....	130 00	Raynham B. Y. P. U. ...	5 08
Cambridge, First ch., Miss A. E. Stedman, for Dr. Bunker's wk. ...	5 00	Hingham, 1st ch. ....	29 80	Raynham Bible School..	10 50
Cambridge, Immanuel Y. P. S. C. E., for share in Philippines .....	14 50	Hingham B. Y. P. U., for Dr. Bunker's work	18 00	Norwood, 1st ch. and Y. P. S. C. E. ....	37 40
Cambridge, Broadway ch. ....	27 28	Bellingham Y. P. S. C. E., tow. sup. Rev. S. S. Huse .....	5 00	Dorchester, Blaney Mem'l ch. ....	31 80
Cambridge, Old Cambridge ch., tow. sup. missionaries .....	875 47	Bellingham S. S. class, for do. ....	1 13	Dorchester, Temple ch.	125 00
		Bellingham ch., tow. sup. of Rev. S. S. Huse .....	7 25	Dorchester, 1st ch. ....	7 00
		Woodville ch. ....	5 00	West Acton ch. ....	38 50
		Fitchburg, Mrs. L. Jewett .....	6 00	Pittsfield, 1st ch. ....	241 18
		Fitchburg, 1st S. S., of wh. \$5 is for Capt. Bickel's boat .....	15 00	Pittsfield, 1st C. E. Intermediate .....	5 00
		Fitchburg, 1st ch. ....	250 00	Pittsfield, Morningside ch. ....	10 00
		Greenfield, D. C. G. Field .....	20 00	Fiskdale ch. ....	17 19
		Framingham, 1st Y. P. S. C. E. ....	7 38	Haverhill, Portland St. ch. ....	113 75
		Framingham, 1st ch. ...	56 15	Haverhill, Mount Washington ch. ....	10 60
		Framingham, 1st S. S. .	5 00	Roxbury, Bethany ch.	2 20
		Webster, 1st ch. ....	10 00	Jr. Y. P. S. C. E. ....	2 20
		Wakefield ch. ....	84 50	Roxbury, Bethany Y. P. S. C. E. ....	17 75
		North Scituate, 1st ch.	23 15	Roxbury, Bethany ch. ..	215 54
		Conway ch. ....	13 00	Sharon Y. P. S. C. E. ...	11 00
				Vineyard Haven, 1st ch.	15 00
				West Boylston ch. ....	12 31
				Lanesboro, 1st ch. ....	1 75
				Wenham B. Y. P. U., bal. of share in the Vislan Mission, Philippines .....	10 00
				West Royalston ch. ...	3 50
				North Oxford ch. ....	2 54
				Shelburne Falls, 1st ch.	73 89



Wollaston, Rev. Thos. S. Barbour, D. D. ...	300 00	Dighton, 1st S. S. ....	1 00	Providence, Farmer's Y. P. ....	1 00
East Boston Central Sq. Y. P. S. O. E. for Dr. Bunker's work	21 00	Dighton, 1st S. Y. P. U. ....	4 50	Providence, Central ch. ....	125 00
East Boston, Central Sq. ch. ....	147 15	Weymouth ch. ....	42 00	Providence, Central S. S., one-half class collections for 1901, of Mr. Geo. W. Eddy and Mr. W. T. Peck	7 25
Palmer, 2d ch. ....	54 95	Jamaica Plain, Centre St. ch. ....	21 00	Providence, Cranston St. ch. ....	203 37
East Orleans, Miss Tamsan Sherman ....	5 00	Brookton, Warren Ave. ch. ....	34 30	Providence, Pearl St. ch. ....	27 51
Bolton ch. ....	15 05	Brookton, North ch. ....	51 17	Providence, Broadway ch. Rev. and Mrs. J. V. Osterhout, a thank offering. ....	30 00
Bolton, A. R. Powers ..	50 00	Swampscott, Bethany ch. ....	16 05	Providence, Broadway ch. W. L. Clarke for nat. pr., care Dr. T. Johnson	40 00
Brookline ch., Mrs. Margaret H. Adams, tow. sup. Rev. Chas. W. Briggs of Philippine Mission	500 00	Balehertown, Miss L. Whitman, 1st ch. ....	13 30	Providence, W. L. Clarke and wife, special offering. ....	100 00
Brookline ch. ....	204 42	Turner's Falls, Mrs. Jos. H. Betten's class birthday box, for Dr. Bunker	1 10	Providence, Broadway ch. ....	30 42
Brookline, Mrs. Pauline Miller	5 00	Still River ch. ....	23 50	Providence, Broadway S. S. Class 12, for Congo Mission ....	3 00
Marshfield, North ch. ....	10 00	North Egmont C. E. Soc. ....	1 75	Providence, Roger Williams ch., for sup. of two nat. prs., care Dr. Johnson, Loikaw ....	20 25
Marshfield, North S. S. Methuen, 1st ch., of wh. \$4.25 is from B. Y. P. S. ....	10 00	Hyde Park S. S. ....	11 32	Providence, Roger Williams Y. P. S. O. E., for sup. of two nat. prs., care Dr. Johnson	10 00
No. Uxbridge ch. ....	21 04	Campello, J. Johnson, for sup. of Malay, care Dr. Bunker	15 00	Providence, Roger Williams J. Y. P. S. O. E.	2 75
No. Uxbridge Y. P. S. C. E., tow. sup. of Dr. and Mrs. G. G. Crozier, Torr., Assam ..	50 00	South Framingham, Park St. Y. P. S. C. E. ....	5 04	Providence, Stewart St. S. S. ....	30 41
West Fitchburg, Beth Eden ch. ....	50 00	Groton ch. ....	8 75	Providence, Stewart St. ch. ....	45 00
West Fitchburg, Beth Eden S. S. ....	3 02	Wollaston Heights, 1st ch. ....	55 37	Providence, Stewart St. Y. P. S. O. E., tow. sup. nat. pr., Loikaw, care Dr. T. Johnson	35 00
Beverly Farms ch. ....	17 05	Grafton, 1st ch. ....	10 00	Providence, Union ch., a member ....	20 00
No. Hanover ch. ....	24 00	North Grafton, J. H. Smith	10 00	Providence, 1st ch., Geo. O. Wilson	25 00
Danvers ch. ....	23 00	North Grafton ch. ....	5 50	Providence, 1st ch. ....	203 12
West Sutton, 1st ch. ....	10 00	Watertown, 1st ch. ....	115 00	Providence, Jefferson St. ch. ....	15 00
Manchester, 1st ch. ....	22 51	Middlefield, Lucy S. Newton	8 75	Providence, Mt. Pleasant ch. ....	31 77
Cumington ch. ....	5 75	Clinton ch. ....	29 57	Providence, Mt. Pleasant S. S. ....	23 47
Chilcopee Falls, 1st ch. ....	00 70	Clinton C. E. Soc. ....	17 02	Providence, Mt. Pleasant B. Y. P. U. ....	5 00
Barnardston, 1st ch. ....	12 00	Clinton C. E. Soc., for work in Burma	19 04	East Providence, 2d ch. Providence, a friend for the Philippine Mission	50 00
East Milton B. Y. P. U., for the Loikaw Mission	12 50	Westminster ch. ....	04 07	East Greenwich, 1st ch. Newport, Central Y. P. S. C. E. ....	5 00
Three Rivers, Nelson Barrett	25 00	Rock ch. ....	1 18	Newport, Central ch. ....	16 50
Bridgewater, 1st ch. ....	30 00	Westwood ch. ....	9 55	Bristol, 1st S. S. ....	2 00
Northampton B. Y. P. U., for work, care Rev. C. H. Heptonstall	25 00	Hudson ch. ....	47 71	Bristol, 1st ch. ....	12 27
Northampton, 1st ch. ....	00 03	Holden ch., of wh. \$7.61 is for Rev. W. C. Owen, India	36 03	Johnston, Belknap Dist. Sabbath School for the Gospel Ship, care Capt. Bickel	2 00
Hancock ch. ....	25 00	Boston, Norwood Mission of Sw. ch. ....	50 00	Allenton ch. ....	3 52
Reading, Salem St. ch. ....	49 55	Mattapan, Mrs. Leah Purcell	5 00	Point Judith ch. ....	52 00
Marlboro, 1st ch. ....	40 71	Athol, Mrs. Julia Shep- arson	2 00	Quidnick ch. ....	5 25
North Tisbury ch. ....	4 00	Plymouth, 1st ch. ....	2 25	Woonsocket Y. P. S. C. E., for mission work	3 00
Medford, 1st ch. ....	124 15	Lynn, Adelaide Geyer	5 00	Woonsocket, 1st ch. ....	50 00
West Medford Y. P. Soc. ....	5 00	Middlefield, Harlow Loveland	10 00	Wickford, 1st S. S. ....	10 00
West Medford ch. ....	15 31	Cumington, Miss E. Ruth Ellis	6 00	Wickford, Mary F. Champlin deceased ...	25 00
Taunton, Winthrop St. ch. ....	541 81	Cumington, Ruth E. Ellis	25		
Greendale ch. ....	21 25	Worcester, Mrs. A. L. Burbank "In Memoriam"	100 00		
Needham, 1st ch. ....	101 11	Worcester, 1st Sw. ch. ....	65 00		
Needham Y. P. S. O. E., tow. sup. of Moung Min, care Rev. C. L. Davenport	30 00	North Grafton ch. ....	2 00		
Malden, 1st ch. ....	105 18	Vineyard Haven ch. ....	25		
Winchester, 1st B. Y. P. U., tow. sup. of Dr. Bunker's assistant in Burma	15 00	Jamaica Plain, Miss Fountain	1 31		
Winchester, 1st ch. ....	8 00	Jamaica Plain, 1st Y. P. S. O. E. ....	40 00		
Essex, Rev. G. H. Bigger and family	4 55	Shutesbury ch. ....	8 50		
Springfield, State St. ch. ....	405 31	North Abington ch. ....	20 00		
Springfield, State St. B. Y. P. U. for salary of nat. pr., Indiah Kotiah, care Rev. C. B. Marsh (2 qt.)	100 00	Taunton, Jos. S. Eaton and family	5 00		
Springfield, 1st ch. for work at Bhamo	03 75	Holden, Mrs. L. Metcalf	1 00		
Springfield, Park Ave. Mem'l ch. ....	38 00	Springfield, Highland ch., for work at Kamigiri	100 00		
Springfield, Belmont Ave. ch. ....	8 00	RHODE ISLAND, \$2,614.51.			
Dighton, 1st ch. ....	8 00	Providence, Calvary ch. ....	43 31		
		Providence, Calvary S. S. ....	3 80		
		Providence, Students of Brown University for sup. of Rev. J. R. Randall	50 37		

Pawtucket, 1st ch. ....	157 84	Stepney, Geo. S. Velle..	20 00	Altamont, C. F. Sea-	
Pawtucket, 1st A. B. O.	100 00	Winsted, 1st ch., tow.		bury and wife, a spe-	
Pawtucket, Pleasant		sup. "Fukuin Maru,"		cial offering .....	10 00
Vlew ch. ....	85 00	for the work on the		Batavia, 1st S. S., for	
Lakewood ch. ....	2 50	Inland Sea of Japan..	6 00	sup. nat. miss'y Gand-	
Providence, Pearl St.		Stafford ch. ....	8 76	ham Paul, India ....	50 00
ch. ....	33 00	New London, H. St. ch.	28 25	Batavia, Frances J.	
Natick ch. ....	30 00	New London, 1st ch. ...	100 10	Huntley .....	200 00
Hope Valley, 1st Soc...	38 27	New Hartford ch. ....	1 25	Batavia, B. G. Hunt-	
Tiverton Central ch. ...	26 85	Canton ch. ....	2 54	ley .....	500 00
Jamestown, Central ch.	7 00	Stratfield S. S. ....	11 61	A friend .....	10 00
Rockville, Thomas A.		Southington, 1st ch. ...	91 00	Hamilton, 1st ch. ....	80 00
Hall .....	3 00	Southington S. S. ....	20 00	Hamilton, 1st Y. P. S.	
Westerly, Calvary ch. ...	28 00	Bridgeport, W. A. Grip-		C. E., for sup. of nat.	
Lonsdale, 1st ch. ....	28 77	pin .....	250 00	worker, care Dr. God-	
Lonsdale, 1st B. Y. P.		Bridgeport, E. Washing-		dard .....	33 00
U. ....	5 00	ton Ave. ch. ....	11 12	Hamilton, Mrs. Edith	
Warren ch. ....	72 82	Bridgeport ch. ....	151 01	A. Fletcher .....	5 00
CONNECTICUT, \$3,323.44.		Branford Y. P. S. C. E.	5 00	Hamilton, M. Louise	
Mystic, Union ch., for		Torrington, Calvary ch.	15 00	Stevens .....	2 00
sup. of nat. pr. ....	27 00	Putnam ch. ....	69 28	Hamilton, Theo. Sem.	
Hartford, Olivet ch. ...	2 91	North Stonington, 3rd ch.	7 23	for sal. of Rev. C. W.	
Hartford, Memorial ch.	12 75	Groton Heights ch. ....	20 10	Briggs .....	71 00
Hartford, Jas. L. How-		New Britain, 1st ch. ...	81 23	Hamilton, Rev. E. N.	
ard, special offering..	250 00	Suffield, 2d Y. P. S. C.		Harris .....	5 00
Hartford, Sw. ch. ....	6 00	E., \$1.30 of wh. is for		Hamilton, 1st Bible	
Hartford, 1st ch., for		the Karens, \$2.15 for		School, Prim. dept.	
Dr. Bunker's salary ..	250 00	the Philippines, \$1.14		for famine orphan in	
Montwese, Union ch. ...	32 75	for the Telugus, \$1.45		Ongole Faith Orphan-	
Montwese, Union S. S.	8 00	for the Japanese, \$1.87		age, care Rev. H.	
New Haven, Hope ch. ...	50 00	for the Chinese .....	21 51	Huizinga .....	17 00
New Haven, Howard		Suffield, 2d ch., of wh.		New York, Ralph L.	
Ave. ch. ....	9 00	\$13 is for India .....	91 75	Cutter .....	200 00
New Haven, 1st ch. ...	83 25	South Norwalk ch., A.		New York, Harlem Y. P.	
New Haven, Calvary ch.	245 00	Thompson .....	100 00	S. C. E., for Rev. S.	
New Haven, Calvary		Wallingford, 1st ch. ...	166 08	R. Vinton .....	5 00
S. S., for the gospel		Bozrah ch. ....	21 84	New York, Riverside ch.	5 00
shp., care Captain		Waterbury, 1st ch. ....	56 62	New York, Judson Mem'l	
Bickel .....	95 00	Waterbury, 1st Y. P. S.		Y. P. S., tow. sup. of	
Noank, Mrs. Chas.		C. E. ....	25 00	Rev. and Mrs. E.	
Palmer and Miss M.		Danielson, a friend ....	5 00	Grigg, Burma .....	10 00
E. Burrows, tow. sal.		New Britain, E. M.		New York, I. E. Gates,	
of N. Nagama, care		Wooster .....	25 00	special offering .....	150 00
Rev. A. H. Ourtis....	10 00	Wethersfield, W. P. Els-		New York, Harlem St.	
Noank ch. ....	50 00	don .....	5 00	ch. ....	9 00
Jewett City, C. E.		Meriden, Sw. ch. ....	4 49	New York, Alexander	
Soc. for Rev. A. Bun-		Stonington, 3d ch. ....	10 00	Ave. S. S., for sup.	
ker's work .....	8 00	Westford ch. ....	1 50	Ko Shwe Min, care	
Jewett City ch. ....	26 58	Rowayton ch. ....	11 00	Rev. C. L. Davenport	50 00
Montville, Rev. F. G.		Suffield, 1st ch., for sal.		New York, John D.	
Hastings .....	5 00	Rev. J. F. Smith,		Rockefeller .....	99,165 18
Chester, Mrs. P. M.		Rangoon .....	44 58	Springville S. S., bal.	
Watrous .....	7 00	Poquonoc Bridge ch. ...	8 65	share in station, care	
Chester, 1st C. E. ....	2 50	NEW YORK, \$116,961.44.		Rev. S. R. Vinton....	17 00
Cromwell ch. ....	27 17	Port Byron, Mrs. Helen		Troy, Mrs. Lewis E.	
Cromwell S. S. ....	3 48	Morehouse .....	1 00	Gurley, a special of-	
Deep River ch. ....	33 49	Brooklyn, Adelphi St.		fering .....	1,000 00
Meriden, Main St. ch. ...	12 00	Central ch. ....	150 86	Troy, 1st ch. ....	112 33
Meriden, Main St. S. S.,		Brooklyn, West End ch.	20 00	Troy, 1st S. S. ....	260 31
for salary of Ongole		Brooklyn, Memorial ch.	40 16	Troy, 2d ch. ....	40 00
Newton White, care		Brooklyn Heights, 1st ch.	433 45	Troy, Fifth Ave. S. S.	
Rev. W. R. Manley ..	50 00	Plainfield ch. ....	2 00	to apply on mission	
Stamford, Mrs. J. B.		Delhi ch. ....	12 00	work of Rev. J. Firth	100 00
Hoyt, special offering.	100 00	Fayetteville ch. ....	47 22	Troy, Millis Mem'l ch.,	
Stamford, 1st ch., F. L.		Buffalo, S. H. M.....	2 00	for work at Ningpo..	41 00
Batchelder .....	2 00	Buffalo, Reid Mem'l		Troy, Millis Mem'l Bi-	
Stamford, 1st ch. ....	104 81	ch., for work in the		ble School, for do. ...	17 58
Norwich, 1st ch. ....	13 00	Philippines .....	23 48	Troy, Millis Mem'l ch.,	
Norwich, Central ch.,		Buffalo, Kensington ch.	13 50	Miss Hattie Wilsey,	
"The Extra Cent-a-		Buffalo, Kensington		for pr. tr. for Rev.	
day Band" .....	14 00	ch. ....	13 50	and Mrs. F. J. White	25 00
Norwich, Central ch. ...	75 00	Buffalo, Kensington S. S.	2 50	Troy, Millis Mem'l ch.,	
Norwich, Mrs. Chas.		Buffalo, Prospect Ave.		Magdalene Kessler,	
Gallup .....	2 00	ch., tow. salary of		for do. ....	25 00
Willimantic, 1st Y. P.		Rev. A. E. Carson....	323 59	Jay ch. ....	7 00
S. C. E., for nat. pr.,		Buffalo, Reid Mem'l ch.,		Friendship ch. ....	26 58
care Dr. Bunker .....	50 00	Bibles for the Philip-		Saratoga Springs, 1st	
Willimantic, 1st Y. P.		pines .....	33 00	ch., F. W. Water-	
S. C. E., for Willi-		Buffalo, Mrs. Anna M.		bury, of wh. \$100 is to	
mantic Chapel, Tokyo,		Hedstrom, a special		const. Ermina Ellen	
Japan .....	5 00	offering for work in		Granger H. L. M....	120 00
Willimantic, 1st Bowen		the Philippine Islands	250 00	Saratoga Springs, 1st ch.	103 65
Bible class for Kiat-		East Marion, L. I., 1st		Saratoga Springs, Re-	
ing, China .....	6 01	ch., of wh. \$25 is from		gent St. ch. ....	48 00
Willimantic, 1st ch. ...	141 24	S. S. and to consti-		Schenectady, Villa Road	
N. Ashford, Rev. A.		tute Frank Judson		ch. ....	3 50
Randlett .....	6 00	Tuthill, H. L. M. ...	142 38	Schenectady, Emmanuel	
				ch. ....	1 00

Schenectady, Emmanuel S. S. ....	17 80	Lancaster, 1st ch. ....	20 00	Albany, E. G. Benedict Valley Falls ch. ....	25 00
Manlius ch. ....	16 71	Lancaster, 1st S. S. ....	5 00	Hudson River North Asso. Y. P., toward salary of Rev. A. F. Groesbeck .....	200 00
Manlius Y. P. S. C. E..	5 00	Cohoes ch., of wh. \$15.17 is from the S. S. ....	156.15	Woodside ch. ....	48 00
Redwood ch. ....	10 00	Fairport B. Y. P. U., for support Rev. T. Moody .....	10 00	Brooklyn, Marcy Ave. S. S. Prim. Dept. ....	8 12
La Grange ch. ....	34 80	Fairport, 1st ch. ....	43 00	Brooklyn, Bedford Ave. Y. P., for orphan, care Rev. J. M. Baker .....	3 75
Rochester, 1st ch., a member .....	10 00	Fairport, 1st S. S. ....	10 00	Brooklyn, a friend. ....	24 00
Rochester, 1st ch. ....	68 06	Fairport, 1st Ladies' Miss. Circle .....	10 00	Brooklyn, Central Williamsburg ch. ....	60 00
Rochester, 2d ch., tow. sal. of Rev. C. B. Tenny .....	416 67	Penn Yan, 1st Farther Lights .....	6 00	Brooklyn, Bedford Ave. ch. ....	5 43
Rochester, Students of Theological Seminary..	31 50	Adams, Centre ch. ....	10 00	Brooklyn, Flatbush, 1st ch. ....	29 93
Rochester, Meigs St. Y. P. S. C. E., for sup. of Rev. Thos. Moody..	10 00	Brockport Y. P. S. C. E., tow. sup. Rev. Thos. Moody .....	10 21	Brooklyn, Washington Ave. ch. ....	600 00
Rochester, Plymouth Ave. Wom. Soc., for sup. of Rev. T. D. Holmes .....	10 00	Brockport ch. ....	12 55	Brooklyn, West End ch. ....	25 00
Rochester, Parselles Ave. S. S. ....	3 54	Chili Y. P. S. C. E., for do. ....	13 00	Brooklyn, Emmanuel ch. ....	550 00
Rochester, Parselles Ave. ch. ....	9 18	Chili ch. ....	15 00	Elbridge ch. ....	88 00
Rochester, Bronson Ave. ch., for Ramabal ....	15 85	Henrietta ch. ....	5 20	Syracuse, Delaware St. ch. ....	42 25
Rochester, Park Ave. ch. ....	81 55	West Henrietta ch. ...	22 44	Syracuse, Immanuel Y. P. Tully ch. ....	2 50
Lowville ch. ....	46 45	Angelica ch. ....	14 70	Bethel, Stanley ch. ....	35 00
Lowville Y. P. S. C. E.	2 86	Albion ch. ....	151 06	Junius and Tyre Y. P..	56
Lowville Infant Class for Gospel Ship, Japan	1 00	Barrington Y. P. S. C. E. ....	66	Shelby ch. ....	4 50
Rushford, Rev. T. P. Poate .....	10 00	Arcade ch. ....	40 00	Shelby S. S. ....	1 20
Cazenovia Village ch. ..	28 66	Arcade, income of pasture land .....	40 00	West Edmeston ch. ....	2 50
Cazenovia Village S. S.	5 00	Yates ch. ....	28 40	West Edmeston Y. P..	1 20
Cazenovia Village Y. P. S. C. E. ....	6 28	Yates Y. P. S. C. E. ....	2 00	Burlington Flats ch. ....	28 31
North Hector ch. ....	19 10	Franklin ch. ....	4 50	Burlington Flats, Hazeltine Home .....	2 00
West Portland ch. ....	11 47	Franklin S. S., for the Telugu Mission .....	1 65	Burnt Hills ch. ....	14 80
Turin, Mrs. E. P. Dewey	2 00	Yonkers, Warburton S. S. ....	20 61	Olifton Park, Centre ch. ....	10 30
Albany, Emmanuel ch., to const. George Woolverton Stedman, H. L. M. ....	100 00	Corning ch., of wh. \$28.17 is from the S. S.	83 35	Galway ch. ....	8 03
Albany, Mrs. Frances S. Brooks, for sup. nat. pr., care Mrs. M. B. Ingalls .....	100 00	Newfane ch. ....	5 75	Ballston Spa ch. ....	88 00
Albany, Mr. and Mrs. Ezra H. Stevens, special offering .....	60 00	Newfane S. S. ....	2 50	Ballston Spa S. S. ....	12 00
Albany, E. G. Benedict Rome ch., for Dr. Bunker's work .....	10 00	Newfane Y. P. Missy. Soc. ....	2 00	New York, Mt. Morris ch. ....	45 00
Duanesburg and Florida ch. ....	3 60	West Middlebury ch. ..	10 25	New York, 2d Ave. ch. ....	200 00
Hoosick Falls Y. P. S. C. E. ....	2 88	West Middlebury S. S.	3 00	New York, 16th ch. ....	11 00
Hoosick Falls, 1st ch. ....	45 81	Howard ch., D. J. Allen	2 00	New York, J. C. R. ....	43 00
Newport, 1st ch. ....	12 00	Elmira, South Side ch.	10 00	New York, 5th Ave ch. ....	360 71
Pittsford ch., \$2 of wh. is for the Philippines	66 80	Elmira, South Side Y. P. S. C. E. ....	10 00	New York, New Brighton Place ch. ....	20 00
Pittsford S. S. ....	1 50	Morris, V. J. Hoke. ....	14 43	New York, Central ch..	170 00
Utica, Tabernacle Y. P. S. C. E. ....	11 45	Cobleskill, 1st ch. ....	9 20	New York, Epiphany ch.	3 52
Utica, Park ch. ....	33 93	Newburgh, Moulton Memorial ch. ....	50 00	New York, residents in Baptist Home .....	6 75
Geneva ch. ....	85 50	Norwich, Calvary ch. ....	25 00	New York, Park, Pt. Richmond ch. ....	23 74
Binghamton, 1st ch. ...	85 85	Scotia ch. ....	33 80	New York, Mariners' Harbor ch. ....	3 21
Philadelphia ch. ....	11 50	Scotia B. Y. P. U. ....	10 00	New Rochelle S. S. ....	35 00
La Grange Y. P. S. C. E., for the Lol Kaw Mission, care Dr. Bunker .....	50 00	Potsdam ch. ....	36 00	Edwards Y. P. ....	3 06
Watkins ch. ....	20 00	Saranac Lake, Calvary ch. ....	3 00	Mt. Carmel ch. ....	15 50
Watkins S. S. ....	4 00	Schenevus ch. ....	8 00	Mt. Carmel Y. P. ....	5 00
Enfield ch. ....	6 00	Schenevus S. S. ....	1 00	Mt. Carmel S. S. ....	3 00
Fulton S. S. ....	5 00	Shenevus Y. P. S. C. E.	1 00	Italy Hill ch. ....	5 00
Fulton ch. ....	23 80	Richburg ch. ....	7 50	Mannsville ch. ....	10 00
Long Island, Union Course ch. ....	7 57	Carthage ch. ....	54 00	Malone ch. ....	22 57
W. Oneonta, Close S. S.	5 00	Watertown ch. ....	17 10	Malone Y. P., tow. sup. Rev. S. R. Vinton. ....	25 00
Andover S. S. ....	5 50	Lestershire Y. P., tow. sup. Gernapodi Moses, care Dr. Boggs, India	30 00	Maine ch. ....	13 44
Ilion, 1st ch. ....	30 00	W. Danby ch. ....	2 50	Binghamton, Maine St. ch. ....	12 55
Sloansville ch. ....	12 62	Buffalo, 1st ch. ....	145 08	Binghamton, Maine St. Y. P. ....	15 00
Gloversville, 1st ch. ...	31 93	Fredonia ch. ....	6 00	Spencer ch. ....	41 00
Skaneateles ch. ....	2 75	McDonough ch. ....	6 30	Buffalo, Dearborn St. ch. ....	9 75
		Smyrna ch. ....	2 00	Buffalo, Dearborn St. Y. P. ....	2 00
		Smyrna S. S. ....	1 00	Hamburg Y. P. ....	25 00
		East Branch ch. ....	20 30	E. Aurora ch. ....	21 00
		East Branch Y. P. ....	3 00	Farmersville S. S. ....	20 00
		East Branch S. S. ....	1 79	Franklinville ch. ....	12 50
		Colchester ch. ....	3 75	Weedsport ch. ....	19 63
		Cortland, Memorial ch..	10 00	Cassadaga ch. ....	4 10
		Cortland, Mem'l S. S..	5 00	Harmony, Panama ch..	10 63
		Cortland, Mem'l Y. P..	3 00	Wellsburg ch. ....	4 50
		Cortland, 1st ch., for W. T. Elmore fund..	187 40	Addison ch. ....	8 12
		Poughkeepsie ch. ....	125 00	Elmira, First ch. ....	118 42
		Middletown, 1st ch. ....	15 91		
		Middletown, S. S. ....	2 00		
		Athens ch. ....	5 00		

Elmira, First S. S. ....	25 00	New York, Ascension S. S. ....	20 75	Newark, Peddie Mem'l S. S. ....	62 00
Newrich, 1st ch. ....	15 10	New York, Calvary ch. ....	244 00	Newark, Tabernacle Y. P. ....	5 70
Ortland, 1st ch., for Rev. W. T. Elmore fund .....	79 80	New York, Calvary Y. P., tow. sup. Rev. D. Gilmore .....	800 00	Plainfield, Park Ave. ch. ....	41 84
Lake Ridge ch. ....	5 00	New York, 1st S. S. ....	25 00	Piscataway ch. ....	111 25
McLean ch. ....	2 00	New York, Epiphany ch. ....	82 88	Holmdel ch. ....	118 50
Pine Plains ch. ....	6 00	New York, Hope ch. ....	72 00	Keyport, Peter V. Broach .....	10 06
Second Dover ch. ....	6 06	Madrid ch. ....	2 50	Point Pleasant ch. ....	14 89
Second Dover Y. P. ....	2 00	Ogdensburg ch. ....	11 40	Bloomfield ch., tow. sal. Rev. J. M. Carvell .....	418 94
Milford Centre ch. ....	8 60	Mt. Carmel ch. ....	12 00	Bloomfield S. S., for do. ....	150 00
Wyoming ch. ....	12 41	Brewster ch. ....	9 82	Brookdale ch. ....	16 45
Batavia ch. ....	101 90	Cross River S. S. ....	3 15	Dover, 1st S. S. ....	4 75
Warwick ch. ....	64 94	A friend .....	20 00	Elizabeth, East ch. ....	9 80
Rhinebeck ch. ....	183 10	Glens Falls ch. ....	68 98	First of the Oranges ch. ....	160 00
Rhinebeck S. S. ....	12 00	Sandy Hill ch. ....	41 00	North Orange ch. ....	900 00
Ossining ch. ....	79 86	Sandy Hill S. S. ....	18 00	Milburn ch. ....	10 52
Poughkeepsie ch. ....	31 00	Bottskill, Greenwich ch. ....	139 78	Millington ch. ....	68 05
Poughkeepsie S. S., for work of Rev. C. L. Davenport .....	50 00	Whitehall S. S. ....	2 54	Millington S. S. ....	5 00
Warwick S. S. ....	16 87	Newark, 1st ch. ....	23 00	Millington Y. P. ....	10 00
Newberg, 1st ch. ....	62 15	Newark, 1st S. S. ....	2 00	Arlington ch. ....	10 00
Albany, Mem'l ch. ....	100 47	Rose S. S. ....	1 50	Jersey City, Summit Ave. ch. ....	34 00
Albany, Mem'l S. S. ....	13 58	Lake Keuka ch. ....	34 10	Paterson, 1st ch., tow. sal. Rev. Geo. H. Waters .....	293 00
Troy, South ch. ....	10 93	Lake Keuka S. S. ....	7 60	Paterson Y. P., for do. ....	25 00
Valley Falls Y. P. ....	3 20	Lake Kenka Y. P. ....	80	Paterson S. S., for do. ....	12 50
Genesee ch. ....	10 00	Second Milo ch. ....	21 00	Paterson, 4th ch. ....	36 45
Brooklyn, Emmanuel ch. ....	1225 00	Second Milo Y. P. ....	1 85	Ridgewood ch. ....	44 47
Brooklyn, Greenwood ch. ....	44 41	Penn Yan ch. ....	29 36	Spring Side Mission, 1st ch., Burlington, for work, care Rev. L. W. Cronkhite .....	10 00
Brooklyn, Strong Place ch. ....	611 00	NEW JERSEY, \$5,814.68.		Merchantville ch. ....	25 40
Brooklyn, Union ch. ....	33 06	Plainfield, Park Ave. ch., for sup. Soo Han, care Dr. Bunker ....	10 00	Camden, 1st S. S. class A, bal. for nat. pr., care Rev. L. W. Cronkhite .....	10 00
Brooklyn, Pilgrim ch. ....	5 00	New Brunswick, Livingston Ave. S. S., in memory of Alice Wood Runyon for S. S. work in France .....	25 00	Mt. Ephraim ch. ....	7 80
Brooklyn, Marcy Ave. ch. ....	504 76	New Brunswick, Livingston Ave. S. S. ....	50 00	Laurel Springs ch. ....	5 11
Brooklyn, Marcy Ave. S. S. ....	40 24	Flemington ch. ....	75 00	Burlington, 1st ch. ....	30 62
Oyster Bay ch. ....	14 00	Dover, Sw. ch., per Rev. O. J. Peterson .....	2 50	Camden, Linden ch. ....	32 29
Orient Point, Emma L. Beebe .....	25 00	Hightstown, Rev. T. S. Griffiths .....	10 00	Haddonfield ch. ....	66 60
Canastota ch. ....	10 00	Hightstown, Mrs. T. S. Griffiths .....	3 00	Mt. Holly ch. ....	61 06
Randallville ch. ....	75 00	Elizabeth, Central ch. ....	47 63	Camden, Grace ch., add'l .....	22 00
Ogden, Adams Basin S. S. ....	1 13	Eatontown ch. ....	5 31	Camden, 1st ch. ....	230 00
Rochester, Lyell Ave. ch. and S. S. ....	16 17	East Orange, M. W. Manning .....	1 95	Camden, 1st Bible School for 3 orphans, care Rev. H. Huizinga .....	45 00
Rochester, Niagara St. ch. ....	27 40	South River ch. ....	10 00	Elizabeth, Central ch. ....	320 88
Rochester, Niagara St. S. S. ....	5 60	Mt. Holly, Mrs. H. A. Rhees, for sup. of girls in school at Himeji .....	35 00	Phillipsburg ch. ....	16 00
Webster ch. ....	1 45	Newark, Swedish ch. ....	9 84	Trenton, Clinton Ave. ch. ....	84 50
West Somerset Y. P. ....	5 00	Newark, Tabernacle S. S. ....	4 54	Trenton, Clinton Ave. Y. P. S. C. E., for nat. pr., care Rev. S. W. Rivenburg, Assam .....	20 00
Boonville Y. P. ....	10 00	Jersey City, North Y. P. ....	5 00	Cape May City B. Y. P. U., for Cab Min, care Rev. O. L. Davenport .....	18 00
Elbridge ch. ....	25 91	Jersey City, Bergen Y. P. ....	2 83	Cape May Court House B. Y. P. U., for Ko Hmwa Kalay, care Rev. O. L. Davenport .....	9 71
Elbridge Y. P. ....	19 09	So. Plainfield ch. ....	11 75	Newfield ch. ....	5 37
Elbridge Juniors .....	9 00	Harrison ch. ....	10 00	Woodbury, 1st ch., of wh. \$10 is from Pastor Wendell and wife .....	22 25
Camillus ch. ....	92 18	Westfield ch. ....	46 37	Sea View ch. ....	1 15
Camillus S. S. ....	7 88	Hackensack, 1st ch. ....	16 60	Salem, Mem'l ch. ....	27 24
Memphis ch. ....	7 50	Glenwood ch. ....	60 87		
North Manlius Y. P. for Chilaka Isaacson, care W. E. Boggs ....	6 70	Paterson, 1st S. S., tow. sal. of Rev. G. H. Waters .....	100 00		
Syracuse, Olivet ch. ....	54 00	Jersey City, Summit Ave. S. S. ....	10 00		
Clifton Springs ch. ....	9 25	Hoboken, 2d S. S. ....	4 50		
Phelps, 2d ch. ....	3 80	Butler ch. ....	5 00		
Fernwood S. S. ....	1 75	Butler, Mrs. F. Haycock, for Rev. H. Richard's field, Congo .....	5 00		
Oswego, West ch. ....	97 91	Lafayette ch. ....	14 00		
Oswego, West S. S. ....	15 00	Jersey City, Parmly Mem'l ch. ....	41 02		
Edmeston, 2d ch. ....	13 25	Montclair ch. ....	175 35		
Edmeston, 2d Y. P. ....	40 00	Morristown ch. ....	2 50		
Jordanville, Warren ch. ....	3 00	Mt. Bethel ch. ....	3 40		
Springfield, Centre ch. ....	11 50	Newark, Clinton Ave. ch. ....	137 96		
Amsterdam ch. ....	39 25	Newark, Fifth ch. ....	7 26		
Farmer S. S. ....	4 50	Newark, Peddie Mem'l ch. ....	470 00		
Kendaia ch. ....	23 25	Newark, South ch. ....	200 00		
Kendaia Y. P. ....	25 00				
Hastings S. S. ....	2 10				
Port Chester ch. ....	15 00				
New York, a friend ...	22 50				
New York, Amity ch. ....	34 90				
New York, Amity ch., for the gospel ship, Japan .....	50 00				
New York, West 33d St. ....	46 68				
New York, West 33d St. Y. P. ....	10 00				
New York, 1st ch. ....	362 25				

## PENNSYLVANIA, \$8,907.00.

Harrisburg, Tabernacle S. S. ....	9 23
Pittsburg, Mrs. E. E. Lusk, in mem. of F. T. Lusk .....	100 00
Bryn Mawr, Mrs. Jos. L. Richards, special offering .....	100 00

Pittsburg, Fourth Ave. ch. special .....	400 00	Robert H. Croser .....	2,500 00	Orbisonia ch. ....	1 00
Pittsburg, Fourth Ave. Ladies' Aid Soc. ....	25 00	New Tabernacle ch. add'l .....	27 82	Orbisonia S. S. ....	2 00
Lewisburg, Mrs. A. Fanny Goddard, tow. sup. of two Chinese girls, care Miss H. L. Corbin .....	10 00	Passyunk ch. ....	15 00	Bald Eagle ch. ....	8 10
Juniata ch. ....	2 00	Philadelphia, Mem'l ch. add'l .....	57 25	Bald Eagle S. S. ....	8 80
Philadelphia, Trinity ch. ....	50 00	Wissahickon ch. ....	16 50	Johnstown ch. ....	16 00
Philadelphia, Francis E. Weston .....	200 00	Alleghany Ave. Y. P. S. C. E. ....	10 00	Altoona, 1st ch. ....	24 10
Philadelphia, North Bible School Class, \$10., tow. sup. of Rev. S. R. Vinton .....	6 25	Chestnut Hill S. S. ....	2 50	Everett ch. ....	6 00
Philadelphia, 1st ch., T. E. McVitty, special offering .....	100 00	Philadelphia, Immanuel ch. ....	20 00	Hollidaysburg ch. in part .....	50 00
Dunbar, 1st ch. Mission Band .....	5 00	Philadelphia, Immanuel S. S. ....	15 26	Huntingdon ch. quar. off. ....	15 00
Hillsville, Zoar ch. ...	80 00	Lehigh Ave. ch., special	58 77	Lewistown ch. ....	4 50
Chester, Crozier Theological Seminary, Mr. and Mrs. E. B. Freeman .....	6 00	Philadelphia, 1st ch., in part .....	427 69	Brookville ch. ....	68 44
Chester, Henry W. Munger, tow. personal teacher, care Rev. F. J. White .....	25 00	R. M. Hunsicker and wife, special .....	12 00	Union ch. Clarion Asso.	12 13
Lewistown, Calvin Green	50 00	Frankford Ave. ch. acct. sal. Rev. E. T. Welles, Congo .....	43 00	Franklin, Union ch. ...	23 90
Lewistown, Mrs. A. J. Greene .....	12 00	Alleghany Ave. ch. ....	9 32	Montgomeryville ch. ....	2 66
Carnegie, 1st ch. ....	5 00	Mantua, Bible School for Dzin Tsin Yang, care Rev. J. R. Goddard .....	50 00	Clarion Y. P. S. C. E. ...	5 00
Carnegie, 1st S. S. ....	5 00	York, 1st ch. ....	4 42	Meadville ch. acct. sal. Dr. Leslie .....	24 70
Carnegie, 1st B. Y. P. U. ....	3 51	Bridgeport ch. ....	10 41	Meadville W. F. M. C.	5 00
Oakmont ch. ....	5 10	No. Frankford ch. in pt.	7 00	Greenville ch. ....	13 15
Parsons ch. ....	8 20	No. Frankford B. Y. P. U. ....	2 00	Sharpsville ch. ....	5 00
Morrisville, John B. Nichols .....	1 00	Manayunk, Mt. Vernon ch. ....	5 00	Springfield ch. ....	3 00
Allegheny, Sandusky St. ch. ....	10 00	Jenkintown ch. ....	6 40	Brownsville ch. ....	9 00
Philadelphia, Pilgrim ch.	8 22	Jenkintown S. S. ....	2 56	Jersey Shore S. S. ....	2 84
Mrs. C. Fullaway .....	10 00	Germantown, 1st ch. add'l .....	50 00	Rush ch. ....	2 00
Philadelphia, 2d ch. ....	100 00	Steelton, Central ch. ..	10 50	Rose Valley ch. (country church of 31 members) .....	139 40
Lower Merion S. S. ...	135 00	Steelton, Central S. S. ..	5 50	Williamsport, Erie Ave. ch. ....	12 61
New Tabernacle S. S. ...	23 96	Third, Germanaown B. Y. P. U. final payment for nat. pr., care Rev. P. Frederickson .....	10 79	Berwick ch. ....	18 66
Calvary B. Y. P. U., for Yachow Station ..	10 00	First Frankford B. Y. P. U., for Yachow station .....	20 00	Erie, Calvary ch. ....	67 65
Philadelphia, Grace ch.	67 66	Olivet ch. ....	10 23	Erie, Calvary ch., for nat. pr., care Rev. L. W. Cronkhite .....	60 00
Miss L. B. Morgan ....	5 00	Church of the Evangel, Narberth, quar. offering .....	35 09	Titusville ch. ....	18 10
Mem'l Y. P. S. C. E., for nat. pr., care Rev. A. E. Seagrave .....	40 00	South Broad St. ch. ...	22 81	Warren ch. ....	29 45
Gethsemane ch. add'l...	105 88	Nicetown ch. ....	46 80	Reading, 1st ch. ....	48 17
Gethsemane S. S. ....	55 29	Scranton, Amerman Memorial Mission .....	5 00	Reading, 1st S. S. ....	6 00
Bethlehem ch., add'l...	4 25	Scranton, Penn. Ave. ch.	68 46	Beakleyville ch. ....	5 00
Y. P. Societies of Philadelphia, for Yachow Station .....	10 50	Carbondale, Berean ch.	100 00	Easton ch. ....	34 78
Second, Germantown S. S. ....	10 08	Smethport ch. ....	18 25	Girardville ch. ....	22 00
New Tabernacle S. S. class No. 6. for nat. pr., care Rev. L. W. Cronkhite .....	12 50	Ulysses ch. ....	33 75	Nesquehoning ch. ....	3 32
Lower Merion ch. ....	80 57	Ulysses Y. P. S. C. E.	7 25	Nesquehoning S. S. ...	3 78
East S. S., for Yachow Station .....	10 00	Sewickley ch. ....	12 00	Summit Hill ch. ....	2 00
Mrs. Sarah R. Trevor, special \$500 mem'l of Dr. M. R. Trevor, and \$600 for Mrs. Ingalls' salary .....	1,000 00	Mrs. Clark, for nat. pr., care Rev. J. S. Adams, Hanyang .....	30 00	Summit Hill S. S. ....	72
Chestnut Hill ch. ....	50 00	Zion ch., Beaver Asso...	10 00	Pittcairn ch. ....	5 00
Mrs. Mary L. Crozer, add'l .....	500 00	Forest Lake ch. ....	2 00	Pittsburgh, Oakland ch. acct. salary of Dr. B. Corlies .....	75 00
Alleghany Ave. S. S. ...	3 00	Forest Lake S. S. ....	1 18	Connellsville ch. ....	45 00
Roxborough ch. ....	15 14	Kennett Square ch. ....	24 62	Alleghany, Beth Eden ch. ....	35 00
Roxborough S. S. ....	62 18	Kennett Square Y. P. S. C. E. ....	25 50	Pittsburg, Maple Ave. ch. ....	25 38
Roxborough S. S. Class A, for nat. pr., care Rev. L. W. Cronkhite .....	70 00	Phoenixville S. S., Adult B Class .....	65	Mars Hill ch. ....	7 28
Grace Y. P. S. C. E., for Yachow station ..	15 00	Phoenixville S. S. Adult B Class, for orphan, care Rev. H. Huizinga .....	15 00	Turtle Creek ch. ....	2 50
		West Chester, Olivet ch. ....	10 63	Mrs. J. W. Stewart, "Birdie Stewart Memorial" for special preaching place, care Rev. W. M. Upcraft..	50 00
		Hephsibah ch. ....	5 00	Jeanette ch. ....	3 00
		Windsor ch. ....	6 25	Pittsburgh, Shady Ave. ch., bal. ....	50 00
		Goshen ch. ....	17 50	Wilkinsburg ch. quar. off. ....	54 63
		Mrs. M. G. Hayes .....	5 00	Elizabeth ch. in pt. ...	4 00
		Vincent ch. ....	18 50	Jefferson ch. ....	12 26
		Saltillo ch. ....	74	Pleasant Grove ch. ....	4 50
		Logan's Valley ch. ....	19 60	Aldenville ch. ....	2 33
		Logan's Valley B. Y. P. U. ....	2 00	Eaton ch. ....	19 25
		Three Springs ch. ....	1 60	Lansford ch. ....	4 00
				Pittston, Luzerne Ave. ch. ....	85 35
				Northmoreland ch. ....	11 25
				Pittsburg, Chatham St. ch. ....	10 00
				Students' Crozer Theo. Sem. ....	30 85
				North East ch. ....	12 00
				Rev. B. E. Jones .....	3 00
				J. A. Truitt .....	5 00
				Media, A. J. Campbell for orphan, care Rev. H. Huizinga .....	15 00
				Village Green ch. ....	12 84



South Chester ch. and  
S. S. .... 22 00

## DELAWARE, \$207.41.

Wilmington, Bethany  
S. S. .... 20 00  
Wilmington, 2d ch. ... 148 41  
Wilmington, 2d S. S. ... 20 00  
Wilmington, Delaware  
Ave. S. S. .... 19 00

DISTRICT OF COLUMBIA,  
\$570.17.

Washington, E St. ch. 30 00  
Anacostia ch. .... 18 40  
Kendall ch. .... 43 38  
Washington, 1st ch. ... 74 10  
Washington, E St. C.  
E., of wh. \$25 is bal.  
for Loi Kaw Mission 42 00  
Washington, E St. ch.  
C. E., a friend ..... 5 00  
Washington, Grace ch.. 33 54  
Washington, East  
Washington Heights  
ch. .... 30 00  
Washington, 1st S. S.,  
for the Gospel Ship .. 25 00  
Washington, Calvary  
ch., for gr. ending  
March 31, 1902 ..... 250 00  
Washington, Metropol-  
itan ch. .... 18 75

## OHIO, \$4,714.94.

Cleveland, East End  
ch. .... 40 75  
Salem ch. .... 13 28  
Ada ch. .... 18 00  
Granville, a friend .... 10 00  
Granville Y. W. C. Asso. 30 00  
Plymouth, J. B. Carter 10 00  
Medina, L. S. Murray.. 2 00  
Jefferson, 1st ch. .... 5 84  
Hamilton, 1st B. Y. P.  
U., for work in Philip-  
pines ..... 25 00  
A friend ..... 208 00  
Dayton, Linden Ave. ch. 300 00  
Dayton, Linden Ave.  
Wom. Miss'y Soc., for  
Mrs. Mary Waters'  
Bible Woman ..... 17 75  
Dayton, Linden Ave.  
Wom. Miss'y Soc., for  
work on the Congo .. 6 00  
Dayton, Linden Ave.  
Wom. Miss'y Soc..... 23 90  
Dayton, Williams St. ch. 12 68  
Toledo, Florence R.  
Cooper ..... 1 00  
Toledo, Olive Place ch. 6 50  
Lebanon, 1st ch. .... 5 00  
Richwood ch. .... 10 40  
St. Paris, 1st S. S..... 2 50  
Girard ch. .... 5 10  
Youngstown, Haselton  
ch. .... 6 75  
Cincinnati, Walnut Hills  
ch. .... 107 92  
Kipton, income of prop-  
erty donated by T. O.  
Christian ..... 40 82  
East Liverpool, 1st ch. 9 00  
Beverly, Wm. Glass ... 2 00  
Geneva ch. .... 60 00  
Kingsville ch. .... 32 80  
Madison ch. .... 20 00  
Perry ch. .... 7 13  
Perry Y. P. S. C. E..... 5 35  
Harrison ch. .... 4 85  
Kenton ch. .... 18 00  
Lima, 1st ch. .... 34 00  
Lima, 1st S. S. .... 8 00  
Lima, Mrs. A. Crippen . 15 00  
Riley Creek ch. .... 10 00  
Riley Creek ch. .... 1 00  
St. Mary's ch. .... 8 00

Spencerville ch. .... 2 20  
Spencerville ch. .... 5 00  
Van Wert, 1st ch. ... 20 00  
Centerville ch. .... 3 00  
Bedford ch. .... 5 85  
Cleveland, Calvary ch.. 26 85  
Cleveland, Cedar Ave.  
ch., of wh. \$100 is to  
const. Mrs. Alfred W.  
Stone a life member 173 64  
Cleveland, East ch. .... 42 88  
Cleveland, East End B.  
Y. P. U. .... 4 75  
Cleveland, Euclid Ave. Y.  
P. S. C. E. .... 25 00  
Cleveland, 1st ch. .... 618 03  
Cleveland, Olivet P. Y.  
P. U. .... 12 50  
Cleveland, Shiloh ch. . 5 00  
Cleveland, Willson Ave.  
ch. .... 150 65  
Cleveland, Willson Ave.  
S. S. .... 5 00  
Cleveland, 1st Swedish,  
King's Army, for nat.  
pr., care Rev. Ola  
Hanson, Bharno, Burma 18 55  
Cleveland, Trinity ch. .. 50 00  
Xenia, 1st B. Y. P. U. 50  
Columbus, 1st ch. .... 66 60  
Columbus, B. J. Loomis 25 00  
Delaware, Rev. H. C.  
Lyman ..... 2 00  
Granville, Denison Y.  
M. C. A. .... 20 42  
Granville, Rev. I. N.  
Oarman ..... 5 00  
Lafayette ch. .... 4 69  
Bellefontaine, 1st ch... 15 00  
Dayton, Central ch. ... 310 65  
Dayton, 1st ch. .... 628 91  
Lisbon ch. .... 4 00  
Greenville ch. .... 32 31  
Greenville S. S. .... 8 14  
Piqua, Calvary ch., for  
Swatow Station ..... 59 65  
Piqua, 1st ch. .... 12 50  
Saint Paris, 1st ch. ... 10 88  
Sinking Creek ch. .... 18 42  
Springfield, Blessed  
Hope ch. .... 1 00  
Urbana, 1st ch. .... 51 94  
Norwalk, 1st ch. bal... 7 00  
Coalton ch. .... 2 06  
Evergreen ch. .... 2 25  
Wellston ch. .... 23 37  
Elyria, 1st ch., of wh.  
\$100 is to const. Rev.  
E. E. Knapp, H. L. M. 132 50  
Elyria, 1st S. S. .... 15 50  
Elyria B. Y. P. U. .... 1 50  
Lorain, 1st ch. .... 56 66  
Oberlin, 1st ch. .... 48 16  
Oberlin, 1st S. S. .... 1 84  
Oberlin, 1st B. Y. P. U. 12 92  
Springdale ch. .... 18 00  
Mansfield, Market St. ch. 25 00  
Addyston ch. .... 5 00  
Lebanon, East ch. .... 14 63  
Wyoming ch., of wh.  
\$50 is for Miss Fannie  
Tangeman, for nat.  
pr. among the Telugus  
and \$100 is to consti-  
tute Jessie W. H.  
Brine a life member 223 00  
South Point ch. .... 8 00  
Ironton, 1st ch. .... 122 15  
Portsmouth, 1st ch. ... 15 00  
Congo Y. P. .... 10 00  
Newark, Fifth St. ch... 23 27  
Rendville S. S. .... 7 00  
Ambrose ch. .... 8 10  
Fostoria ch. .... 3 65  
Fostoria, Rev. W. H.  
Wagner and wife ... 5 00  
Madison ch. .... 8 00  
Toledo, 1st ch. .... 80 00

Toledo, Heston St. ch... 8 65  
Toledo, Riverside ch. ... 21 00  
Toledo, 2d ch. .... 20 00  
Garrettsville ch. .... 5 00  
Niles, G. O. Greswold.. 100 00  
Niles, 1st ch. .... 30 50  
Warren, 1st ch. .... 17 24  
Moscow ch. .... 10 00  
Washington, T'p ch. ... 12 00  
Zanesville, Market St.  
ch. .... 34 31  
Martins Ferry ch. .... 10 47  
Mt. Moriah ch. .... 1 25

## WEST VIRGINIA, \$365.11.

Salem ch. .... 25 00  
West Union ch. .... 3 10  
Alderson, Greenbrier ch. 106 00  
Cliff Top ch. .... 10 00  
Lookout ch. and S. S. 13 00  
Lookout, L. F. Caven-  
dish and wife ..... 100 00  
Hephzibah ch. .... 48 26  
McIntire ch., F. M. Gif-  
ford ..... 5 00  
Olive Branch ch. .... 5 00  
Pleasants ch. .... 2 50  
Smith's ch. .... 2 50  
Enon ch. .... 5 75  
Stillwell ch. .... 7 20  
Orany ch. .... 1 30  
Elkins ch. .... 10 37  
Ebenezer ch. .... 2 75  
Grafton ch. .... 14 71  
Mt. Olive ch. .... 3 69

## INDIANA, \$1,570.13.

Anderson S. S., Mrs. G.  
G. Manning's class for  
Loi Kaw Mission, care  
Dr. Bunker ..... 2 50  
Angola, Alex. Kinmont. 3 00  
Evansville, a friend for  
work in Germany ... 25 00  
South Bend, 1st ch.,  
Peter Stocker ..... 30 00  
La Fayette, 1st ch.,  
Young Men's Bible  
Class, tow. sup. of V.  
Jacob, care Rev. F. H.  
Levering ..... 25 00  
Indianapolis, C. F.  
Dearborn ..... 10 00  
Indianapolis, Emmanuel  
ch. .... 5 42  
Indianapolis, Nelson A.  
Gladding ..... 10 00  
Indianapolis, 1st ch., of  
wh. \$55 is from the  
S. S. .... 698 97  
Washington, 1st ch. .... 22 16  
Dover ch. .... 1 19  
Russiaville ch. .... 2 00  
Bedford ch. .... 45 75  
Terre Haute, 1st ch.  
Shining Star for school  
work, care Rev. W.  
F. Dowd ..... 10 00  
Ft. Wayne, 1st ch. .... 230 76  
Union ch. .... 3 16  
Waveland ch. .... 2 35  
Tennessee Valley ch. .. 4 14  
Dana ch. .... 19 45  
New Market ch. .... 1 00  
Young America ch. .... 11 70  
Bunker Hill ch. .... 3 70  
Kokomo, 1st ch. .... 35 00  
Sharon ch. .... 19 12  
Sharon ch. S. S. .... 8 00  
Lebanon, 1st ch. .... 43 00  
Centre ch. .... 4 20  
Royal Centre ch. .... 7 24  
Peru ch. .... 6 70  
Aiconza ch. .... 3 73  
Mentone ch. .... 5 00  
Miami ch. .... 18 10  
Logansport ch. .... 38 42  
Yellow Creek ch. .... 1 50



Milroy Township ch. . .	8 85
Walcott ch. . . . .	11 10
Chalmers ch. . . . .	2 00
Burnettsville ch. . . . .	4 63
Burnettsville S. S. . . .	2 94
Mishawaka . . . . .	16 10
South Bend, 1st ch. . .	30 00
Elkhart ch. . . . .	22 00
Goshen ch. . . . .	21 05
Goshen B. Y. P. U. . . .	7 00
Goshen S. S. . . . .	4 35
La Fayette, 1st ch. . .	45 00
Newtown ch. . . . .	18 00
Indian Prairie ch. . . .	9 75
Sullivan ch. . . . .	6 71
New Winchester ch. . .	13 40

## ILLINOIS, \$15,150.77.

Damascus ch. . . . .	9 00
Chicago, La Salle Ave. ch., the Lewis Neal Young Men's Bible Class . . . . .	8 75
Chicago, J. S. Griffith, a thank-offering gift. .	5 00
Chicago, F. A. Wells, special . . . . .	25 00
Chicago, Mr. and Mrs. Lindgren, for work in Philippines . . . . .	100 00
Chicago, L. T. Regan, special off. . . . .	10 00
Chicago, Mary L. Halteman . . . . .	4 00
Chicago, James J. Barbour . . . . .	10 00
Alpha, Mrs. Abbe Higley, for work in Africa .	1 00
Waukegon, Gilbert S. Graves and family, special offering . . . .	100 00
Grand Tower, Wm. Taggart Wilson, a special offering . . . . .	340 00
La Grange, Rev. E. S. Stucker, special off. .	25 00
A friend . . . . .	9,944 18
Peoria B. Y. P. U., for R. Watanabe, care Rev. E. W. Clement .	12 50
Fairfield, Rev. Raleigh Wright . . . . .	9 00
Belleville . . . . .	7 34
Alton, 1st ch. . . . .	51 77
East St. Louis . . . .	36 25
Wilton Centre . . . .	5 00
Yorkville . . . . .	13 00
Aurora, 1st ch. B. Y. P. U. . . . .	6 00
Joliet, 1st ch. . . . .	38 43
Big Rock B. Y. P. U. .	5 00
Aurora Claim St. ch. .	11 65
Newark ch. . . . .	7 85
Newark, Mrs. E. Sleezer .	15 00
Plainfield ch. . . . .	16 00
Joliet, Eastern Ave. ch.	71 85
Aurora, 1st ch. (\$50 E. W. Lounsbury) . .	71 72
Morris ch. . . . .	31 05
Aurora, Park Place ch.	43 65
Wilton Centre S. S. . .	80
Normal ch. . . . .	3 00
Bloomington, 1st ch. .	71 67
Chenoa ch. . . . .	14 75
Champaign ch. . . . .	25 74
Danville ch. . . . .	13 50
Gifford ch. . . . .	32 77
Pierson ch. . . . .	10 00
Champaign, D. H. Lloyd . . . . .	25 00
Fairmount S. S. . . . .	2 14
Danville S. S. . . . .	2 75
Roodhouse . . . . .	4 04
Viriden . . . . .	2 13
Central City . . . . .	3 45
Chicago, Covenant ch. (\$5 tow. H. L. M. Mrs. Dracass) . . . .	114 95

Chicago, La Salle Ave. ch. . . . .	36 12
Chicago, Englewood ch. .	32 65
Chicago, Englewood ch., Rev. J. M. Coon. . . .	3 00
Chicago, 4th ch. . . . .	36 35
Chicago, 4th ch., a friend, for W. China .	5 00
Woodstock ch. . . . .	6 00
Harvey ch. . . . .	12 00
Chicago, Western Ave. ch., Mr. and Mrs. E. A. Fox . . . . .	30 00
Dundee ch. . . . .	46 04
Highland Park ch. . . .	30 00
Chicago, Bethany ch. . .	17 55
Chicago, Covenant ch. B. Y. P. U. . . . .	5 00
Oak Park ch. . . . .	120 07
Wheaton ch. . . . .	32 50
Chicago, 1st ch. . . . .	259 90
Chicago, 1st ch., Rev. and Mrs. Daniel Shephardson . . . . .	100 00
Chicago, Belden Ave. ch.	9 75
Chicago, 2d ch. . . . .	297 91
Chicago, Calvary ch. . .	6 00
Chicago, Lexington Ave. ch. . . . .	43 96
Chicago, Western Ave. ch. . . . .	4 50
La Grange ch. . . . .	28 10
Chicago, Galilee ch. . .	8 18
Chicago, Central ch. . .	12 86
Chicago, Memorial ch. .	37 73
Barrington ch. . . . .	6 50
Morgan Park ch. . . . .	113 65
Morgan Park, Rev. D. H. Cooley . . . . .	5 00
Chicago, Western Ave. ch., Rev. R. E. Manning . . . . .	100 00
Chicago, Centennial ch. .	23 56
Maywood ch. . . . .	8 65
Elgin, 1st ch. . . . .	201 00
Highland Park, Rev. L. B. Hibbard . . . . .	5 00
Chicago, Windsor Park ch. . . . .	35 15
Chicago, 1st ch. S. S. . .	23 01
Evanston, 1st ch. . . . .	322 37
Chicago, Immanuel ch. .	92 55
Chicago, Tabernacle ch. .	97 39
Chicago, Auburn Park ch. . . . .	16 10
Austin, 1st ch. . . . .	111 50
Austin, 1st ch. S. S. . .	100 00
Chicago, Hyde Park ch. .	203 96
Wasco ch. . . . .	10 00
Chicago, Normal Park ch. . . . .	46 53
Chicago, Grace ch. . . .	13 00
Mt. Carroll ch. . . . .	91 00
Mt. Carroll B. Y. P. U. .	19 00
Mt. Carroll S. S. . . .	10 00
Lena ch. . . . .	2 33
Savanna ch. . . . .	15 13
Morrison ch. . . . .	12 00
Dixon ch. . . . .	30 00
Freeport ch. . . . .	42 44
Sterling ch. . . . .	36 16
Hoopeston ch. . . . .	23 56
Hoopeston S. S. Birthday offering . . . .	4 09
Marseilles S. S., tow. sup. of student, care Dr. Clough . . . . .	6 25
Buda ch. . . . .	14 00
Mendota ch. . . . .	12 00
Streator, Mrs. Conner's Band, tow. sup. native helper, care Rev. J. S. Adams . . . . .	15 00
Ottawa ch. . . . .	73 50
Monmouth, Mr. and Mrs. Lewis Duke, for sup. B. W., care Rev. E. Ohute . . . . .	25 00

Streator B. Y. P. U., for work at Bansa Mantaka, Congo. . . .	4 00
Marengo ch. . . . .	36 52
Belvidere, 1st ch. . . .	27 31
Rockford, State St. ch. .	135 73
Rockford, State St. S. S.	4 60
Rockford, State St. Jr. B. Y. P. U. . . . .	1 00
Rockton ch. . . . .	5 00
Antioch ch. . . . .	2 43
Foster ch. . . . .	1 35
Petersville ch. . . . .	2 73
Mt. Pleasant ch. and Warner Chapel . . . .	25 00
Moline, 1st ch. . . . .	13 00
Roseville S. S., tow. sup. Ultoori Ramiah .	12 50
Carman, Rev. E. C. Cady . . . . .	10 00
Mt. Vernon B. Y. P. U., tow. H. L. M. . . . .	5 00
Berlin ch. . . . .	3 61
Pana ch. . . . .	4 15
Little Flock ch. . . . .	2 40
New Burnside ch. . . .	2 30
Casey ch. . . . .	2 25
Martinsville S. S. . . .	1 00
Marion ch. . . . .	13 00
Chicago, 1st Swedish ch., Mr. John Berg, tow. sup. Phillip, Assam . . . . .	3 00
Chicago, Lake View Swedish Y. P. S., for work, care Rev. O. L. Swanson . . . . .	12 50
Kankakee, Scan. ch. . .	3 00
Kankakee, Scan. S. S. .	2 34

15,156 77

Less amount received in July, 1901, from Baker's Prairie ch., Ill., returned . . . . .	6 00
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\$15,150 77

## IOWA, \$1,185.03.

Dubuque, Boys' Brigade, for Assam . . . . .	10 00
La Porte City, David Hanchett, a special offering . . . . .	242 00
Pella, Highland ch. . .	6 40
Cumberland ch. . . . .	7 60
Boonesboro, Mr. Dolloff .	1 00
Louise, Centre ch. . . .	5 00
Danville ch. . . . .	20 00
Mt. Pleasant ch. . . . .	9 10
Cedar Falls ch. . . . .	24 10
Waterloo, 1st ch. . . . .	103 19
Waterloo, Walnut St. ch. . . . .	43 63
West Mitchell S. S. . .	1 00
Hampton ch. . . . .	31 00
Riceville ch. . . . .	20 00
Seymour ch. . . . .	5 00
Franklin Y. P. Soc., for Abodah . . . . .	1 40
Seymour ch., for Judda, care of Rev. W. R. Manley, India . . . .	11 00
Coal Ridge ch. . . . .	2 21
Des Moines, Forest Ave. ch. . . . .	25 00
Monroe ch. . . . .	60 62
Knoxville ch. . . . .	3 31
Missouri Valley S. S. .	3 00
Pine Creek ch. . . . .	3 00
Harlan ch. . . . .	4 14
Cedar Falls, Dan. ch. .	42 00
Maquoketa ch. . . . .	13 20
Muscantine ch. . . . .	103 00
Jessup ch. . . . .	12 00
Independence S. S. Birthday Box . . . . .	3 00
Providence ch. . . . .	3 50

Gowrie, Miss Lottie Peterson .....	25 00
Forest City Y. P. Soc., for Philippines .....	25 00
Council Bluffs, Mamie Norone, tow. sal. Dr. East, Burma .....	5 00
Burlington, Sw. ch.....	5 25
Washington ch.....	1 00
Livermore S. S.....	1 00
Livermore B. Y. P. U..	1 67
Glenwood ch.....	96 50
Glenwood S. S.....	3 00
Glenwood B. Y. P. U..	5 00
Sidney ch.....	2 15
Council Bluffs B. Y. P. U. ....	20 00
Villaca ch. and S. S...	5 50
Guthrie, Center ch.....	7 21
Rockwell City ch.....	10 00
Rockwell City S. S.....	3 00
Upper Des Moines B. Y. P. U., for Rev. A. F. Groesbeck's station ..	41 85
Ottumwa, 1st ch.....	26 82
Ottumwa S. S.....	2 00
Woodbine ch.....	5 08
Sioux City, Hon. E. E. Lewis .....	50 00

## MICHIGAN, \$2,346.21.

Alleghan, 1st ch.....	6 00
Carlsend, Sw. ch.....	10 92
Detroit, "In His Name," a special offering ...	10 00
Detroit, North B. Y. P. U., through Glenn Pettit Miss'y Mem'l Fund, tow. salary Rev. G. E. Finlay .....	12 50
Detroit, Woodward Ave. ch. ....	635 00
Detroit, Woodward Ave. B. Y. P. U., tow. sup. of Dr. Harper .....	65 00
Detroit, 14th Ave. ch..	6 45
Battle Creek, 1st ch...	102 75
Ypsilanti, 1st ch.....	12 00
Portage Lake ch., for 8 shares in Hensada mission, care Rev. J. E. Cummings .....	30 00
South Haven, Elsie M. Dean .....	1 00
Curtis, 1st ch.....	1 00
Curtis, Harvest Home ch. ....	2 00
Hemlock ch.....	1 64
Lincoln ch.....	1 25
Mitchell ch.....	1 00
Mud Lake ch.....	1 00
Oscoda, Second (Indian) ch. ....	1 00
Plainfield ch.....	50
Reno ch. ....	2 88
Detroit, 1st ch., bal....	10 00
Detroit, Gratiot Ave. ch.	4 52
Detroit, North ch.....	79 55
Detroit, North S. S....	3 18
St. Clair ch.....	2 00
Imlay City ch.....	16 00
Imlay City B. Y. P. U.	1 35
Engleville ch.....	5 47
Grand Rapids, Fountain St. ch. (of wh. \$340 is for G. J. Huizinga)	545 00
Grand Rapids, 2d ch...	28 28
Grand Rapids, 2d S. S.	3 74
Grand Rapids, 2d B. Y. P. U. Jr.....	1 32
Hastings ch.....	2 00
Iola, bequest of Mrs. A. Cornell, in memory of Rev. A. Cornell...	10 00
Stanton ch.....	4 20
Charlevoix ch., bal....	3 00
Patekey, Parr Memorial ch.....	52 00

Gaylord, 1st ch.....	10 00
Coldwater W. F. M. S., tow. sup. Ellerapati Atchamma, care Mrs. Curtis, Kanigiri .....	5 00
Coldwater ch. Primary S. S., tow. sup. Ellerapati Atchamma ...	5 00
Quincy ch.....	5 40
Quincy S. S.....	2 28
Quincy B. Y. P. U....	2 34
Albion, First ch.....	47 31
Charlotte, First ch....	13 60
Charlotte, First B. Y. P. U. ....	2 00
Napoleon ch.....	6 75
Ceresco ch.....	7 55
Kalamazoo, First ch. (D. W. C.).....	10 00
North Athens ch.....	2 65
Adrian, First ch.....	50 00
Clinton ch.....	6 00
Tecumseh ch.....	23 13
Tecumseh S. S.....	2 28
Calumet ch.....	42 80
Escanaba ch.....	2 85
Manistique, First ch...	64 80
Manistique S. S.....	9 00
Manistique B. Y. P. U.	3 76
Manistique Jr. B. Y. P. U. ....	44
Manistique, Calvary Mission .....	2 53
Sault Ste. Marie ch....	8 35
Sault Ste. Marie S. S..	4 00
Sault Ste. Marie Ladies' Mission Circle .....	4 50
Bear Lake ch.....	5 30
Boone S. S.....	80
Bay City, First ch.....	70 06
Vassar, First ch.....	15 00
Saginaw, Michigan Ave. ch., for Ungkung station, China .....	66 07
Owosso, First ch.....	13 45
Ovid, First ch.....	20 00
Shepardson ch.....	3 50
Webberville ch.....	1 50
Dowagiac, Stella Bond memorial .....	4 50
Iron River, Myran Soc..	9 35
Ironwood, Swedish ch..	37 10
Grand Rapids, Sw. ch..	3 00
Ludington, Swedish ch..	8 65
Chelsea ch.....	6 50
Gregory ch.....	5 06
Brighton ch.....	6 00
Brighton S. S.....	27
Farmington ch.....	1 50
Highland ch.....	15 25
Kensington ch.....	5 00
Milford ch.....	6 06
Walled Lake ch.....	9 15
Wayne ch.....	8 42
Ann Arbor, N. S. Burton .....	5 00

## MINNESOTA, \$3,736.33.

Minneapolis, Mrs. Wm. H. Dunwoody, special offering .....	100 00
Minneapolis, M. E. Tribble .....	10 00
Minneapolis, Immanuel ch. ....	23 90
Minneapolis, Immanuel Little Folks. for the Tongoo School, Burma .....	5 00
St. Paul, Mr. and Mrs. F. M. Buck.....	25 00
St. Paul, Woodland Park ch. ....	56 90
Richland, 1st ch.....	2 00
Pipestone S. S.....	3 73
Minneapolis, 1st ch....	546 19
Minneapolis, 1st S. S., for Runglah .....	

Minneapolis, Mrs. Sarah P. Butler .....	50 00
Minneapolis, G. L. Hudson .....	1 00
Minneapolis, Calvary ch	74 11
Minneapolis, Fourth ch.	113 87
Minneapolis, Tabernacle ch. ....	16 55
Minneapolis, Olivet ch.	40 25
Minneapolis, Chicago Ave. ch.....	25 00
Minneapolis, Central ch.	346 55
Minneapolis, Central S. S. ....	25 00
Minneapolis, Central Primary Dept. ....	13 84
Northfield ch.....	38 84
Worthington, Sw. ch...	66 45
Lake Elizabeth ch.....	10 80
Apple ch.....	11 75
Cokato ch.....	21 60
Lake Sarah ch.....	6 45
Peter Smith, Milaca...	100 00
Alma ch.....	18 05
W. Duluth, Sw. S. S...	2 15
Duluth, 1st Sw. ch., Miss C. Bergquist....	2 00
Willmar, N. L. Winblad, for Thomas and Runglah, care Rev. W. A. Stanton .....	10 00
St. Paul, 1st Sw. S. S. Birthday Soc., for Philippines .....	20 00
St. Paul, 1st Sw. ch...	23 00
Duluth, Bethel Sw. S. S.	5 32
Minneapolis, Bethel Sw. ch. ....	19 56
Fish Lake ch.....	61 55
W. Duluth, Sw. ch. Wom. Soc.....	23 00
Soudan ch.....	4 95
Soudan S. S.....	1 00
Mankato, Sw. ch.....	15 00
Harris ch.....	1 81
Worthington, Sw. S. S..	3 00
Henning ch.....	15 25
Stanley, A. D. Grant..	2 00
Evan, Wom. Soc.....	5 00
Isanti Mission .....	5 00
Scandia Y. P. Soc.....	10 00
Minneapolis, 1st Sw. Y. P. Soc.....	25 00
Spencer Brook S. S....	1 00
Grove City Y. P. Soc., nat. pr.....	25 00
St. Paul, 2d Sw. ch....	6 00
Amor ch.....	6 40
McIntosh ch.....	8 35
Dalbo ch.....	8 00
Milaca S. S.....	2 05
Lake City, Sw. ch....	13 00
Minneapolis, Elim Sw. Y. P. Soc.....	20 00
Ortonville ch.....	1 00
Alexandria, W. Stone..	1 00
Spring Vale Y. P. Soc..	10 00
Eagle Lake ch.....	20 00
Bigstone ch.....	2 00
Minneapolis, A. J. Nelson, to make Melville J. Nelson Life M....	100 00
Lincoln ch.....	113 50
Lincoln Y. P. Soc.....	3 75
Lincoln, P. M. Peterson, for nat. pr.....	50 00
Albert Lea, Sw. ch....	15 40
Stanchfield, Andrew Peterson .....	5 00
Leentrop ch.....	107 80
Leentrop Y. P. Soc...	17 00
Worthington, Sw., Ancil and Ernest Thompson .....	4 80
Mt. Carmel ch.....	5 00
Minneapolis, Mrs. C. A. Salquist .....	2 00
Minneapolis, Brook ch....	2 35

Cambridge Young Ladies' Mission Band...	80 00
Minneapolis, 1st Sw. ch.	181 50
Minneapolis, 1st Sw. S. S. ....	10 00
LeRoy ch. ....	86 00
Minnesota City ch. and S. S. ....	4 57
W. Concord C. E., for W. China ....	12 50
Winona ch. ....	41 00
Money Creek ch. ....	15 00
Rochester ch. ....	64 85
Park Rapids ch. ....	9 20
St. Cloud ch. ....	10 15
Frazee ch. ....	5 00
Crookston ch. ....	83 85
Little Falls ch. ....	9 57
Bird Island ch. ....	8 45
Granite Falls ch. ....	16 50
New Auburn ch. ....	4 00
Minneota ch. ....	10 00
Fairfax ch. ....	18 18
Waseca S. S. ....	3 67
Cheney S. S. ....	3 00
Austin ch. ....	58 25
Austin ch., Oakland Br.	19 00
Brownsdale ch. ....	8 70
Lansing ch. ....	5 00
Stillwater ch. ....	7 38
Stillwater S. S. ....	2 62
Hastings ch. ....	5 55
St. Paul, Immanuel ch.	7 25
Lake City ch. ....	63 85
St. Paul, Burr St. ch..	20 50
St. Paul, Hebron ch....	3 00
St. Paul, First ch. ....	11 26
Alden ch. ....	11 20
Bradford ch. ....	10 00
Sparta ch. ....	23 50
West Brook ch. ....	41 60
Albert Lea, Dan. ch....	87 28
Artichoke ch. ....	10 50
Richwood ch. ....	8 25
Luverne ch. ....	30 00
Adrian ch. ....	7 00
Lake Crystal ch. ....	20 85
Lake Crystal S. S. ....	2 25
Worthington ch. ....	20 00
Worthington S. S. ....	1 50
Windom ch. ....	8 15
Bricelyn ch. ....	25 00
Garden City ch. ....	7 75
Vernon Center ch. ....	7 28
Vernon Center S. S. ....	1 72
Lake Benton ch. ....	8 70
Sleepy Eye ch. ....	5 25
Mankato ch. ....	9 53
St. James ch. ....	14 35
Duluth, 2d S. S. Birth-day Box, for W. China	16 00

## WISCONSIN, \$1,352.09.

Milwaukee, 2d German, gentlemen of the Temple Builder Soc. ....	6 00
Weyauwega ch. ....	2 90
Wausau ch. ....	15 00
Stevens Point ch. ....	7 50
Marcellon, a friend ....	5 00
Rusk ch. ....	2 00
Eau Claire, Bethel Mission ....	9 00
Eau Claire, 1st ch. ....	70 60
Eau Claire, Washington chapel ....	12 34
Glen Flora ch. ....	4 06
Janesville ch. ....	157 31
Janesville Y. P. S. C. E.	85 00
Janesville Jr. Y. P. S. C. E. ....	3 25
Janesville, King's Daughters ....	10 00
Clinton ch. ....	81 40
Clinton S. S. ....	1 00
Evansville ch. ....	4 49
Evansville S. S. ....	1 75
Sheboygan Falls ch. ....	15 27

Elk Grove, Geo. Millman ....	5 88
Sheboygan Falls S. S. ....	3 15
Kenosha, Mrs. Telene..	2 00
Kenosha, C. Landane..	1 00
North Greenfield ch. ....	13 65
Lyndon ch. ....	21 10
Racine Y. P. S. C. E..	15 00
Milwaukee, Tabernacle ch. ....	119 46
Milwaukee, Tabernacle S. S. ....	15 00
Milwaukee, Tabernacle B. Y. P. U. ....	15 00
Pewaukee ch. ....	4 50
Wauwatosa ch. ....	84 49
New Cassel ch. ....	12 40
Milwaukee, Bay View ch. ....	48 35
Waukesha ch. ....	111 13
Milwaukee, South ch. (\$100), Mrs. Wm. Lindsay ....	270 00
Green Bay ch. ....	50 01
Green Bay Ladies' Soc.	10 00
Berlin ch. ....	25 00
Marinette, Swedish ch.	14 25
Union Grove Ladies' Soc.	5 00
Atlas, Mr. and Mrs. A. P. Anderson ....	100 00
Prentice ch. ....	5 00
Oconto, C. E. Uyllin....	5 00
El Salem ch. ....	2 35

## MISSOURI, \$822.79.

Kansas City, Sw. ch., tow. sup. nat. pr., Pe Tab, care Rev. C. H. Heptonstall ....	25 00
Kansas City Sw. Y. P. S., for Daniel Tupele, care Rev. A. H. Curtis ....	15 00
Kansas City, Tabernacle, Mrs. C. B. Fulton, in memory Dr. J. Fulton ....	5 00
Verona, Sewing Soc. ...	15 00
Board of Home and Foreign Missions ....	406 79
Marceline, Mrs. Frances Allen ....	100 00
St. Louis, Clara D. Ely, for the Philippine Mission ....	100 00
St. Louis, F. H. Ludington ....	100 00
Verona, Mrs. Tabitha Williams ....	2 00

## KANSAS, \$1,704.98.

Ottawa, "a friend of missions," for sup. of Thangkan, care Rev. E. G. Phillips ..	25 00
Goddard, Mary Garth..	25 00
Topeka, Charles L. Boynton ....	9 00
Topeka, 1st Y. P. S. C. E., for nat. Chinese pastor's salary ....	10 00
Oxford, from Buzzard girls' mite box ....	1 20
Fairview, J. S. Tyler, special offering ....	50 00
Harmony ch. ....	22 45
Harmony S. S. ....	1 00
Alden ch. ....	4 10
Sterling ch. ....	3 10
Abbyville ch. ....	6 07
Larned ch. ....	3 55
Stafford ch. ....	30 45
Onaga ch. ....	3 25
Elm Creek ch. ....	6 20
Washington ch. ....	13 50
Marshall, Center ch....	22 50
Marshall, Center S. S..	1 16
Hollenberg ch. ....	1 00

Newton ch. ....	44 73
McPherson ch., designated to Rev. W. A. Sharp ....	33 30
McPherson Y. P. S., for do. ....	5 42
McPherson Jun. Y. P. S., for do. ....	71
McPherson S. S., for do.	11 30
McPherson, a friend for do. ....	1 00
Victory ch. ....	33 46
Peabody ch. ....	11 10
Peabody S. S. ....	2 74
Strong City ch. ....	11 11
Marion ch. ....	18 25
Roxbury ch. ....	1 00
Salina ch. ....	3 70
Enon ch. ....	1 58
Perth ch. ....	3 42
Medicine Lodge ch. ....	113 09
Avon ch. ....	6 00
Pittsburg S. S. ....	2 31
Fort Scott, 1st ch. ....	7 50
Vicksburg ch. ....	16 20
Vicksburg S. S. ....	3 70
Saron ch. ....	2 25
Jewell S. Coffman ....	2 00
Gaylord S. S. ....	1 65
White Rock ch. ....	75
Hoyt ch. ....	6 05
N. Topeka ch. ....	16 62
N. Topeka S. S. ....	9 46
N. Topeka Y. P. S. ...	2 16
Lyndon S. S. ....	1 22
Ottawa, 1st ch. ....	120 09
Ottawa, A. L. Dana, tow. sup. N. W., care Rev. E. G. Phillips..	10 00
Louisberg S. S. ....	1 38
Antioch ch. ....	1 40
Paola ch. ....	18 25
Leavenworth ch. ....	30 73
Kansas City, Edgerton Place ....	7 70
Kansas City, Third ....	50 00
Argentine ch. ....	49 60
Argentine S. S. ....	1 40
Holton ch. ....	5 00
McLouth ch. ....	3 00
McLouth Y. P. S. ....	60
Armourdale ch. ....	5 00
Armourdale S. S. ....	5 00
Armourdale Y. P. S. ...	5 00
Kansas City, 1st ch. ..	50 00
Kansas City, 1st Y. P. S., tow. sup. nat. pr., Moung San Oo, care Rev. H. Joorman ....	12 50
Garnett S. S. ....	77
Iola Y. P. S. ....	3 45
Emporia ch. ....	25 00
Council Grove ch. ....	41 09
Goddard ch. ....	2 00
Hiawatha ch. ....	49 25
North East Asso. B. Y. P. U., tow. sup. nat. pr., Moung Po Lonk, care Rev. H. Joorman	12 00
Norton ch. ....	3 50
Delaware, Dea. J. S. Tyler ....	50 00
Troy ch. ....	10 00
Woodlawn S. S. ....	1 15
Sabetha, Rev. S. J. Miner, tow. L. M., G. F. Armington ....	10 00
Prairie Temple ch. ....	3 25
Norton ch. ....	2 00
Colby ch. ....	25
Long Island ch. ....	75
Long Island S. S. ....	25
Uniondale ch. ....	6 00
Uniondale, K. Montell..	1 00
Uniondale, Mrs. E. Starling ....	40
Concordia ch. ....	26 00
Belleville ch. ....	13 58

Belleville S. S. ....	1 44
Clifton ch. ....	9 59
Ada ch., des. to Dr. ...	
Cough, Ognio .....	7 59
Rehett ch. ....	15 03
Hempson .....	2 30
Lincoln ch. ....	2 78
Beverly ch. ....	4 00
Amberville ch. ....	20 00
Minneapolis ch. ....	20 25
Pratt ch. ....	1 58
Oakfax S. S. ....	12 50
Altamont ch. ....	6 05
Kansas City Sw. Y. P. ...	

S. tow. sup. nat. pr. ...	
Ma Nan and Ma Lo, ...	
care Rev. Ola Hanson ...	13 50
Chay Centre, Sw. ch. ...	9 08
Lindsborg, Sw. ch. ...	5 00
Turkville ch. ....	14 50
Maya ch. ....	31 51
Maya, Mrs. W. E. Beach ...	4 00
Relston ch. ....	2 00
Osadi ch. ....	1 50
Row Creek ch. ....	2 00
Burden, Hon. Joel Dyer ...	100 00
Oxford ch. ....	25 00
Windland ch. ....	90 00
Hackney ch. ....	9 59
Loon ch. ....	2 00
Hillsboro, Rev. C. Hie- ...	
bert, des. to Rev. A. ...	
Prison, Naigona .....	55 00

## NEBRASKA, \$685.00.

Bentley Y. P. S. ....	1 90
Nebraska ch. ....	4 05
Bedell, M. S. S. ....	1 00
Broken Bow ch. ....	2 00
Macon City ch. ....	3 27
Amey ch. ....	5 80
Leoti ch. ....	3 12
Nebraska City, 1st ch. ...	94 58
Nebraska City, 1st Y. ...	
P. S. ....	5 00
Nebraska City, 1st S. S. ...	2 41
Emerald S. S. ....	5 11
Lorton ch. ....	2 00
Silver Creek, Mrs. S. ...	
H. Tolman and daughter ...	10 00
St. Paul ch. ....	2 05
St. Paul W. C. ....	2 70
Palentine ch. ....	84 00
Oscar Rapids ch. ....	5 10
Columbus ch. ....	10 00
Pawnee City ch. ....	20 51
Salem, Mrs. U. A. ...	
Brooks .....	5 00
Chambers ch. ....	5 00
Atkinson ch. ....	5 75
Norfolk ch. ....	15 00
Wayne ch. ....	33 20
Hartington ch. ....	17 00
Penn ch. ....	1 25
Penna S. S. ....	5 20
Craigton ch. ....	10 25
Alliance ch. ....	3 11
Omaha, Calvary, Dr. N. ...	
R. R. Riden .....	50 00
Omaha, Calvary, Mr. J. ...	
T. Carpenter .....	50 00
Omaha, Calvary, Mr. ...	
I. W. Carpenter .....	50 00
Silver Creek ch. ....	5 25
Silver Creek S. S. ....	1 75
Omaha, Grace ch. ....	25 00
Omaha, Olivet S. S. ....	1 00
Windsor Ridge ch. ....	20 00
Stoughton S. S. ....	65 00
Overville ch. ....	25 00
Overville S. S. ....	5 80
Richman, Sw. W. C. ....	11 75
Valley, 1st Sw. W. C. ...	3 55
Valley, 2d Sw. W. C. ...	2 00
Wenden, Sw. ch. ....	2 00
Salmon, Sw. W. C. ....	5 00
Ogawa ch. ....	5 05

Geneva S. S. ....	1 34
Lincoln B. Y. P. U. ...	
tow. share in Rev. ...	
Wm. Apling's station ...	25 00
Wahoo B. Y. P. U. ....	8 00
Wahoo S. S. Birthday ...	3 44
Soc. ....	1 00
Valley, Aug. Sundeen ...	1 00

## COLORADO, \$1,504.31.

Golden, Rev. Chas. L. ...	2 00
Payne .....	5 50
Olathe ch. ....	
Grand uncton, des. to ...	
Bansa Mantake .....	41 00
Delta ch. ....	65 15
Delta Y. P. S. tow. ...	
sup. N. W. Bomsala ...	
Yohann, care Rev. G. ...	3 75
N. Thomsen .....	12 80
Delta S. S. ....	
Delta, Dr. A. H. Stock- ...	
ham .....	30 00
Delta, Mr. and Mrs. E. ...	
Howard, tow. sup. ...	
nat. pr., Po Thet, ...	
care Dr. Bunker .....	25 00
Pallade S. S. ....	4 77
Colorado Springs, 1st ch. ...	252 96
Colorado City ch. ....	29 32
Colorado Springs, Mt. ...	
Olive ch. ....	4 50
Fountain ch. ....	20 85
Fountain S. S. ....	1 45
Fountain W. C. ....	4 00
Victor ch. ....	19 15
Anacosta ch. ....	2 50
Louisville ch. ....	10 20
Louisville S. S. ....	2 70
Denver, Judson Mem'l ...	
ch. ....	7 70
Denver, Judson Mem'l ...	
S. S. ....	3 70
Denver, Bethel S. S. ....	1 54
Denver, Calvary ch. ....	110 00
Denver, 1st ch. ....	182 08
Denver, Broadway ch. ...	60 00
Ft. Collins S. S. ....	6 00
Loveland ch. ....	19 23
Loveland S. S. ....	1 25
Monte Vista S. S. ....	10 00
Trinidad ch. ....	32 00
Trinidad S. S. ....	5 20
Las Animas ch. ....	3 00
Las Animas S. S. ....	2 00
Las Animas W. C. ....	4 00
Canon City ch. ....	250 00
Canon City, Dr. A. H. ...	
Huffman .....	100 00
Canon City, Miss M. V. ...	
Beelye, des. to China ...	25 00
Canon City, Miss L. A. ...	
Hall, for work. care ...	
Rev. J. R. Adams .....	25 00
Pueblo, 1st ch. ....	65 00
Pueblo, 1st S. S. ....	11 50
Durango ch. ....	61 37

## CALIFORNIA, \$5,622.85.

O'Neale, P. E. Boernge ...	5 00
Red Bluff, 1st ch. ....	33 85
Red Bluff Y. P. S. ....	4 15
Red Bluff Y. P. S. Jrs. ...	5 00
Red Bluff S. S. ....	5 00
Oakland, Mr. and Mrs. ...	
Frank L. Sullivan .....	5 00
Santa Ana, Immanuel ...	
ch. ....	34 73
Santa Ana, Immanuel ...	
B. Y. P. U. ....	10 28
Santa Ana, Immanuel ...	
S. S. ....	20 00
San Francisco, O. W. ...	
Briggs .....	20 00
Riverside, L. B. Mer- ...	
ritt .....	10 00
Alameda ch. ....	48 75
Alameda S. S. ....	12 33

Berkley ch. ....	53 35
Ceres ch. ....	13 00
Golden Gate ch. ....	12 00
Clairmont Mission ...	3 00
Oakland, 1st ch. ....	575 00
Oakland, 10th Ave. ch. ...	407 00
Oakland, 23rd Ave. ch. ...	31 00
Oakland, Sweda Y. P. ...	
Soc., for sup. nat. ...	
pr., care Dr. Bunker, ...	
Toungoo .....	75 00
Oakland, Nor-Dan. ch. ...	12 50
Oakland, Nor-Dan. S. S. ...	12 50
San Francisco, 1st ch. ...	254 05
Hamilton Square ch. ...	57 30
Hamilton Square S. S. ...	12 00
Hamilton Square Y. P. ...	
Soc. ....	5 00
San Francisco, Sw. ch. ...	31 05
San Francisco, Sw. S. S. ...	7 00
San Francisco, Chinese ...	28 00
Richmond ch. ....	5 00
Stockton ch. ....	20 00
Waterford ch. ....	6 30
Y. M. C. A. and Y. W. ...	
C. A. of Cal. College, ...	
for sup. nat. pr., care ...	
Rev. W. M. Upcraft ..	23 30
Peurya ch. ....	23 50
Peurya Y. P. Soc. ....	3 00
Wadsworth, Nev. ch. ...	11 00
Casper ch. ....	45 70
Covalo ch. ....	1 00
Ft. Bragg ch. ....	15 50
Ukiah ch. ....	12 35
Dixon ch. ....	62 70
Middletown ch. ....	20 00
Napa S. S. ....	3 25
Petaluma (of wh. \$25 is ...	
from John Skoog- ...	
lund, for nat. wk.) ...	50 00
Woodland ch. ....	10 00
Banning ch. ....	16 50
Banning S. S. ....	1 50
Colton ch. ....	17 25
Corona ch. ....	174 00
Fullerton S. S. ....	9 72
Garden Grove ch. ....	5 20
Redlands ch. ....	167 24
Redlands Y. P. Soc. ....	2 05
Redlands S. S. ....	25 00
Riverside, Mrs. N. P. ...	
Button, in mem. of ...	
her husband, Rev. C. ...	
Button .....	50 00
Santa Ana, 1st ch. ....	56 05
Santa Ana Y. P. Soc. ...	6 30
San Bernardino ch. ...	69 00
Escondido ch. ....	8 30
Fallbrook ch. ....	191 53
National City ch. ....	18 00
Otay ch. ....	14 40
Poway ch. ....	1 45
San Diego, 1st ch. ....	108 12
San Diego B. Y. P. U. ...	45 00
San Diego, 1st S. S. ....	15 00
Aromas ch. ....	3 04
Gonzales ch. ....	19 75
Gonzales Y. P. Soc. ....	5 00
Los Gatos ch. ....	15 25
Palo Alto ch. ....	21 15
San Jose, Swede ch. ...	3 75
San Jose, Swede Y. P. ...	
Soc. ....	3 30
Watsonville ch. ....	10 00
Hueneme ch. ....	3 75
Pleasant Valley Y. P. ...	
Soc. ....	1 25
Pleasant Valley S. S. ...	2 50
Santa Barbara ch. ...	12 50
Santa Barbara Y. P. S. ...	3 00
Santa Barbara Y. P. S. ...	
for nat. pr., "Ah He," ...	
Ung Kung, China, care ...	
Rev. A. F. Grossbeck ...	13 00
San Luis O'Biopo .....	2 50
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Andaman ch. ....	5 55

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Ono ch.	10 00	Portland, 3rd Ladies	10 00	Spokane, 1st ch.		75 00
Paradise ch.	10 00	Pleasant Home ch.	6 00	Spokane, Grace ch.		28 47
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Armona S. S.	1 50	Salem, Girls' Miss. Band	1 00	Wilbur ch.		8 00
Exeter ch.	10 00	Astoria, Swede ch.	8 00	Wilbur Y. P. Soc.		1 75
Lindsay ch.	12 00	Portland, Swede ch.	38 77	Wilbur S. S.		2 15
Porterville ch.	7 40	Portland, Swede "Gid-		Wilbur Ladies' Circle		2 75
Madera ch.	56 62	eon's Band," sup. nat.		Mrs. H. Peterson, Med-		
Madera Y. P. S.	5 00	pr., care Dr. Bunker..	10 00	ical Lake		5 00
Madera S. S.	1 10	Portland, Swede S. S.	3 40	Aberdeen ch.		25 20
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for work at Kifwa,		son, for Gopal Chun-		Seattle, Nor.-Dan. Wom.		
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Swedish Y. P. Soc., for		Parker ch.	2 50	Tacoma, Nor.-Dan. ch.		9 00
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.....	30 95	Rangoon, per acct. Miss	
.....	9 00	E. Lawrence, Sept. 30,	
mo, 1st ch.	10 00	1901, from the Karens,	
ch.	4 40	Ms. S.S.G.	2 85
IND, \$100.70.		INDIA, \$30.07.	
City, East		Ootacamund, per acct.	
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.....	30 00	Sept. 30, 1901, from	
.....		friends, Rs. 62	30 07
MING, \$9.37.		CHINA, \$45.	
st S. S.	2 50	Hongchau, Rev. T. D.	
st S. S.	6 87	Holmes	25 00
ONA, \$68.75.		Swatow, Rev. and Mrs.	
.....	8 50	E. A. Kemp	30 00
.....	30 25	AFRICA, \$50.	
.....	31 00	Bama Mantse, Rev.	
TRUCKY, \$1.		W. H. Leslie and wife	50 00
the Philip		MISCELLANEOUS, \$1,050.80.	
.....	1 00	Gen'l Miss'y Soc. of	
.....		Sweden chs. of No.	
.....		America	1,000 00
.....		Moners from Sunday	
.....		schools when studying	
.....		Miss'y Lesson Leaf-	
.....		lets	34 00
.....		Sunday school	64 20
.....		Total	213,078 82
.....		LEGACIES.	
.....		Boston, Mass.	
.....		estate Daniel	
.....		S. Ford	11,350 00
.....		Windsor, Vt.	
.....		income John	
.....		P. Skinner	
.....		Fund	8 80
.....		Putnam, Ct.	
.....		estate Mary	
.....		P. Gates	20 00
.....		Phila., Pa.	
.....		estate Abe-	
.....		lme S. Win-	
.....		ter	950 00 12,338 00
.....			\$225,302 12
.....		Donations and Legacies	
.....		from April 1, 1901, to	
.....		March 1, 1902	\$223,000 26
.....		Donations and Legacies	
.....		from April 1, 1901, to	
.....		April 1, 1902	\$448,983 88
.....		Donations received to April 1,	
.....		1902:	
.....		Maine	\$4,880 25
.....		New Hampshire	2,161 19
.....		Vermont	2,351 73
.....		Massachusetts	41,728 87
.....		Rhode Island	6,663 84
.....		Connecticut	5,999 28
.....		New York	145,969 42
.....		New Jersey	10,999 11
.....		Pennsylvania	29,724 80
.....		Delaware	405 14
.....		District Columbia	1,551 75
.....		Virginia	10 00
.....		West Virginia	2,162 49
.....		Ohio	15,882 14
.....		Indiana	8,028 26
.....		Illinois	30,281 69
.....		Iowa	5,235 18
.....		Michigan	5,577 47
.....		Minnesota	7,205 42
.....		Wisconsin	3,108 29
.....		Missouri	2,074 85
.....		Kansas	4,252 52
.....		Nebraska	2,537 76
.....		Colorado	2,437 00
.....		California	10,570 98
.....		Oregon	1,300 53

North Dakota	498 17
South Dakota	1,738 72
Washington	2,144 28
Nevada	4 00
Idaho	445 63
Utah	167 15
Wyoming	77 87
Montana	294 80
Arkansas	53 50
Arizona	171 79
North Carolina	10 11
Kentucky	38 00
Tennessee	25 00
Texas	25 00
Louisiana	42 85
Florida	9 84
Alabama	50 00
Mississippi	9 71
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Oklahoma	270 77
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Canada	278 15
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Denmark	471 05
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Germany	14 63
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Assam	308 15
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Trevor	50 00
March 31, Philadelphia	
Pa., Memorial ch.	29 25

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 911 48

Correction:—The amount reported in the April Magazine, under date of February 6, 1902, from C. N. Cushing should have been C. N. Cutting.

## DONATIONS RECEIVED FOR THE PHILIPPINE ISLANDS FUND.

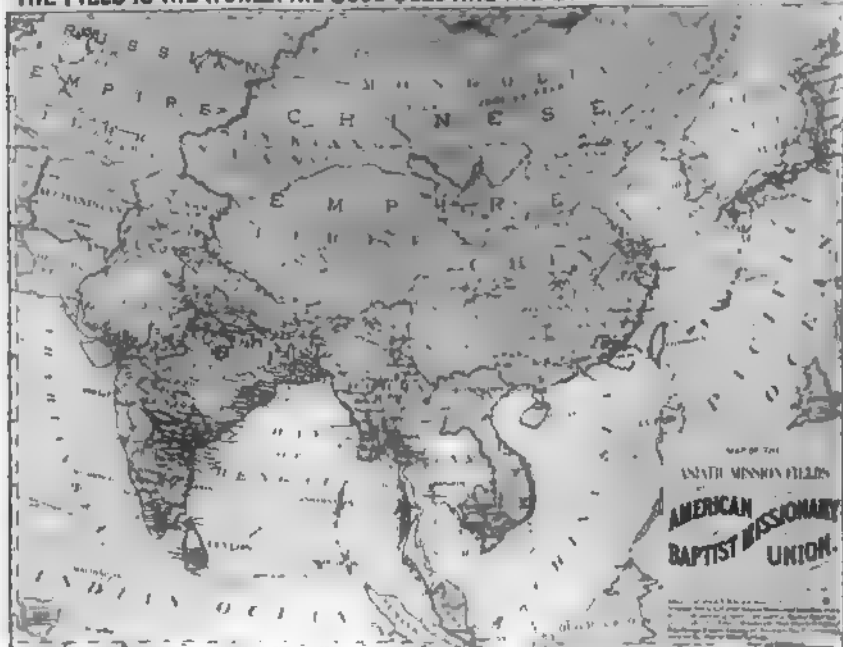
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# THE BAPTIST MISSIONARY MAGAZINE

The Official Organ of the

AMERICAN BAPTIST MISSIONARY UNION

Vol. 82

July 1902

No. 7

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### FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain  
of land, with the buildings thereon standing (here describe the premises with exactness and particularity  
to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is  
unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

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# THE BAPTIST • MISSIONARY • MAGAZINE

Vol. 82

JULY 1902

No. 7

## MONTHLY SURVEY

### *The Annual Meetings*

The event of the month has been the Anniversaries. Held in St. Paul, Minn., they attracted a large attendance from the West and Northwest and a surprisingly large number from the East. Many things conspired to increase

appointed at the outcome of the debates which could not be said really to have been closely confined to the general theme, we believe there was practically a unanimous approval of the course pursued and the decisions reached. It is now too late to review this discussion, or report in



SOME MISSIONARIES AND OTHERS AT THE ANNIVERSARIES

the attendance. The fame of St. Paul and St. Paul Baptists had gone abroad, and as hosts they did not disappoint the most exacting. The anticipated discussion on co-ordination probably induced many to go, and while some doubtless were dis-

detail the programs of the different meetings, since these have been fully presented by the weekly press and in special editions of the St. Paul papers.

They were great meetings, however, of a great denomination; and

it is doubted if any scheme of delegation could bring together a body more representative of northern Baptists.

In spite of its triteness we have no hesitation in saying that the sessions just held were the very best in the history of our denomination. The recollection of them enables us to face the work of the year with more enthusiasm and with more confidence. He who has led hitherto will lead and if we follow faithfully, continued prosperity and blessing will attend our work.

*This Month's  
Magazine*

We are disappointed not to be able to carry out fully our plans for this month's MAGAZINE. The date of issue came so soon after the Anniversaries that we were pressed for time; and lack of space prevented anything like the full report of the annual meeting which we had hoped to give. It will be remembered that until last year the July number contained nothing but the Annual Report. At that time, however, sixteen preliminary pages of regular magazine matter were introduced and the same plan is followed this year. It will at once be seen how difficult it is to crowd material which would ordinarily occupy the regular forty pages into so small a compass. The annual report is rich enough in itself, however, to make up for any seeming lack in the first portion of the MAGAZINE. The B. Y. P. U. A. topic for the month, "The Student Volunteer Movement," is remembered, but space is available for nothing more than Dr. Mabie's excellent article and an additional paragraph or two. A flood of splendid material is now pouring in upon the editor's desk and many good things are promised for the coming months.

The August number will be made up of "Gleanings from Mission Fields."

*Dr. Barbour's  
Address*

The most eagerly anticipated address of the Anniversaries was that of Dr. Barbour. Fresh from his tour of our mission fields he was sure to say something worth hearing and the large audience which greeted him on Wednesday evening was not disappointed in his message. From country to country and from station to station he carried us by his clear and discriminating discourse, in which he showed how carefully he had studied the situation in each of the lands visited and, incidentally, how valuable the information which he has gathered will be to the Executive Committee and the Union. There is reason for congratulation and great thanksgiving that the Foreign Secretary has been able to make this journey and return safely to us. May he be spared many years in which to use the knowledge thus gained for the more rapid extension of the kingdom.

In an early number we hope to begin the publication of a series of articles in which Dr. Barbour will treat of those fields not already mentioned in previous letters.

*A Clear Statement* The address at the Anniversaries by Mr. Charles W.

Perkins, Chairman of the Executive Committee, on The Practical Administration of Missionary Affairs continues to receive the highest praise. It was a clear and concise statement of the business side of the Missionary Union by a business man familiar with every detail of its administration. The urgent request that the address be published has been complied with, and copies may be had upon application to the Rooms. This is just the document to put into the hands of business men, while all others will surely be gratified to receive the information which it contains.

### *Alteration of Districts*

It has been felt for some time that the territories covered by some of the district secretaries of the Union were too large, especially in the West. To afford needed, though only partial relief, the old Middle Western District has been reconstituted. It will be made up as formerly when under the care of Dr. Witter, now of the New England District, of Iowa, Nebraska and Wyoming. While this change was being made it was thought best to rearrange the limits of some other districts. The following are affected and the new arrangement will stand as indicated:

*Middle*, Ohio and West Virginia, Rev. T. G. Field, secretary.

*Lake*, Illinois, Indiana and Michigan, Rev. E. W. Lounsbury, D. D., secretary.

*Northwestern*, Wisconsin, Minnesota, North and South Dakota, Montana and part of Idaho, Rev. F. Peterson, D. D., secretary.

*Southwestern*, Kansas, Colorado, Oklahoma, Indian Territory, New Mexico, Utah and Arkansas, Rev. I. N. Clark, D. D., secretary.

*Middle Western*, Iowa, Nebraska and Wyoming, Rev. Henry Williams, secretary.

Mr. Williams, who has been appointed by the Executive Committee to this latter district, has been for six years the successful pastor of the First Baptist Church of Cohoes, New York. Before going to Cohoes he spent fifteen years in Iowa as pastor at Cedar Falls, Nora Springs, Burlington and Ottumwa. He is, therefore, perfectly familiar with the field to which he returns and his many friends in that section of the country will give him a hearty welcome. He has always been an earnest advocate of missions, and the churches which he has served have been pre-eminent for their interest in the world-wide extension of the gospel. The pastors and churches of Iowa, Ne-

braska and Wyoming are to be congratulated upon the prospect of having such an earnest helper in the advocacy of this great cause.

### *The Anniversary Number*

The following postal card, recently received, sums up the testimony given by many friends concerning the June issue of the MAGAZINE:—

Congratulations on the beautiful Anniversary Number—the very best both in artistic design and missionary information. Thank you for such help.

Yours,

H. WYSE JONES.

Buffalo, N. Y.

### *Addresses for the Handbook*

It is our intention to publish very soon the Handbook for 1902-1903. It is very desirable that the addresses of all missionaries at home on furlough be correctly printed. If every one who reads this item will sit down at once and send us the address which they would like to have published, they will confer a favor upon the editor of the Handbook and upon those who depend upon the information which it purports to give.

### *Dr. Witter's Illness*

We feel sure that the many friends of our beloved brother Rev. W. E. Witter, M. D., District Secretary for New England, will be glad to join in prayer that his enforced sojourn for a few weeks at Clifton Springs Sanitarium may prove beneficial and that the operation which he had to undergo there after his return from the Anniversaries may restore him to perfect health. Dr. Witter has been a tireless and self-sacrificing worker; and his sympathetic counsels, his cheering words and his helpful messages have been greatly blessed to multitudes of people and many of our churches.



***The Student Volunteer Movement***

Fifteen years ago in a certain theological school there were twelve men in the graduating class. Six of them had signed the Student Volunteer pledge and six had not. Two years later it was found that six men of the twelve had gone to the foreign field, but the six who had signed the pledge were at home, and the six who had not, had gone. So much for appeals to the emotions rather than to the deeper feelings. About that time it was said that a thousand students had signed the pledge of that day; but the secretaries of the great missionary societies were calling for men, and could not get as many to go as they had places to fill. Times have changed, however, and this year's contingent will round out 2,000 volunteers who have actually gone to the fields abroad. In the last few years our Missionary Union has sent out few men or women who previously had not been enrolled as volunteers. Whatever the reputed faults of the Student Volunteer Movement during its early years, it has now become the most potent engine of the Holy Spirit for arousing a sense of duty to a lost world in the heart of the great Christian student body.

***The Providence Convention***

The Twelfth Convention of the Baptist Young People's Union of America is to be held in New England. Providence is the favored city and July 10-13 are the dates fixed upon for the assembly. The Baptists of Providence are not anything, if not hospitable; and of all the cities in America this one would seem to be the most important. historically, in which our young people should gather. We are glad, too, that they are coming so near to Boston, the seat of the oldest American missionary society, the Congregational American Board, and of the oldest Baptist missionary

society, the Missionary Union. A short side-trip will enable delegates to visit Boston, and Tremont Temple and our Rooms; and we assure them in advance that they will receive a hearty welcome. Arrangements are being perfected to give a special reception to those who visit our Rooms on the day of the side-trip to Boston.

We understand that reports indicate a large attendance, and the general theme, "Conquest," gives the amplest opportunity for a most inspiring program.

***Commencement at Yokohama***

Just as we go to press we are in receipt from Dr. Dearing, president of the theological seminary at Yokohama, of a program of the commencement exercises which occurred April 29. Though the classes which graduate from year to year are small, gradually a body of alumni is being formed that will be a power among the Japanese churches. All the under class men engage in evangelistic work during the summer, and the prospects are bright for a good entrance class in the fall.

***Evangelical Alliance in Japan***

The meeting of the Eleventh General Conference of the Japan Evangelical Alliance, held in Tokyo, April 11-14, was one of great interest and importance to the cause of Christianity in Japan. The occasion of the calling of the conference was the necessity of taking some definite, united action on the question of continuing the evangelical forward movement of last year, *Taikyo Dendo*; and also of ascertaining, if possible, what the Evangelical Alliance meant by "evangelical." Both these questions were apparently settled wisely, and it was unanimously agreed to continue the forward movement another year, the work of last year undoubtedly being the greatest event in the history of Christianity

since its introduction into Japan, not simply because of the enthusiasm with which it was carried on, and the unusual results which followed, but because it marked the beginning of a new epoch which is destined to result in the Christianization of the Japanese empire.

Telegraphic reports in our papers mentioned briefly

#### *Cyclone in Burma*

the total loss of the S. S. "Camorta" on its way from Madras to Rangoon with 650 souls on board, in a cyclone May 6. Letters and papers now to hand from Rangoon tell of the passing of the cyclone inland over the city of Rangoon and of the immense damage done in the city and to the shipping in harbor. It was the most destructive storm ever known in that city. Trees were uprooted and houses blown down, some persons were killed and many injured. Our mission property suffered in common with the rest. A large section of the roof of the main building of our Mission Press was lifted off, and torrents of rain poured down on book stock two floors below, and further damage was done to other buildings also. A large section of the roof of Franc's Chapel on the Karen mission compound was removed in the same forcible manner. Heavy trees fell, narrowly missing other mission buildings in Rangoon and Insein. Mr. Snyder of the Mission Press had just passed through the space into which the roof fell, thus escaping almost certain death had he been a few moments later in passing. Dr. and Mrs. Eveleth were traveling across the open plains 165 miles to the north of Rangoon and were in the storm for five hours. We are devoutly thankful that no more serious damage was done and that no personal injury so far as known was suffered by any of our missionaries.

#### *Statistics on Giving Wanted*

Our readers will recall an article entitled, *Quadrupled Beneficence*, in the November number of last year, written by Rev. C. F. Ralston, in which he detailed the experience of his church in the use of the weekly envelope system of giving for missions.

Not content with the success of the movement in his own church Mr. Ralston is encouraging other churches to adopt the same plan, and is making an exhaustive study of the subject in the light of statistics which he is gathering.

We are glad to publish here the following request for information which he has just sent out to those churches of Ohio which are using the system. He would like to hear also from pastors in other sections of the country and we trust they will respond. We shall be pleased to publish the results of the investigation in an early number of the *MAGAZINE*. Address, Rev. C. F. Ralston, Warren, Ohio:—

1. How long has your church been using the weekly envelope system?
2. Are you well pleased with the system? Have your people ever thought of discarding it for some other method?
3. What have been the results of this system in your church? *i. e.*, do you raise more money than formerly? Do more persons contribute? Do you have a better missionary interest in your church? What percentage of the membership uses the envelopes?
4. Taking the average amount per annum for the five years immediately preceding the adoption of this system, how do your contributions under the weekly system compare with this average? *e. g.*, the contributions of a certain church under the weekly system are three times as large per annum as in any of the five years immediately preceding the adoption of this system.
5. What system did you formerly use? Did you pursue it faithfully?
6. What led the church to adopt the weekly system?
7. Do you use the pledge in soliciting contributions? If not, what is your plan?

8. How does your church apportion its contributions to the several missionary interests? i. e., does each person divide his own gift, or is it done by the church as a body?

9. How frequently do you, by sermon or otherwise, bring the cause of missions to your people? Mention your methods.

10. Do you believe the weekly envelope system to be the best method for gathering money for missions? If so, state your reasons briefly.

### *Taft's Mission to Rome*

Those who feared that this was to be of a diplomatic character and the beginning of the establishment of political relations with the Vatican have been much relieved by reading the published instructions given by our government to Governor Taft. We quote sections one and nine from these instructions:—

1. One of the controlling principles of our government is the complete separation of church and state, with the entire freedom of each from any control or interference by the other. This principle is imperative wherever American jurisdiction extends and no modification or shading thereof can be a subject of discussion.

9. Your errand will not be in any sense or degree diplomatic in its nature, but will be purely a business matter of negotiating, as governor of the Philippines, for the purchase of property from the owners thereof and the settlement of land titles, in such a manner as to contribute to the best interests of the people of the islands.

A telegram from Rome announced the fact that the Pope was very much disappointed because of this elimination of the political character of the commission, and doubt was expressed whether he would be inclined to give an official reception to its members. He finally decided to give the reception, and it is hoped that the negotiations will proceed rapidly to an amicable settlement. The disposition of the friars and their lands is a vexed question, but

patience and common sense will doubtless secure a proper solution.

Since the above was written the daily papers announce the complete success of the negotiations.

### *A Prayer at Noonday*

Friends of foreign missions and of the Missionary Union are urgently requested to join with us in prayer daily at noon. At that hour the regular prayer meeting will be held at the Rooms, but many of those who cannot be present, who may be far distant from Boston, will be glad to spend a moment or more in united prayer for God's blessing upon our missionaries and their work, upon our treasury, upon our pastors, district secretaries and others who are engaged in arousing interest in and collecting funds for the spread of the gospel among the heathen. In this prayer service we follow the topics in our Prayer Cycle, to which are added special cases constantly being brought to our attention.

### *A New Manual*

The Missionary Union has never had a suitable Manual for its missionaries. One has been in course of preparation, however, for some time past, and a tentative edition of those portions which refer to the purchase, packing and shipping of goods and to arrangements for sailing has just been issued. Copies may be had on application. The complete manual will be issued, it is hoped, at an early date and will contain much useful and necessary information for candidates, new appointees and even missionaries who have been long in the service.

Friends who contemplate sending goods to missionaries should send for a copy of this pamphlet, entitled "Book IV, A. and B., Manual of the American Baptist Missionary Union."

## A BANYAN GROWTH IN SOUTHERN CHINA

Rev. Thomas S. Barbour, D. D.

(Concluded)

### At Kityang

**W**E spent a memorable day at Kityang. The new mission houses and the chapel make a fine appearance from the river with their clean, white walls. Conditions have altered greatly since Dr. Ashmore achieved what was then no small triumph in the erection of a two-story building by

themes relating to the material welfare and spiritual well-being of the people. Evidently there is another China than that revealed in the recent outbreak.

At the service in the chapel nearly 200 men are present, many in clean, white garments and all quiet and orderly in their bearing. Beyond the screen were the women, eager but pitiful in their appearance, their faces bearing witness to the blighted possibilities of their lives. Beyond the company of men are rows of passers, two doorways of the Chapel being so placed that the curious crowd may pass in and out



the riverside. Now the people walk out from the city often to see the attractive buildings and seem to have not a little pride in them. They are a genuine addition to Kityang, the chapel being particularly attractive. Scripture texts, happily chosen and tastefully displayed, speak to passers-by from the outer walls. We pass

a memorable afternoon in visiting a half-dozen Christian merchants in the city; evidently these men have the respect of the people and are bearing faithful testimony. In the evening, by Mr. Speicher's invitation, a half-dozen of the elders of the city are with us at dinner. Some of these men appear thoughtful and earnest, and we converse long together upon



CHAPEL AND PORTION OF DR. BARBOUR'S CONGREGATION AT KITYANG

without disturbing the worshipers. No one can look into the faces of these hundreds of worshipers and doubt that the grace of God has touched them. One face attracted us particularly. I learned afterwards that the man had been a gambler, sacrificing to all the idols supposed to have power to give success in gaming, and pursuing this course until he

was in abject want and wretchedness; then the gospel message reached him. Now his face has a rapt look. There were a score of others whose personal story is of more than romantic interest. Evidently the work in the Kityang field is both deep and broad. The present membership is 504.

The hospital buildings are unoccupied in the absence of Dr. Bixby. Her work has been one of true self-devotion and its influence reaches far.

### The "Hu" City

Chauchaufu is the "Hu" city, the capital city of the district. Until now Mr. and Mrs. Kemp have lived in a Chinese house.

The building is better adapted to interest the foreign visitor than to provide for the comfort of its occupants. Little Muriel and Donald seldom go beyond the walls of their home. It is not well for them to do this, and they dread the street because of the curious crowd always following them. A mission residence is soon to be built on the hillside a half hour's walk from the city, which will secure greater immunity from the plague, infesting Chinese cities, and, what is scarcely less a boon, will give isolation from the life of the city.

It is interesting to note the readiness with which a Chinese house adapts itself to the purposes of Christian worship. The little church of forty-five members, needing a new edifice, have secured a native residence. The inner reception room is the chapel for private gatherings of the church, the outer reception room is the street preaching chapel, while the open courts adjoining these rooms provide for gatherings exceptionally large. The smaller apartments at the side, devoted to the individual families in a Chinese household, supply a preacher's room, a room for a Bible woman, and rooms for instructing men and women who come each night to learn to read the Bible.

The removal of the closet containing the tablets of Chinese ancestral worship provides a place for the pulpit, from which the word of life will be preached.

The evening spent with this little church marks a peculiarly bright point in our journey. The conversation was upon the two great privileges of the Christian, to suffer for Christ and to work with Christ. The faces of the people glowed as they listened, not only with interest in the theme but with joy because of information they are about to give the missionary. During his absence they have consulted with the native evangelist regarding offerings for the work of the new year. They have no pastor, no native worker being available.

They have decided, however, that they wish to make a contribution equal to that required if they had a pastor of their own. It was interesting to see upon the wall of the chapel from which the church is removing, an expense account with columns indicating the income and outgo for the minor expenses of the church. The account showed a balance of forty cents. This church during the past year has given nearly four dollars, Mexican (or

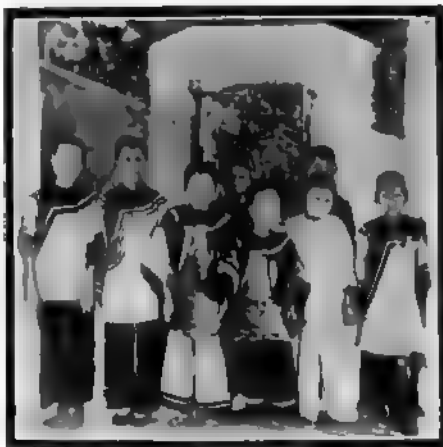
two dollars gold), per member. Estimated by western standards this would mean certainly five or six times this sum.

The Hu City field has a total membership of 182.

Mr. Kemp desires and hopes soon to secure a new preaching chapel on the main thoroughfare of the city which shall be a centre of work for the surrounding villages, whose people pass in throngs.

### At Ungkung

A night's ride upon a rude river boat and a ride of six hours inland by chair brings us to Ungkung. On the way we tarry for a little at Chunglem, an outstation of Mr. William Ashmore's, more recently cared for by Mr. Kemp. Here is a little chapel, and at the rear are two small rooms about nine by ten feet in



SCHOOL GIRLS AT SWATOW



dimensions. Boards laid across two wooden horses are used for a bed. Hens, geese and pigs bask in the sunshine in the foul street. Here the missionaries sleep when visiting the place. On a cupboard in the corner is an interesting enumeration of the articles belonging within,—“two coffee cups, two saucers, two glass tumblers, eight bread plates,”—and records indicating that certain lodgers had left the contents of the cupboard as they found them. Here too, pencilled upon the door, is an interesting entry by Mr. Waters: “Yesterday closed my first year in China; it was my first day spent wholly in purely evangelistic work. May there be many more days like it.” This “first year in China” covered the memorable summer of 1900. Mr. Waters’ novitiate fell in stormy times, but evidently its close found him with unabated missionary ardor.

As we near Ungkung a company of Christians come out to meet us. Like their brethren who are waiting at the chapel, they are a tried company, for Ungkung suffered severely in the summer of 1900 from assault by a mob. The trouble was plainly due to the indifference of the civil magistrates. The military mandarin who, by Chinese regulations, could not act until the rioting was actually begun, quickly brought the mob under his control. But the entire plant was wrecked, only the walls of the mission house remaining standing. Three chapels in the outlying Ungkung field and two chapels in Mr. Foster’s field also were destroyed, and many of the Christians suffered serious losses. The question as to the propriety of receiving indemnity was simplified in Kwangtung province, the southern viceroy having joined with the viceroys of the Yangtse river district in definitely agreeing to be responsible for losses by rioting in case troops from the West were not sent to their provinces. The overtures for restitution were made by the officials and the settlement was reached in the most amicable way. Losses were not entirely covered. But a fine group of buildings now graces the compound. The speedy resumption of the work by Mr. Groesbeck made an excellent impression upon the Chinese. Mr. and Mrs. Groesbeck have suffered also from other trials. The bubonic plague literally decimated the place, approaching close to the mission house and nearly depopulating the district immediately adjoining

it. The missionaries are evidently worn by these trials. It is fortunate their time of furlough is near. The care of so large a work as that which had grown up under Dr. Carlin’s active service was far too heavy a load to lay upon a missionary in his first years of service. But these trials have been unfalteringly borne, and the work has not failed of rewards beyond price.

It was a noble company which we found assembled in the chapel, representative of the 450 disciples in Ungkung field. It was singular that two books only remained from the large library of Mr. Groesbeck, destroyed at the time of the rioting. Both were copies of portions of the Scriptures, one containing the New Testament in full. But we are sure that even more indestructible is the work of God as wrought in the hearts of these disciples.

Mrs. Groesbeck’s eyes became conspicuously red as we were leaving. Mr. Groesbeck accompanied us to Swatow, leaving Mrs. Groesbeck alone. There was but one other foreigner in the place, a French Catholic priest. By nature Mrs. Groesbeck is timid. She spoke cheerfully, however, as we left.

### **The Hakka Field**

The great Hakka field, now that Mr. Campbell has retired from the work, is left to a single worker, and it is no wonder that Mr. Whitman feels oppressed with the vast responsibilities resting upon him. Our sympathies are not often more strongly drawn upon than when he asked special remembrance in prayer. Surely we owe to him not only this remembrance, but the relief which the speedy appointment of an associate should bring. For the present it is deemed wise that Mr. Whitman shall not return to Kayin, far removed from the other stations, but shall remain at Munkeuliang, just over the border of the Hakka field and within reach of his associates. Here are thirty disciples; the number in the entire field is eighty-four.

Our last Sunday in the southern China field brought a memorable experience. We went with Mr. Foster to one of his outstations, Chaoyang, a city with a population of 300,000, hidden on the shore of an inland bay. In China one is constantly coming upon these great cities, whose presence even a near-by visitor would scarcely suspect. The city is largely given



to idolatry, and we pass innumerable shops devoted to the preparation of incense sticks or paper garments to be used in worship. A host of little boys are busy preparing the sticks and laying them out for drying. But the city is not wholly given to idolatry, and in a private house we find a large room filled with worshippers. One could but remember the house of Clement in which Christian disciples in Rome met long ago, while the great city about them was devoted to heathen worship. The future belonged not to the great throng but to the little company in Clement's house; and the future will belong to this company at Chaoyang. The present indeed is not unsatisfying. It was good to see the enthusiasm with which the worshippers held up both hands in testimony to their joy in the rewards of Christian service.

#### Needs and Conditions

The Southern China Mission has a long list of needs. Prominent among them is the need of teachers who shall give their entire time to the educational work at Kakchie. Dr. Scott's work should at once have reinforcement. The force of evangelistic workers should be indefinitely increased. This mission, more I think than any one of our other missions in China, meets conditions taxing the wisdom of the missionary and appealing to his sympathies. A sorrowful company of men came in to meet us as we were leaving Ungkung. They had been beaten and driven from home and dared not return. The situation in Kwangtung province is complicated by the designs of the French, who support unscrupulous priests in opposition to Protestant worship. France covets Kwangtung province, as it covets also provinces in Central China, where it is seeking to break English influence.

The opportunity for effective Christian work is simply unbounded. A stream of callers continually pours in upon the missionary, and new openings, with promise of chapels without cost to the mission, multiply. The task of the missionary is chiefly one of discriminating between legitimate and fictitious opportunities. Lawsuits, to which the Chinese are addicted, are sometimes the explanation of these applications. But many requests are genuine. It is interesting to see a group of natives just come in, standing with a plan which they have drawn, talking with the missionary with eager interest. May the spirit of wisdom and strength rest

upon these workers in their great service for this dark land and for the Kingdom of God!

#### Other Interests

I would gladly dwell upon the work of other missions than our own. The English Presbyterians have a flourishing work in Kwangtung province, with fifty-five outstations. A visit to Canton was much enjoyed by us. Here are Dr. Graves, Mr. Simonds and Mr. Chambers of the Southern Baptist Convention, carrying on a strong educational and evangelistic work.



DEPOSITORY FOR ABANDONED GODS AT  
UNGKUNG

Dr. Graves' service has been particularly valuable in the translation work which he has carried on with representatives of other societies. The forming of a Chinese Baptist Publication Society for furnishing supplies for the mission of both southern and northern Baptists is a project now greatly interesting the two missions.

We were not permitted to visit our work in Western China. When at Hankow, although we were 632 miles from the mouth of the Yangtse river, we were still separated by a journey of two months from this remote western field. Already Mr. Upcraft and Dr. Corlies have re-entered Szechuan province and Mr. and Mrs. Beaman with Mr. and Mrs. Wellwood have made the long journey up the river. The work is typical of the missionary spirit. Twice driven away from their work, the missionaries return fearless, bent upon this one thing, to preach to perishing souls the gospel of Christ. Doubtless there are those who believe their course venturesome and foolish. But those who fear for them are forgetful of Him whose servants, living or dying, are safe in His care, and those who criticise or marvel are ignorant of the constraining power of redeeming love.

# THE STUDENT WATCHWORD AND ITS ALTERNATES

By Rev. Henry C. Mabie, D. D.

A GENERATION of students—60,000 of them enrolled among the fourteen organizations composing the world's Student Federation—has arisen, who are too loyal to the mind of Christ, to be willing indefinitely to postpone the evangelization of the whole world.

The evidence of this is in what is esteemed by many to be a very radical watchword, "The evangelization of the world in this generation." That watchword, observe, is not necessarily a committal to any particular theory of last things; it is not an attempt to predict in a phrase that which is likely to come about on any basis of human calculation; it is a watchword, brief, epigrammatic, stimulating, like "On to Richmond," or "The Union forever," designed to serve an inspirational purpose to rouse the laggarads. It is an appeal for immediacy of effort; it is a blow at procrastination; it is a summons to faith in what God undoubtedly would do with comparative suddenness with any single generation, which would place itself unreservedly in his hand and so put him to the test.

This watchword doubtless strikes different minds variously. If you perhaps are misled by it, further experience would rectify that. Some have not taken time enough in reflection to receive any very definite impression from it. Some challenge it altogether; but on the whole, have we not occasion to be thankful that at last one generation has appeared on the stage, disposed to own its obligation to its fellows of its own time, and to intend to try in the strength which God supplies to discharge it? In their behalf you may well inquire of the censors if any better watchword is suggested in lieu of this; doubtless if there is a truer one, and one more inspiring, it would be welcomed. But we confess we have long wondered what it would be; surely it would not phrase itself in accordance with the practical attitude of myriads in the church, "The evangelization of the world in a more convenient season." Such a sentiment would certainly relegate the work incumbent on the present generation to some distant time in the indefinite future. Let those who criticise suggest a better watchword. Perhaps it would be this: "The evangeli-

zation of each generation by its own generation"; or this, "The immediate evangelization of the world." Would any one, whose heart beats true to Christ hesitate at such proposals?

Surely it is the duty of every Christian on earth, in the spirit of true discipleship, to come to the point of willingness to say, NOW—not this century, not this generation, not this decade or this day even—but now—God's time, the only time he ever promises any soul, saint or sinner, for getting ready to serve him,—“Now is there a crisis of this world: now is the prince of this world cast out”; i. e., out of rulership in my heart.

If this were done by the Lord's people the world around, does any one doubt that the world's Pentecost, its great "Feast of Ingathering," would soon, perhaps instantly be here? That phrase used by the Apostle Peter in his second epistle, "Looking for and hastening the coming of the day of God," certainly is not an empty phrase. It must stand for a realization within the scope of our divinely-aided powers. Does any one doubt that the half-heartedness, worldliness, unbelief and stiff resistance of the church hinder the coming of the kingdom,—hinder it as really as the unbelief at Kadesh and the consequent clamor of the unbelieving spies postponed the entrance of Israel into the promised land? Is it not the refusal of the easy-going stay-at-homes in nominally Christian Europe and America to make common cause with our missionary martyrs in the matter of dying to self and the world, that more than anything else delays the coming of the kingdom? Were it not for the hope that in some future day the Lord will yet make his people willing by sovereign power, so taking the thing into his own hands, would the kingdom ever come?

That spirit which puts off till tomorrow the duty well understood as belonging to today, practically repudiates the duty altogether. He who in his theory of the coming of the kingdom provides for a postponement *sine die* of his own immediate duty to the heathen, and that of those he can influence, logically and voluntarily consigns the heathen to perpetual heathenism. While the Lord of the whole earth

yearns in compassion over the scene, yet he, the professed prophet of God and the appointed messenger to the heathen, is without mercy, even as was Jonah of old, murmuring under his own withered gourd.

One quiet Sunday, in the month of November, 1890, on the calm China Sea, after weeks of looking upon the pitiful multitudes in heathen China, I came upon some lines in the notebook of a friend entitled "Christ and the Multitudes." They searched me deeply then, they have filled me with shame and self-upbraiding many times since. I conclude with them, in the hope that they may open to us all the secret of the whole matter:—

Christ looked upon the multitudes and wept;  
Their sins and woes so touched him that there swept  
Over his loving breast a mighty wave  
Of pity for the world he came to save.  
We look upon the multitudes and sing  
Of privilege! Their sorrows do but fling  
Into relief our own great joys; our light  
Seems brighter as we gaze into the night.

Christ looked upon the multitudes and prayed;  
Whole nights he spent with God, nor stayed  
His gracious pleading for them till in death  
He sought their pardon with his latest breath.  
We look upon the multitudes and speak  
Of heaven's mysterious purposes, nor seek  
So much to save our brethren as to gain  
Some selfish good from their sore need and pain.

Christ looked upon the multitudes and wrought.  
The King became a servant! There was nought  
That love could do he did not; at all cost,  
Aye, e'en of life, he sought to save the lost.  
We look upon the multitudes and dream  
That somehow light on them one day will beam  
As now on us; meanwhile we plan and strive  
To win the world, and keep our souls alive.

O Christ! Art thou our Master? Ours who tread  
So rarely in thy footsteps? Thou hast said  
That thou art in thy people, yet thy name  
Is borne by us who put thy cross to shame.  
Forgive us, Lord, and oh, thy secret give,  
That we may learn henceforth like thee to live!  
So shall the multitudes find hope again  
Since thou in us art dwelling among men.

## PERSONAL AND OTHER MENTION

### **Births:—**

Arthur Burnham Dowd, at Impur, Assam, May 7.

A son to Mr. and Mrs. E. T. Welles, at Arcade, N. Y., June 11.

### **Departures:—**

H. W. Kirby, M. D., to Kifwa, Congo, May 31.

Mr. H. J. Openshaw and wife, from Boston, June 23, returning to their field in Western China.

### **Arrivals:—**

Mrs. Harriet E. Carpenter, from Nemuro, Japan, at Newton Centre, Mass., May 31, having left Yokohama, April 22.

Mrs. H. W. Mix, from Mongnai, Burma, at San Francisco, May 10.

Rev. A. A. Bennett, D. D., and wife, from Yokohama, Japan, April 22. They may be addressed at 243 Pleasant St., Providence, R. I.

Rev. O. L. Swanson from Golaghat, Assam, at Moline, Ill., April 19.

Rev. W. O. Valentine, from Rangoon, Burma, at Waverly, N. Y., May 6.

Rev. F. Kurtz and wife, from Vinukonda, South India, at Genesee, N. Y., May 7.

Mr. and Mrs. Thomas Hill, from Matadi, and Mrs. E. T. Welles, from Banza Manteke, Congo, at Boston, May 16.

Rev. C. A. Nichols and Rev. L. W. Cronkhite from Bassein, and Rev. W. F. Armstrong, from Rangoon, Burma, at New York, May 10.

Miss Sarah R. Slater, from Moulmein, Burma, at Pasadena, Cal., May 13.

Rev. William Powell and wife, from Narsaravapetta, South India, at England, early in May.

W. H. Leslie, M. D., and wife, from Banza Manteke, Congo, at Milton, Pa., June 5.

Rev. John Newcomb and wife, from Cumbum, South India, at Boston, June 28.

It is proposed to hold the next Decennial Conference of missionaries from all over India, at Madras, next December.

Rev. S. A. D. Boggs and wife, of Gauhati, Assam, are returning to this country on furlough. They can be addressed at Box 56, Morgan Park, Illinois.

In an article which appeared in the *JUNE MAGAZINE* the names of the two valued workers recently sent to China by the Woman's Society of the West were inadvertently transposed. Miss Helen Elgie is at Ningpo in eastern China and Miss Helen Hyde at Swatow in southern China.

THE printed reports of the Toronto Student Volunteer Convention are now ready for distribution. Copies of these should be added to every pastor's library and be owned by every Christian student.

I AM having quite a revival here at Dum Duma. It is quite a testimony to the value of bazaar preaching. Forty have been baptized. Thirty-two will be baptized on Sunday next, these latter converts from Hinduism. I have recently baptized twenty-six on the other two fields,—Sibsagor and Golaghat.—REV. JOSEPH PAUL, Dibrugarh, Assam, May 6.

THE Missionary Union has on hand a number of copies of "Our Gold Mine," by Mrs. Ada C. Chaplin, and of "Missionary Sketches," by Dr. S. F. Smith. The former gives in story form an account of our early mission work, and the latter comprises historical sketches of our missions. Although these books were published many years ago they contain much information of permanent value and interest, and in the expectation that many will gladly avail themselves of the opportunity of adding them to their missionary or Sunday school library we offer them at the very low price of 35 cents each, post-paid. Address, Literature Department, American Baptist Missionary Union, Tremont Temple, Boston.

I HAVE just returned from a visit to three of our outposts (Nsoyo, Luadi and Kinguvu). Our evangelists and teachers are all at it, and the Lord is following their efforts with success. We have had several meetings which were indeed sweet and precious to us. Young and old seemed interested.

This is our rainy season, and the women and children keep busy planting their gardens, hence our schools are not as large numerically as they are during the cold season, but we have a fair attendance. Mrs. Hall keeps busy with her school work, dispensing of medicine and visiting the sick. In her adults' school she has a class of thirteen women who are now able to read the New Testament, and to this department we are hopefully looking for our Bible women. Mrs. Boone has charge of the beginners in the children's school, and they are making fair progress; she is also trying to develop a sewing school. We have every encouragement to press forward.

In the month of February we baptized twenty-seven converts, on the profession of their faith in the Lord Jesus, and today many more are being examined for baptism.—REV. W. A. HALL, Palabala, Congo, April, 1902.

SUNDAY, April 6, was a good day for the Secunderabad church, when thirteen were received into its fellowship by baptism. Our baptistery is outside the church in the compound. The church was assembled at seven o'clock in the morning and two verses of the Telugu version of "Jesus Loves Me" were sung. Then Annaje Rao offered a short prayer. Following the prayer, P. Narsiah, the head master of the school, read the account of Christ's baptism as recorded in the third chapter of Matthew.

Then the pastor entered the water and one by one the candidates were immersed. All save one were children from our boarding school. The one exception is a pensioned sepoy of the Twenty-fourth Madras Infantry, who until now has been a Roman Catholic. While in the regiment he came under the influence of our brother Subadar C. Samuel, who was then a captain in the same command. He was brought to accept Christ as his Savior, and today he gave evidence of his faith by confessing him in baptism. There are many hopeful signs that the truth is working its way in the hearts and minds of the people.

The attendance at the boarding school has considerably increased and we have the promise of others very soon. Several schools have been established during the past year in various parts of the city. Three new Sabbath schools have lately been organized. The outlook is brightening.—REV. F. H. LEVERING, Secunderabad, April, 1902.

#### A Letter to the Magazine

YOUR visits have been very welcome to my home and I have been trying to get you into some of the families of our church. I have a list of eighteen, and as our membership is about 180 I can have you come for the very small sum of thirty-five cents. You visit these homes monthly for a year and I will try to have you read, and pray that your message may get into some hearts now indifferent to the great work of missions.

Yours interestedly,

————— Pastor at —————.

Our hearts go out in sincere sympathy to our missionaries, Rev. and Mrs. H. H. Tilbe of Rangoon, Burma, in the great loss they have sustained in the death, May 8, of their little daughter, Lenore. She was with her mother at Upper Alton, Ill., where she was stricken with that dread disease, cerebro-spinal meningitis, and was ill only a few days. Mr. Tilbe is at his post in Burma, and a cable message conveyed the sad intelligence to him. Let prayer be offered for the sorrowing parents, that God's grace may be sufficient for their great need.

It has been my privilege to travel much and preach the blessed gospel to many during the past three months,—in German, to the Boer prisoners, in English, to soldiers and others; in Telugu, to thousands of Telugus. Many have believed, and have been baptized. Our one hundredth convert was a Kometti, a merchant. He has forsaken all to follow Jesus. He is the first of his caste to be baptized in our mission. I believe. Once twice born now he is new-born — Rev. G. N. THOMAS, Bapatla, South India, March, 1902.

## HELPS TO MISSIONARY INTELLIGENCE

**T**HE Anniversaries are over, the work of the year is before us. To assist the pastors and leaders of missionary work in our churches to push it with vigor, and stimulate the interest and giving, the Union has recently issued a number of new leaflets, and printed new and revised editions of some of the older ones, which will be found very helpful and can be obtained by addressing the Literature Department, American Baptist Missionary Union, Boston, Mass. We mention below some of these.

**A Brief Statement of a Large Subject.** This contains telling facts and figures about the work of the Union, and is just the thing for pastors to put in the hands of their people, who need to know what God has wrought in the past to incite to larger faith and courage for the future.

**What Can I Do for Missions This Year?** contains the faces of twelve newly appointed candidates, and an earnest appeal to the young people of our land to so respond by their generous giving as to make it possible to send not only these, but the entire number of twenty five who have consecrated their lives to foreign work and are only waiting for God's people to say to them "Go!"

**Bread Returning**, by Rev. W. E. Witter, **Motives and Motives Instead of Enticements in Giving**, by L. C. Barnes, D. D., are old leaflets in a new dress, and **An Example of Giving** and **The Question of Specifics**, new. —all in the Stewardship Series—will help in educating along the line of Christian giving.

**The Handbook for 1902-3**, giving the latest statistics, addresses of our mission-

aries, and other valuable information, is in press and will be ready in July.

**A New Catalogue** of all the publications of the Union will be sent on application. When sending for leaflets to which no price is attached, please enclose postage.

The new **Sketch of Dr. John E. Clough**, written by his wife, Mrs. Emma Rauschenbusch Clough, will prove of great interest to those who have watched for many years his successful work among the Telugus. Price 10 cents.

**A Thrilling Report from the Philippine Islands**, by Rev. C. W. Briggs, now our senior missionary in the islands, is what its title implies, and relates the wonderful opportunities God is giving us there, as well as the difficulties encountered in carrying on the work. It is an illustrated booklet of twenty-four pages. Price 5 cents.

**That Old Established House**, by Dr. Ashmore, has been reprinted in an attractive form, and contains a small, but fine picture of the author. Anything from his pen is always welcome. Price 5 cents.

**New Sunday School Lessons for Intermediate Classes.** Six illustrated leaflets for the scholar, with manual for the teacher, on the topics: The Home Work of the Missionary Union; Evangelistic Work (two lessons); School Work; Medical Missions; Work for Women and Children in Heathen Homes. Manual, 10 cents, or 75 cents a dozen; Leaflets, 2 cents a set, or 20 cents a dozen sets; Orient Pictures to illustrate the lessons, 10 cents a package. Just the thing for review Sunday, or for supplemental study.

# American Baptist Missionary Union

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## EIGHTY-EIGHTH ANNUAL MEETING

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ST. PAUL, MINN., May 21, 1902.

WEDNESDAY MORNING.

The eighty-eighth annual meeting of the American Baptist Missionary Union was held in the edifice of the First Baptist Church at ten o'clock in the forenoon, the President, Hon. Henry Kirke Porter of Pennsylvania, in the chair.

The hymn, "All Hail the Power of Jesus' Name," was sung. Rev. S. M. Brown of Kansas City, Mo., read the second chapter of Philippians and offered prayer.

President Porter then addressed the Union :

Forty-four years ago, in 1858, Minnesota laid aside her territorial garb and put on the robes of state. In an atlas showing the progress of our country, the decennial map of 1850 shows the inhabitants of Minnesota at that time to have been the Chippewas in the north, the Dakotas in the west, and the Winnebagoes in the region of St. Paul and Minneapolis.

Fifteen years ago the Baptist National Societies met in Minneapolis, and now we come again to accept the hospitalities of St. Paul, to catch some of the spirit that animates this center of active, energetic life, and to ask of one another, and of God, what obligations rest on Christians in this favored land as to their fellows at home and to those in the regions beyond. So much of Europe has come to our own shores and taken up its habitation within our borders that foreign missions is one of our closest concerns; and I have seen the statement that the message of the Governor of Minnesota is printed in, I think, eight different languages in order that it may be generally read by the citizens of the state. The Missionary Union meeting here to-day feels sure of a cordial welcome in such a center. Its mission is one that is very dear to the First Baptist Church of St. Paul, which gave up its pastor many years ago, that he might become the Home Secretary of the Union, and whose predecessor, the beloved and honored pastor of my own home church, has been sought for, for similar service, whose greatest regret in life is that he could not go himself to the foreign field, and whose clear, terse story of "Two Thousand Years of Missions" is a vivid account of God's wonderful dealings with men. Under the



leadership of such men and their worthy successors, the invitation from St. Paul to Baptist hosts was no surprise, and it has been cordially accepted.

The capital city of an inland American state, not yet fifty years old, proves a fit place for those to meet who would hear of worldwide missions, and who would ask our watchmen and its heralds what are its signs of promise. From the Executive Committee and from many missionaries, you will hear the thrilling story of the living Word as scattered abroad to-day; but all such interesting recital will fail of its true effect unless it leads us more highly to resolve what our own part and portion in this service and ministry is to be. The most hopeful and promising feature of the life of our Baptist national societies at this moment is, to my mind, the widespread interest and discussion throughout the denomination as to their true relations to each other and to the world body. No one questions their importance or their excellence. No one suggests that they could do without them. The one common quest is, how they can be made most efficient; how interest in them can be more widely developed; how they can be made increasingly effective in extending the Kingdom of God among men. The question is one of method, not of end and aim. There is honest difference of opinion as to method, and very strong feeling, but so long as the simple purpose of us all shall be God's glory and extension of his kingdom, so long can we honor each and every one who seeks it, and with utmost confidence for guidance from our Heavenly Father to wise decisions.

I am sure that we all rejoice to-day that the fear has not been justified, which was and honestly felt by many, that such discussion would interfere with financial support. I have no doubt that those who desire some change in methods have as earnestly sought as any others to promote these interests which are dear to all our hearts, and whose interest is deeply shown in the earnest endeavor to convince their brethren that such changes, which they deem important, will result in greatly increased good. All such discussions conducted in brotherly kindness and in Christian love will surely do us good and cannot do us harm. Let there never be a thought of its suppression, and let the discussion go right on till we shall have reached conclusions that we can by general consent accept as expressing the mind of the Spirit and honoring to God. But meantime, let us vie with one another in doing with our might what our hand findeth to do in methods now in use, and that God has certainly highly honored, imperfect though these be.

We rejoice in the fact that God has inclined the people this last year so to give this treasury as to meet all the expenses of the year, and that this has been the general report from other Baptist societies, and from other bodies of Christians, in whose successful service we rejoice. We rejoice as well in the blessings of God on foreign fields especially that in many parts of China the common people and local rulers have convinced missionaries to return, have heartily welcomed them, have made willing repairs in many cases for money losses, and have often shown so kindly a spirit that it is a blush to the face of an American when we think of our legislation toward them.

In closing, one personal word. At Springfield one year ago, when you placed me in this position, you honored me with a great measure of kindest co-operation. I place it at your hands again. I have no purpose to serve but yours. I earnestly desire to do your will as fully and as perfectly as is in my power. Kindly give me your confidence and let each one hold the rights and claims of every other one in such respect that it shall be easy for your presiding officer to give to every man fair hearing, and that the body may give full expression to its general will.

Rev. H. F. Stilwell, pastor of the First Baptist Church of St. Paul, welcomed the delegates and visitors in a most cordial address. He referred to the deep interest of the Baptist churches in Minnesota in the work of foreign missions. More than twenty-five of the members of its churches, he said, have devoted themselves to service on the foreign field. This is a good place in which to talk of large things. Since the beginning of the year more than 130,000 people have passed through the gateway of the Northwest. Great world-forces are here. We trust you will feel at home.

Rev. H. C. Mabie, D.D., Home Secretary of the Union, presented the annual report of the Executive Committee, calling attention to some of its more salient features.

Mr. Charles W. Perkins, chairman of the Executive Committee, addressed the Union with reference to the work of the committee. It was a thoroughly business-like statement, giving in clear language just the kind of information that is needed by those who are interested in, and contribute to, the work of the Union. (It is to be published in pamphlet form for circulation, and hence is not printed here.)

Dr. Mabie called attention to a paper which had been received by the officers of the Union, signed by 7,934 Filipinos, making a request for religious instruction and guidance.

The President announced the following committees :

*Committee on Arrangements* : H. F. Stilwell, Minnesota ; J. V. Garton, Massachusetts ; W. H. Doane, Ohio ; Henry Williams, New York ; W. H. Roberts, Burma.

*Committee on Credentials* : L. A. Crandall, Illinois ; W. A. Spinney, Wisconsin ; C. H. Moss, New York ; E. P. Savage, Minnesota ; H. C. Puffer, Massachusetts ; J. J. Gorham, Iowa.

*Committee on Nominations* : Walter Calley, Massachusetts ; R. M. West, Pennsylvania ; E. E. Lewis, Iowa ; Carey Chamberlain, Ohio ; H. W. Watjen, Rhode Island ; H. J. Vosburgh, California ; D. B. Cheney, Wisconsin ; C. D. Gray, Michigan ; W. F. Armstrong, Burma ; J. T. Barnum, Minnesota ; B. A. Park, Vermont ; S. M. Brown, Missouri.

*Committee on Place of Meeting* : J. S. Lyon, Massachusetts ; Geo. Whitman, New York ; E. A. Ince, Illinois ; W. G. Partridge, Ohio ; W. M. Walker, Iowa ; A. Tjernlund, Minnesota ; C. A. Cook, New Jersey.

*Committee on Finance* : D. G. Garabrant, New Jersey ; W. H. Flanders, Massachusetts ; J. G. Lamson, Ohio ; F. B. Ives, California ; Harry Jones, Minnesota ; Chas. A. Edsall, Pennsylvania.

Rev. Lemuel Moss, D.D., of New York, presented the following minute :

#### THE COMMITTEE OF FIFTEEN.

WHEREAS : 1. It is affirmed that there is widespread unrest among our churches with reference to the lack of proper co-operation in the activities of our Baptist national missionary societies,—especially of the American Baptist Missionary Union, the American Bap-

tist Publication Society, and the American Baptist Home Mission Society, and their associate societies, and a lack of proper adjustment of their agencies and methods of operation ;

2. It is desirable that this great matter shall be duly investigated and wisely acted upon, so that Christian fellowship and brotherly love among us may be promoted, and the work of God in our land and in all lands may be unhindered ; therefore

RESOLVED: 1. That the American Baptist Publication Society and the American Baptist Home Mission Society are hereby requested to appoint their presiding officers, to constitute, with the presiding officer of this Society, a special joint committee of three, for the purpose of naming a Committee of Fifteen, to whom all matters for investigation and inquiry, as above suggested, shall be preferred. And the presiding officer of this Society, the American Baptist Missionary Union, is hereby appointed a member of the said special joint committee of three.

2. That this Committee of Fifteen shall consist of seven ministers, five laymen and three women ; but no executive officer, and no member of an executive committee, of the three societies named, or of their associate societies, shall be appointed upon this committee.

3. That this Committee of Fifteen shall choose their own officers. They shall fill any vacancies that may occur in their number. They may also, if for any reason they deem it expedient, increase their number, not to exceed twenty-one in all, observing the conditions of membership indicated in the preceding resolution.

4. That this Committee of Fifteen shall serve without compensation. Their necessary expenses for meetings held and for correspondence and consultation, shall be borne in equal portions by the three societies above named.

5. That the duties of this Committee of Fifteen shall be to ascertain all the facts concerning the matters at issue, as above suggested ;— Whether there be any lack of proper adjustment and proper co-operation between the three societies, including their associate societies, as to fields of labor, collecting and other agencies, and methods of work ; Whether there may be improvement in their mutual relations, for more harmonious, effective and fruitful service ; Whether changes are needful or desirable in their forms of organization,—in their constitutions, by-laws, agencies, and methods of work ; and, if changes are needed, recommending what they shall be. The Committee shall interpret their duties in the largest and widest sense, in making their inquiries and recommendations.

6. That this Committee of Fifteen shall be appointed at the earliest hour possible during these Anniversaries, in order that they may here organize, if practicable, may receive any communications, and may decide upon their future course of procedure or its beginning.

7. That this Committee of Fifteen shall report their findings and recommendations at the Anniversaries in May, 1903, at a joint session of the three societies, said joint session to precede the regular session of any of the societies. If they are not at that time prepared to report finally and in full, they shall then report progress, and continue their inquiries and consultations until their work is completed and their report is rendered.

It was voted to lay the minute on the table, and to make it the special order at four o'clock in the afternoon.

Mr. E. P. Coleman, Treasurer of the Union presented his annual report, which was accepted.

Rev. R. G. Seymour, D.D., of Pennsylvania, called attention to the report of the Executive Committee, and commended the very able and instructive address of the chairman of the Committee. No business house, he said, manages its affairs in a more businesslike way than does the American Baptist Missionary Union.

Dr. Mabie asked for the appointment of a special committee of seven to consider that part of the report of the Executive Committee having reference to the policy of the Union concerning advanced work. The request was adopted, and the President appointed the following committee: W. M. Lawrence, Illinois; John L. Campbell, New York; A. J. Frost, California; Isaac Carpenter, Nebraska; S. B. Meeser, Michigan; Woodman Bradbury, Massachusetts; A. E. Seagrave, Burma.

The report of the Executive Committee was then adopted, and the morning session was closed.

#### WEDNESDAY AFTERNOON.

Devotional services were conducted by Rev. D. B. Cheney of Wisconsin.

Rev. A. E. Seagrave of Rangoon, Burma, addressed the Union concerning the work in his field, a work well founded and now largely one of oversight and of training men for the wider fields into which the missionaries have gone, or which are open to them.

Rev. W. H. Roberts of Bhamo, Burma, said he went to Bhamo twenty-four years ago. The people then were without a written language. He contrasted the state of things then with the state of things at the present time. A valuable mission property has been secured, and the church at Bhamo has 175 members.

Rev. C. E. Petrick of Assam gave an account of his work among the laborers in the tea gardens of that country. There are now forty-four churches and 1,800 members, and the prospect for a large ingathering is exceedingly bright.

Rev. A. F. Groesbeck of China referred to the steadfastness of the Chinese Christians, as shown during the recent troubles in that empire. In one year after the riots, he said, we had every baptized believer in his place and things were in their normal condition. I baptized twenty last year. The great struggle before us is not with heathenism, but with Jesuitism.

Rev. A. A. Bennett, D.D., of Japan, graphically sketched our work in that empire, a work commenced by Dr. Nathan Brown. Dr. Bennett referred to the different fields of labor in Japan which have been cultivated by our missionaries, and to the results already accomplished. Our conflict there, he said, is not with Roman Catholicism, but with infidelity brought over by the apostles of the higher criticism.

Rev. I. S. Hankins of South India said the religion of the Telugu people, among whom he labors, is responsible for their poverty. They are glad to get work at four cents a day. He illustrated the uplifting power of Christianity by references to facts that had come under his observation in connection with his missionary work. The gospel goes before civilization, preparing the way for it.

Rev. W. J. Williamson of Missouri addressed the Union, exhibiting the great indebtedness of the home churches to foreign missions.

At four o'clock the Union considered the minute offered in the forenoon by Rev. L. Moss, D.D., of New York, and made the special assignment for this hour. Dr. Moss read the minute and then addressed the Union, being allowed ten minutes for this purpose, while the speakers following him were limited to five minutes. Various opinions, he said, are held by us in reference to these matters. Hasty consideration should be avoided. We should calmly weigh all the facts, in order that we may reach conclusions in which we shall all acquiesce.

Mr. B. F. Dennisson of Pennsylvania said he was opposed to the adoption of the minute as presented. He did not believe that there is any very great unrest in the denomination. Besides, we are anticipating the action of the joint meeting which is to be held on Tuesday, May 27. A long discussion followed. Finally, Rev. R. M. West of Pennsylvania moved to amend the second resolution, viz. :

That this Committee of Fifteen shall consist of seven ministers, five laymen and three women; but no executive officer, and no member of an executive committee, of the three societies named, or of their associate societies, shall be appointed upon this committee.

The amendment was to strike out all that part of the resolution commencing with the words, "but no executive officer." Mr. West said these words had the appearance of a reflection on these officers, and this he would avoid. The amendment was adopted, and the following words were added in place of those thus stricken out: "and that each of the three societies be represented by one executive officer chosen by itself."

Rev. L. L. Henson, D.D., of Rhode Island, moved that the minute as amended be laid on the table, to be considered at an adjourned meeting of the Union, to be held after the close of the joint meeting on Tuesday, May 27. The motion was lost by a vote of 160 in the affirmative and 178 in the negative.

The minute presented by Dr. Moss was then adopted as amended.

Rev. W. Calley of Massachusetts presented the report of the committee appointed to nominate officers for the ensuing year, and the Union proceeded to ballot. On account of the lateness of the hour the announcement of the result of the ballot was postponed, and after prayer the Union adjourned.

#### WEDNESDAY EVENING.

The evening session was held in the Central Presbyterian Church. Rev. A. F. Fowler of Illinois conducted the devotional service.

Rev. T. S. Barbour, D.D., Foreign Secretary of the Union, delivered an address with reference to his visit to our mission fields in Japan, China, the Philippine Islands, Burma, Southern India and Assam. First of all he brought the greetings of the native Christians and the missionaries of the various stations which he visited, and then he spoke of the impressions he had received concerning the work. It was a statesmanlike view of a great work for which as a denomination we have abundant reason to thank God and take courage. At the close of the address the great audience joined in singing the hymn, "The Morning Light is Breaking," and a session of very deep interest was closed with prayer and the benediction.

THURSDAY MORNING, MAY 22.

on reassembled at ten o'clock. Prayer was offered by Rev. W. A. Wisconsin.

L. Crandall, D.D., chairman of the Committee on Credentials, presented report, which was adopted :

mittee on Enrollment respectfully reports as follows :

Total enrollment,	384
Missionaries,	20
Life Members,	86
Annual Members and Delegates,	192
Visitors,	86
	<hr/>
	384

s were presented by 117 delegates from churches.

L. A. CRANDALL,  
C. H. MOSS,  
W. A. SPINNEY,  
*Committee.*

loss, D.D., made reference to the prolonged illness of Rev. George man, D.D., of Philadelphia, Pa., and moved that the Home Secretary d to send the affectionate greetings of the Union to him.

t of the ballot for officers for the ensuing year was announced, and the re declared elected :

*President,*

Hon. H. KIRKE PORTER, Pennsylvania.

*Vice-Presidents,*

I. N. CLARKE, D.D., New York.

E. J. LINDSAY, Wisconsin.

*Recording Secretary,*

Rev. HENRY S. BURRAGE, D.D., Portland, Me.

*Board of Managers,*

*Class III. Term expires 1905.*

*Ministers.*

; D.D., Franklin, Ind.

JOHN HUMPTON, D.D., Brooklyn, N. Y.

D.D., Providence, R. I.

B. L. WHITMAN, LL.D., Philadelphia, Pa.

s, D.D., San Francisco, Cal.

EDWARD JUDSON, D.D., New York, N. Y.

LORIMER, D.D., Boston, Mass.

C. H. HOBART, D.D., Pasadena, Cal.

AT, D.D., Philadelphia, Pa.

W. P. WALKER, D.D., Huntington, W. Va.

LOYT, D.D., Philadelphia, Pa.

J. S. HOLMES, D.D., Worcester, Mass.



## Laymen.

P. BONNEY, Portland, Me.

W. W. KEEN, M.D., Philadelphia, Pa.

A. J. FOX, Detroit, Mich.

CHURCHILL H. CUTTING, Brooklyn, N. Y.

W. A. STEVENS, LL.D., Rochester, N. Y.

O. M. WENTWORTH, Boston, Mass.

RICHARD M. COLGATE, Orange, N. J.

B. F. JACOBS, Chicago, Ill.

## Women.

Mrs. HORACE A. NOBLE, Buffalo, N. Y.

Mrs. J. H. RANDALL, St. Paul, Minn.

Mrs. WILLIAM H. SPENCER, Waterville, Me.

Mrs. E. W. BUCKNELL, Philadelphia, Pa.

Mrs. J. K. STICKNEY, Monrovia, Cal.

To fill the vacancy caused by the death of Hon. Julius J. Estey, Vermont (1903):  
L. W. HAWLEY, Vermont.

President Porter in a brief address expressed his appreciation of the honor conferred upon him by his re-election.

One of the most impressive and inspiring events of the sessions of the Union was the presentation at this time of Rev. J. E. Clough, D.D., the veteran missionary of the Union to the Telugus of South India. He was wheeled on to the platform in his chair, and while seated spoke effectively of early years spent in Minnesota, and of later years among his beloved people in India. He told of his great sorrow at being compelled by his accident to return to America earlier than he had expected; but expressed his profound gratitude for life preserved and for the opportunity again presented of meeting the brethren in annual session. He is eager to return to his work; and while feeble in body, he exhibits much of his old-time fervor and power. He was enthusiastically received by the audience with the Chautauqua salute.

Rev. W. F. Armstrong of Rangoon, Burma, spoke of his peculiar but most interesting work among the Telugus and Tamils, natives of South India, but living as immigrants in Burma. Much of his work also is among those whose religion is Mohammedanism. Doors open to him, he said, wherever he goes.

Rev. Joseph Clark of the Congo Mission, who has seen marvellous exhibitions of the transforming power of the gospel among the savages on his field, followed with an address of very great interest concerning his work and its results.

Rev. W. M. Walker, D.D., of Iowa, presented the following report, which was unanimously adopted:

WHEREAS, The past year has been the most successful in the history of the Missionary Union, and

WHEREAS, We believe that this success has been largely due, under God, to the consecrated labors of the secretaries of the Union and their assistants,

THEREFORE, *Resolved*, That we express our sincere appreciation of the labors of our brethren, and pledge our hearty co-operation to the end that the coming year may witness a still greater advance.

Rev. John S. Lyon of Massachusetts, for the Committee on Place of Meeting, presented the following report :

The Committee on Place of Meeting have carefully considered the matter submitted to them, and most heartily recommend that the anniversary meetings be held at Buffalo, N. Y., in 1903.

The report was adopted after remarks by Rev. George Whitman, D.D., of Buffalo, N. Y.

Rev. B. D. Hahn, D.D., of Massachusetts, addressed the Union, taking as his theme: "The Missionary at the Open Door." Three points were considered : 1. It was trade that forced open the door. 2. What have the humanities to say concerning the open door? 3. The responsibilities of the Church are enhanced by the open door. It was an address as inspiring as it was instructive, and was characterized throughout by a profound consideration of worldwide relations.

The session, which had been one of very great interest, was closed after prayer by Rev. J. W. Conley, D.D., of Nebraska.

#### THURSDAY AFTERNOON.

Devotional services were conducted by Rev. John A. Earl of Iowa.

Rev. George Bullen, D.D., of New Hampshire, requested that the special committee of seven appointed on the preceding day to consider the policy of the Union with reference to advanced work be continued and report at the meeting of the Union in 1903. It was so ordered.

Dr. Bullen presented from the Board of Managers of the American Baptist Missionary Union the following recommendations with reference to changes of the Constitution :

The Board of Managers recommends the following changes in the Constitution of the American Baptist Missionary Union.

1. In Article II., paragraph 8, the striking out of the words, "evening of the." The Constitution now reads as follows : "Immediately after the adoption of this amended Constitution, and each year thereafter on the evening of the first day of the annual meeting of the Union, the Board shall meet," etc. If the amendment shall be adopted it will read, "on the first day of the annual meeting of the Union the Board shall meet," etc.

As a third provision in Article I., paragraph 3, add the following :

Any individual may become an annual member by the payment during the preceding financial year of not less than ten dollars.

To alter the sentence beginning, "If the sum," to read as follows :

If the sum contributed in the year amounts to more than fifty dollars, the church may appoint an additional member for every additional fifty dollars. Also to add to this sentence, "provided that no church be entitled to more than ten annual members."

In the next provision to strike out "one hundred" and insert "fifty."

In the next provision to strike out "one hundred" and insert "fifty."

Mr. C. W. Perkins of Massachusetts stated the reason for the recommendations; namely, to secure a common basis for the constituency of the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society. The recommendations were adopted.

Rev. H. C. Mabie, D.D., moved a reconsideration of the minute presented on the previous day by Rev. L. Moss, D.D., of New York, and adopted after amendment. The reconsideration was ordered. Dr. Mabie expressed a desire that the amendment made to the second resolution should be stricken out, and that the resolution be allowed to stand as presented by Dr. Moss, excluding from the Committee of Fifteen any representation of the executive officers of the societies. Discussion followed. Finally on motion of Rev. L. A. Crandall, D.D., of Illinois, it was voted to strike out the amendment adopted on the previous day, leaving the second resolution as follows: "That this Committee of Fifteen shall consist of seven ministers, five laymen and three women."

Mr. D. G. Garabrant of New Jersey presented the report of the Committee on Finance, which was adopted:

Your Finance Committee believe the report of the past year's operations should awaken deep gratitude for God's gracious blessing experienced, and abundant faith and increased consecration for the future. We would call special attention to the following features and needs of the work:

*First.*—A comparison of the financial outcome with that of the previous year shows a decrease from legacies of nearly \$53,000 and of receipts from all sources combined of about \$7,000, while donations alone show a gain of over \$22,000. This latter is the true test of interest on the part of the churches, and gives basis for encouragement and hope.

It is a noticeable fact that out of about a dozen states whose offerings the past year have shown a gain over the previous year, all but one are Western States.

*Second.*—We heartily commend the admirably clear and businesslike address of C. W. Perkins, Esq., chairman of the Executive Committee, and advise its publication and dissemination as a leaflet, believing it well adapted to answer satisfactorily many questions likely to arise, especially among business men, and to gain increased confidence in the work of the Union.

*Third.*—The administration of the affairs of the Union by the officers and Executive Committee we believe to be most painstaking, conscientious and businesslike, and urge upon all the duty of earnest prayer that great grace and wisdom in the future, as in the past, may be given them in the discharge of their important duties.

*Fourth.*—It is gratifying to know that the "station plan," whereby churches, Sunday schools, etc., undertake to provide the whole or a definite part of the support of the work of some specific station is growing in favor. We very strongly commend it, and urge the investigation and adoption of this method as far as possible. Where tried, it has resulted in very largely increased offerings.

*Fifth.*—The present seems a golden opportunity to press the work in China. Dr. Ashmore's faith in the redemption of China seems to be in the way of fulfilment, there being evident a deeper interest, warmer welcome and larger acceptance of the truth now than ever in the past. It is the conviction of your committee that not merely should vacancies

be filled but that additional force should be employed and the work there pushed. The call is most urgent and the men are ready. We plead with the churches to furnish the means.

*Sixth.*— The opportunity for needed reinforcements and for advanced work presented in the offer of a score of consecrated young men to enter the service of the Union, is one which it seems to us cannot be declined without proving false to duty. In these days of prosperity the additional \$50,000 required is a very small increase over what has usually been given. We appeal to our business men especially to enlarge their gifts that the acceptance of this splendid opportunity may not cause embarrassment to the treasury.

*Seventh.*— We strongly commend the *Missionary Magazine*, and urge that every effort be made by pastors and others to increase its circulation, believing it will be found most potent in awakening interest and enlarging contributions.

*Eighth.*— The suggestion in the annual report as to how pastors can help is heartily approved. We believe vastly increased contributions would result if conferences were held by the pastors with their leading members, and benevolences of each church carefully planned, contributions taken in envelopes, and an offering of some amount secured, if possible, from each individual member for the work of the Union and the sister societies. In a word, that our best business abilities be earnestly applied to securing funds for the Lord's work.

*Ninth.*— The principle of Christian stewardship we believe to be gaining ground. The adoption of this by God's people generally would completely solve all problems of ways and means for the work of the Master. We earnestly urge every pastor to teach and preach with all earnestness the will of the Lord on this subject as revealed in His word.

*Tenth.*— A few months ago there passed to his rest one of the noblest and most devoted members of this body, General Julius J. Estey. In view of the many times he has served on the Finance Committee and the large influence he exerted in the financial affairs of the Union, your committee deem it appropriate that a brief reference at least be made to him in this report. His life was a model of unselfish, consecrated service for the Master wherever opportunity offered, and pre-eminently in advancing the interests of this Union. Let us thank God for the rich example of his life which abides with us still, a power for good.

Respectfully submitted,

D. G. GARABRANT,  
J. G. LAMSON,  
HARRY W. JONES,  
W. H. FLANDERS,  
F. B. IVES,  
CHARLES A. EDSALL,  
*Committee.*

By request of the President prayer was offered by Rev. A. G. Lawson, D.D., of New Jersey, with reference to the loss sustained by the Union in the death of General J. J. Estey of Vermont, a member of the Executive Committee.

Mr. B. F. Dennisson of Pennsylvania presented the report of the Commission on Systematic Beneficence :

The Commission on Systematic Beneficence was the outgrowth of certain recommendations of the Committee on Finance of the American Baptist Missionary Union, made at the May Anniversaries in 1896. It was appointed for three years. On its recommendation and in view of the work it had been enabled to accomplish it was reappointed at San Francisco for another three years.

It was designed to promote among Baptists intelligent, systematic, proportionate and distributive beneficence.

Its work was necessarily educational, and it sought to accomplish it by quickening the sense of Christian stewardship, by commending to the churches the general cause of beneficence, and by suggesting simple practical methods of Christian giving.

It aimed to secure for each of the general causes stated contributions from each church within its fold, and offerings from each individual church member and from every regular attendant at Baptist worship.

It disclaimed all legislative authority and all purpose or desire to interfere in any wise with the independence of the churches or the freedom of individuals. Its function was simply and only advisory.

To better accomplish its purpose it proposed the organization in co-operation with itself of state associational and church commissions. It issued and circulated a number of papers on the subject of beneficence and suggesting plans for the systematic collection in the churches.

During the first year of the commission and largely inspired by it, the memorable effort was made which resulted in paying the large debts of the Missionary Union and the Home Mission Society, over \$480,000 having been contributed for this purpose.

Conferences on beneficence have been held in various important centers and at various times.

Four hundred and sixty thousand copies of the several papers published by the commission have been gratuitously distributed in twenty-seven states, in all of which state commissions have been organized. A great number of associational commissions have also been started, and efficient work is still being done in a number of states. In New Jersey during the last year 16,000 leaflets were distributed by the state commission and a day for Christian stewardship observed, on which many pastors preached on the subject.

At the last Anniversary the commission recommended the appointment of a superintendent who should give his entire time to the work, and whose compensation should be provided for by the several societies represented in the commission. After an animated discussion the recommendation was adopted by a vote of eighty in the affirmative to forty-four in the negative.

In view of the decided opposition to the plan it was not deemed wise by the several societies represented to carry out the recommendation.

After careful consideration the commission have decided not to recommend its reappointment. The work has been fully organized, and can now be carried on through state, associational and church commissions.

We believe that our labors have not been in vain, and while all has not been accomplished that some hoped, the attention of our people has been called to the subject of Christian stewardship, and we trust that the seed sown will yet spring up into a good harvest.

On behalf of the commission,

B. F. DENNISON, *Secretary*.

Rev. C. A. Cook, D.D., of New Jersey, said he would be very sorry to have the commission go out of existence at this time. The Recording Secretary read the following communication which he had received :

JERSEY CITY, Nov. 4, 1901.

MY DEAR BROTHER : At the meeting of the New Jersey Baptist Missionary Convention held at Flemington, N. J., Oct. 29 and 30, 1901, the Committee on Christian Stewardship in their report offered the following resolution, which was unanimously adopted :

"In view of the vast importance of the movement inaugurated by the National Commission on Systematic Beneficence, and successfully introduced in a number of states throughout the Union, and believing that there is a great need for a more systematic, united and aggressive effort to be made throughout the country to further the principles of Christian stewardship :

*Resolved*, That the New Jersey Baptists in Convention assembled recommend to the great denominational societies of these Northern States, that the proposition made by the National Commission on Systematic Beneficence, considered at the Anniversaries last May, and adopted at a meeting of representatives of all the societies, to place a man on the field who would give his whole time to superintending this movement throughout the country, be, as soon as possible, carried out, and that a copy of this resolution be forwarded to the Secretaries of the Board of the Missionary Union, the Home Mission and Publication Societies, and also to the Secretary of the National Commission on Systematic Beneficence.

Very sincerely yours,

(Signed) R. H. JOHNSON,

*Recording Secretary.*

Discussion of the report followed, in which Rev. D. DeWolf of New Jersey, Rev. T. S. Barbour, D.D., of Massachusetts, Mr. B. F. Dennison of Pennsylvania, Rev. G. W. Lasher, D.D., of Ohio, participated. The whole matter was then referred to the joint meeting to be held on Tuesday, May 27.

Rev. W. F. Armstrong of Burma referred to Dr. Barbour's visit to the mission fields during the past year, and said the missionaries desired to express their profound thanks to the Union for sending him forth, and to acknowledge the great help they had received from his presence and counsel.

The Recording Secretary read a note from the Secretary of the Commercial Club of St. Paul, extending to the delegates the hospitalities of the club, and the Recording Secretary was directed to thank the club for its very courteous invitation.

Rev. J. McGuire of Burma, Rev. Dr. Hicks of Burma, Rev. W. Dring of Assam, Rev. C. R. Marsh of South India, Rev. W. E. Hopkins of South India, Rev. C. H. D. Fisher of Japan, and Rev. C. A. Salquist of China, were introduced by Dr. Barbour and addressed the Union.

It was voted that when the Union adjourns it adjourn to meet at the call of the Executive Committee, but if the President should deem it expedient to have a meeting of the Union on Tuesday, May 27, he was authorized to call a meeting to be held on that day.



After prayer and the benediction by Rev. I. S. Hankins of South India, the Union adjourned.

H. KIRKE PORTER, *President*.

HENRY S. BURRAGE, *Recording Secretary*.

ANNUAL SERMON.

ST. PAUL, MINN., Sunday, May 25, 1902.

The annual missionary sermon was preached in the Central Presbyterian Church by Rev. A. C. Dixon, D.D., of Massachusetts. His text was Ezekiel, 1:1, and Ezekiel 37:1. In Ezekiel's vision, said the preacher, we have a union of the human and the divine. The wing in the Scriptures is the symbol of the divine, the hand of the human. The vision gives us a winged intelligence, a winged courage, a winged patience, a winged aspiration, a winged unity, a winged stability, a winged directness and a winged progress. But we reach the climax of the vision when above the wheels and living creatures we discover the throne and the Son of Man on the throne — a lamb that was slain. The cry is: "Back to Christ!" Let it be to the crucified Christ. Get him into the hearts of individuals and nations, and you have solved every problem that confronts you. It was an exceedingly suggestive and inspiring discourse.

SPECIAL MEETING.

ST. PAUL, MINN., May 27, 1902.

In response to a call from the president of the American Baptist Missionary Union, a special meeting of the Union was held in the First Baptist Church at ten o'clock in the forenoon.

Prayer was offered by Rev. E. W. Lounsbury, D.D., of Illinois.

Rev. C. A. Cook, D.D., of New Jersey, presented the report of the Committee on Collection Agencies appointed by the Boards of the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society at Springfield, Mass., during the Anniversaries in 1901.

The committee, consisting of nine members, three from each of the societies, has held two meetings: one for the consideration in general of the system of collecting agencies at present in use, and for forming plans for the further study of the question before them; another for the examination and discussion of the data secured by extensive correspondence and inquiry.

We have had before us the thorough and exhaustive report of the committee on the same subject presented to the Board of Managers of the Missionary Union at its Asbury Park meeting in 1896. This report is especially valuable for its historical review of the policy with reference to district secretaries, both of the Triennial Convention and the Missionary Union. From this it appears that substantially the present method of secur-

ing funds for missions has been in use from the beginning, eighty-eight years ago, with only natural variations and developments. Often as the question of change has been considered during this long period, in every instance the employment of district secretaries has been reaffirmed and commended.

We have also secured from the Missionary Union and the Home Mission Society tables of the comparative cost of their collection agencies in proportion to the receipts affected by such agencies, during their entire history. The tables accompany this report as "Exhibits A and B." They have been prepared from the official figures with great care. They are explicit as to the basis of calculation employed, and, as it seems to us, fair and just in that they exclude from comparison funds which cannot properly be regarded as the fruit of such agencies. [The exhibits are too large to print here.]

Study of these tables will show that there has been, with frequent fluctuations, on the whole, a decrease in the *proportional* cost of the collection agencies, and that the present ratio is certainly economical. The cost of collection for each hundred dollars in the year 1901, was, for the Missionary Union six dollars and fifteen cents; for the Home Mission Society six dollars and eight cents. The ratio for the five years ending 1901, was, for the Missionary Union five dollars and sixty-four cents per hundred dollars; for the Home Mission Society five dollars and forty-five cents.

The reason for ignoring the Publication Society in this particular inquiry is the fact that the collection agencies of that society are in some sections of a different sort, making comparison less feasible.

A third line of inquiry pursued by us has been to request from the district secretaries of all three of the societies answers to twenty-three questions covering all phases of their work for the last five years; together with such other information about their methods and labors as they might see fit to send us. The answers cannot well be tabulated, but, with the list of questions, they are in the hands of the committee for examination by any one who wishes to see them. They show that the fields assigned are in many instances so large as to require utmost industry and fidelity for their cultivation. They show also a wise variation in methods on differing fields. In special cases they show an alert and aggressive determination in the adoption of new methods and the conquest of difficulties. They reveal a common spirit of devotion to the work, and a high standard of general efficiency. A marked spirit of fraternity as between representatives of different societies, and an earnest desire for conference with each other, and the avoidance of friction in the presentation of their several causes, is displayed.

In addition to the use of these sources of information we have sought light from individuals well informed as to the methods of the secretaries and in touch with their work. In our final discussions, while some differences in the degree of conviction as to particular phases of the question were developed, we were able to reach unanimity in the findings now reported to you, all the members of the committee being present except Mr. Samuel A. Crozer, who was in Europe:

1. We approve the policy of the employment of district secretaries, and recommend its continuance.

2. After considering carefully the question of the combination of district secretaryship so that one man shall represent the three organizations in a given territory, we are of the opinion, in view of existing conditions, that neither economy nor efficiency would be furthered by the adoption of that method.

3. In our judgment before any radical changes are made in the present administration of district secretaryships it would be expedient to try an experiment of combination in a selected district, so adjusted in size and situation as to insure a fair and adequate trial of the plan.

In transmitting to you these results of our deliberations we desire to express our emphatic and unanimous approval of the so-called "wheel-plan," by which causes are exclusively presented in rotation in a given territory at proper intervals of time, thus avoiding confusion of thought on the part of the givers and apparent competition on the part of the pleaders. System is as wise and necessary in methods of appeal for beneficence as in its bestowal.

Conference between the several secretaries and the committees of arrangement of state conventions and local associations looking to a like avoidance of congestion and friction is in every way desirable. If the spirit of co-ordination and co-operation, to a degree already existing between the representatives of the societies, can be intensified and promoted, we are sure that the agitations which led to our appointment as a committee will speedily subside.

We give approval alike hearty and unanimous to the plan of appointing associational secretaries as the local advisers and helpers of the district secretaries, and commend the plan recently adopted by the Home Mission Society of issuing to such helpers a commission from headquarters.

Finally, we are convinced that our churches at large never needed more than now to be educated in the duty and privilege of giving the gospel to all the world. This primarily is the distinctive work of the district secretary. He is more, far more, than a collector of money. It is a prostitution of his service to compel him to become an office drudge, harnessed to the wheel of clerical work. In our judgment it would be wise and in the end economical to relieve the secretaries of all such tasks that they may give their whole time directly to the business of educating the churches in the work of missions. That work is too diversified to be compassed in all its details at home and abroad by one man. Specialization is power in this as in everything, if only the specialist has widest views of the Kingdom of God as a whole.

<i>Home Mission Society,</i>	W. C. P. RHOADES, E. E. CHIVERS, E. J. BROCKETT,
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<i>Publication Society,</i>	SAMUEL A. CROZER, O. P. EACHES, EDWARD S. CLINCH,
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<i>Missionary Union,</i>	WM. ARNOLD STEVENS, CHARLES A. COOK, JOHN HUMSTONE,
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*Committee.*

The report was adopted and referred to the joint meeting to be held in St. Paul, May 27.

Mr. D. G. Garabrant of New Jersey called attention to that part of the report of the Executive Committee which states that the Union has at its disposal twenty promising candidates for missionary service, but that the acceptance of such a

contingent of new laborers would entail on the Union an expenditure for the next three years of a large added outlay, and asking for an appointment of a committee to consider what policy the Union will adopt in reference to the future. This matter, said Mr. Garabrant, has not been considered, but goes over to another year because the committee could not be brought together during the sessions of the Union. But the question involved should receive the earliest possible attention of the constituency of the Union.

Dr. Mabie said the members of the Executive Committee had called attention to the matter because they do not wish to involve the Union in debt. He believed that if the churches understood clearly the situation they would provide the needed funds for an advance movement. The question is, he said, Shall we co-operate with the Spirit who is moving upon the hearts of many promising young men in our colleges and seminaries, or shall we disregard this movement? Rev. W. E. Hopkins of South India, Rev. A. G. Lawson, D.D., of New Jersey, Rev. C. A. Cook, D.D., of New Jersey, Rev. T. S. Barbour, D.D., of Massachusetts, continued the discussion. On motion of Dr. Lawson it was then voted to request the Executive Committee to issue at once a call for prayer to our associations and churches that the Lord of the harvest will send forth laborers into the great harvest field.

After prayer by Rev. R. E. Manning, D.D., of Illinois, the Union adjourned to meet at the call of the Executive Committee.

H. KIRKE PORTER, *President*.

HENRY S. BURRAGE, *Recording Secretary*.

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## MEETING OF THE BOARD OF MANAGERS.

ST. PAUL, MINN., May 21, 1902.

The eighty-eighth annual meeting of the Board of Managers of the American Baptist Missionary Union was called to order at 9.45 P.M., in the chapel of the First Baptist Church of St. Paul, Minn., by Prof. William Arnold Stevens, Chairman.

Prayer was offered by Dr. Bullen.

The following members were present at the meeting: William M. Lawrence, D.D., Henry S. Burrage, D.D., Charles W. Perkins, Rev. L. S. Bowerman, George Bullen, D.D., Edward Goodman, Prof. William Arnold Stevens, Rev. C. A. Cook, Isaac Carpenter, L. L. Henson, D.D., Rev. E. P. Tuller.

On motion of Dr. Lawrence it was voted to adjourn to Thursday morning at half-past nine o'clock.

ST. PAUL, MINN., May 22, 1902.

The Board of Managers was called to order by the chairman at 9.30 A.M.

Prayer was offered by Dr. Lawson.

The following members of the Board were present at the meeting: Prof. William

Arnold Stevens, L. L. Henson, D.D., Charles W. Perkins, H. Kirke Porter, Rev. L. S. Bowerman, Isaac Carpenter, Rev. C. A. Cook, George Bullen, D.D., William M. Lawrence, D.D., Henry S. Burrage, D.D., A. G. Lawson, D.D., Rev. E. P. Tuller, P. S. Henson, D.D., Edward Goodman, T. E. Hughes, Mrs. Charles H. Banes, Mrs. J. H. Randall.

A communication from the Executive Committee was received, announcing the election to the Board of George Bullen, D.D., Charles W. Perkins, H. C. Applegarth, D.D., whose terms in the Executive Committee expire respectively in 1902, 1903, 1904.

*Voted*, That the chairman appoint nominating committees for the officers of the Board and the Union.

The committee on nominations for the officers of the Board of Managers was appointed by the chairman as follows: Rev. C. A. Cook, Isaac Carpenter, Henry S. Burrage, D.D.

A committee of five on nominations for the officers of the Union was appointed by the chairman as follows: Edward Goodman, Mrs. Charles H. Banes, Rev. L. S. Bowerman, A. G. Lawson, D.D., L. L. Henson, D.D.

Dr. Lawrence presented a statement and petition on behalf of Rev. Yonan H. Shahbaz of Persia. Rev. Yonan H. Shahbaz was presented to the Board by the chairman, Professor Stevens.

The committee on nominations for officers of the Board reported: For Chairman, Prof. William Arnold Stevens; for Recording Secretary, Rev. E. P. Tuller.

The report was received, and those named were unanimously elected by ballot.

Motion was made by Dr. Lawson that the papers in regard to Mr. Shahbaz be received.

Mr. Charles W. Perkins presented the matter as it appeared to the Executive Committee.

Professor Stevens presented a letter received by him from Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States, under date of April 29, 1902, which was read by the Secretary.

Discussion was participated in by George Bullen, D.D., Henry S. Burrage, D.D., Prof. William Arnold Stevens. The motion of Dr. Lawson was unanimously voted.

The following resolution was presented by Dr. Burrage:

*Moved*, That all matters pertaining to the establishment of a mission in Persia be referred to a committee of five to report at a meeting of the Board of Managers in May, 1903.

The resolution was discussed at length by William M. Lawrence, D.D., George Bullen, D.D., Mrs. J. H. Randall, Charles W. Perkins, Rev. C. A. Cook, Henry S. Burrage, D.D., A. G. Lawson, D.D., L. L. Henson, D.D., and Isaac Carpenter. The resolution was unanimously adopted.

The committee was appointed by the chairman as follows: William M. Lawrence, D.D., Charles W. Perkins, Sylvester Burnham, D.D., E. E. Chivers, D.D., J. F. Allen, D.D.

On motion of Charles W. Perkins it was voted that the following reports of the Auditing Committee of the Missionary Union and the expert accountant authorized by the Board at the meeting of May 27, 1901, be accepted and printed in the records.

BOSTON, May 16, 1902.

*Board of Managers, American Baptist Missionary Union,*

*Gentlemen:* We herewith transmit a copy of the report of the expert accountant employed by us to "examine the books, accounts and securities of the Society."

Respectfully submitted,

(Signed) DANIEL C. LINSOTT,

SIDNEY A. WILBUR,

*Auditing Committee.*

BOSTON, MASS., May 16, 1902.

*Messrs. Daniel C. Linscott and Sidney A. Wilbur,*

*Auditing Committee, American Baptist Missionary Union, Boston, Mass.*

*Dear Sirs:* At your request I have examined the books of the Treasurer of the American Baptist Missionary Union and I submit the following report:

The books are kept by double entry and trial balances are taken off at the end of each month; accounts are kept with the different missions covered by the appropriations and also with the missionaries and executive officers and agencies of the Union and such necessary expense accounts as are required to cover the expenditures. Donations from churches and individuals are properly credited and also income derived from invested funds and bonds.

I find the income from investments accounted for, and have examined the bonds, notes, stocks, etc., included in such investments and find them in accordance with the books.

I have not audited the cash account, as that has already been done by your committee, who did not deem it necessary for me to do so.

The accounts have been systematically kept and in a workmanlike manner by those in charge of them but some improvements in methods are desirable, which will give greater clearness and lighten the work at the same time. I have recommended such changes as will best accomplish the desired results, to the Treasurer.

Respectfully submitted,

(Signed) AMOS D. ALBEE,

*Public Accountant.*

On motion of Dr. Lawrence it was voted that the secretary inform, in writing, Mr. Shahbaz of action taken by the Board.

The nominating committee for the officers of the Missionary Union reported through its chairman, Mr. Goodman, as follows:



*Executive Committee. Class III. Term expiring 1905.*

GEORGE BULLEN, D.D.  
D. B. JUTTEN, D.D.  
GEORGE A. RUSSELL, Esq.  
JOHN CARR, Esq.  
DUDLEY P. BAILEY, Esq.

*Corresponding Secretaries.*

H. C. MABIE, D.D.  
T. S. BARBOUR, D.D.

*Treasurer.*

E. P. COLEMAN, Esq.

*Auditing Committee.*

D. C. LINSOTT, Esq.  
SIDNEY A. WILBUR, Esq.

The report was received and the officers nominated were unanimously elected by ballot.

On motion of Mr. Charles W. Perkins it was voted that the Union be requested to amend the Constitution, Article II., in regard to the Board of Managers, Section 8, at end of first line and beginning of second line, page 246, Minutes of 1901, by striking out the words "evening of the."

On motion of Dr. Lawrence it was voted that the salaries of the Secretaries and Treasurer be the same as last year.

On motion of Dr. Lawson it was voted that the Secretary be requested to send postal card notice of the meeting of the Board of Managers to be held next year, to members of the Board.

The following resolution presented by Rev. C. A. Cook was adopted :

*Resolved*, 1. That the Secretary be directed to notify the committee of fourteen who have in hand the disbursement of the funds provided for the maintenance of Brother Shahbaz in Persia, that the whole matter upon which they have memorialized us has been referred to a committee of five to report at our meeting in 1903.

2. That we respectfully call the attention of said committee of fourteen to paragraph 16 of Article of III., our Constitution, which is as follows :

" 16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds."

Mr. Perkins presented the following report of a meeting of Committees of Conference :

111 FIFTH AVENUE, NEW YORK, Feb. 7, 1902.

A meeting of Committees of Conference representing the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society, was held at 111 Fifth Avenue, New York, on Friday, Feb. 7.

The following members were present :

H. C. MABIE, D.D., Representing the American Baptist Missionary Union.

T. J. MORGAN, D.D., H. L. MOREHOUSE, D.D., W. H. BUTTRICK, D.D., E. E. CHIVERS, D.D., representing the American Baptist Home Mission Society.

A. J. ROWLAND, D.D., R. G. SEYMOUR, D.D., O. P. EACHES, D.D., Representing the American Baptist Publication Society.

The meeting was called to order at 11.15 A.M.

Dr. O. P. Eaches was appointed chairman.

Prayer was offered by Dr. E. E. Chivers.

Dr. E. E. Chivers was appointed Secretary.

After careful consideration of present basis of membership in the several societies, the following were agreed upon :

That, in the judgment of this Conference, it is desirable and feasible for the three societies represented to have a uniform basis of membership at least in the following particulars :

1. Individual annual members upon the payment of ten dollars.
2. Annual members appointed by contributing churches on the basis of one for each church; and an additional member for each fifty dollars contributed, provided that no church be entitled to more than ten members.
3. Honorary life members, whether so constituted by the payment, either by themselves, by friends, or by churches, of fifty dollars. Every such member shall have a vote in the meetings of the society, so long as he continues to be an annual contributor to the treasury. But no person shall vote in the meetings of the society who is not a member in good standing of a regular Baptist church.
4. That an exception be made in the case of the Missionary Union in making its missionaries annual members. Carried.

That question as to form of receipts to be sent to members of several societies be referred to H. L. Morehouse, D.D., and E. E. Chivers, D.D. Carried.

That the matter of working out details of plan for seating of delegates at coming Anniversaries in St. Paul be referred to the American Baptist Missionary Union, and that the expense involved be shared equally by the three societies. Carried.

Adjourned.

(Signed) E. E. CHIVERS,

*Secretary.*

Motion was made by Dr. Lawson that the Board of Managers recommend the American Baptist Missionary Union to adopt the suggestion of the report as to changes of Constitution of the Union.

After discussion by Dr. Lawson, Charles W. Perkins and Mrs. J. H. Randall, the motion was unanimously adopted.

On motion of Dr. Lawrence it was voted that Dr. Bullen and Charles W. Perkins

be requested to prepare the amendments suggested for presentation to the Union and present the same.

. Dr. Lawrence presented the following minute and moved its adoption :

The Board of Managers have heard with profound sympathy that part of the Executive Committee's report relating to the offering of twenty promising candidates, and have rejoiced at the appointment of a committee to consider the subject of supplying additional funds for sending out such candidates.

We recommend that the committee be continued to report to the Union in 1903, presenting some suggestions as to the best methods for the co-operation of the Missionary Union with our theological seminaries in the increase of the missionary spirit.

Voted that the minute be adopted.

On motion of Mr. Carpenter it was voted that the Board place on record an expression of their sense of great loss in the death of General J. J. Estey, their appreciation of his noble Christian character and his untiring devotion to the cause of foreign missions ; and their enjoyment of his personal presence and cheerful work as a member of the Board of Managers.

The minutes of the Board were read and approved.

Voted to adjourn, to meet at the call of the chairman if it should be necessary to call the Board together before the close of the present Anniversaries.

Prayer by Dr. L. L. Henson.

WILLIAM ARNOLD STEVENS, *Chairman*.

E. P. TULLER, *Recording Secretary*.

# American Baptist Missionary Union.

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## EIGHTY-EIGHTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

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### HOME DEPARTMENT.

It is with a sense of deep gratitude to God that the Executive Committee is permitted herein to present its eighty-eighth annual report.

It has been a year of enlarged undertakings, of much solicitude concerning the financial demands made upon us by the growth of our missions in all lands, and yet of positive encouragements that the Lord's blessing in ever increasing measure is upon the work committed to our hands.

The Committee has wrought in absolute harmony. The tidings from the fields have afforded assurance of similar oneness of heart and mind on the part of the missionaries, and the reciprocal relations existing between the Committee and the workers everywhere have been highly gratifying.

The financial receipts for the year from all sources have amounted to \$680,518.79. From donations alone the Union received \$385,295.17, and the Women's Societies have added \$115,861.05 more, making a total of \$501,156.22, the largest income from these sources we have ever received except during the Centennial Year, and the year when the joint debts of the Missionary Union and the Home Mission Society were paid. These receipts have been sufficient to meet the appropriations for the year's work and to afford a surplus of \$2,840.08 to be applied on the remaining deficit of \$38,297.20 brought over from two years ago. It is pleasing to recall that last year also our receipts covered the expenditure of the year and brought us sufficient besides to reduce the debt of 1899-1900 from \$111,041.24 to \$38,297.20. It is this remaining deficit of two years ago now reduced to \$35,437.12 which remained as a liability against our treasury April

1, 1902. It was not, however, a deficit of recent creation, and efforts are being made for its extinction. It should be assuring to all friends of this cause to remember that after a struggle of a decade to sustain the advance movements undertaken by the Union in the Centennial Year, 1892, the enlargements undertaken at that time have so far succeeded as to make it possible for us to report so favorable a financial status as we now do. The Union has demonstrated its ability under God to nearly double the volume of its work, and yet without seriously embarrassing its credit. Debts temporarily incurred through fluctuating commercial conditions have been paid in a timely manner, and for the last two years the Union has been enabled to "pay as it goes." But one conclusion is legitimate for all the constituents of the Union as a practical regulative idea, viz., that from this time on the offerings should year by year be increased sufficiently to sustain such normal, conservative and yet aggressive policies of work and expenditure as a careful and judicious committee may feel itself justified in planning.

In the peculiar favor of our God not a foreign mission society in existence of any other denomination, in the past decade, has been permitted to chronicle so abundant fruits of its toil, considering the amounts of money expended, as the Missionary Union. In view of the position in which we are permitted to stand to-day, should we not commit ourselves to a new and deeper fealty to this divine enterprise?

**Organiza-  
tion of the  
Executive  
Committee.**

The first meeting of the Executive Committee for the current year was held June 3, 1901, and the re-organization was effected by the election of Henry M. King, D.D., as chairman and Dr. Ray Greene Huling as recording secretary. Dr. King, however, in deference to the claims of his pastoral work upon him, much to the regret of his associates, and against their strong efforts to retain him, declined the re-election and soon after resigned his place on the Committee.

On June 24th Charles W. Perkins, Esq., for many years a valued member of the Committee, was elected to the vacant chairmanship, and has efficiently served in the position for which his rare familiarity with the history and work of the Committee, and his devotion to its best ideals, peculiarly qualified him. In the month of September Dr. Wm. S. Apsey, who had ably served on the Committee for twelve years, on account of his failing health, felt compelled to resign his position. Dr. A. G. Upham also, whose counsels had been much valued, felt obliged to retire from the work.

Gen. Julius J. Estey, one of the most efficient and devoted members of our Committee, was called away to his heavenly rest March 7, 1902, creating a sad vacancy in our ranks, a vacancy which it has been very difficult to fill. In another part of this report more extended reference is made to Gen. Estey and to the esteem in which he was held, and to the service he has rendered to this and every other good cause.

Four new members have been chosen to fill the vacancies on the Committee

just referred to, viz., Rev. Henry C. Applegarth, D.D., Rev. Herbert J. White, Rev. Orville Coats, and George A. Russell, Esq., the latter of Springfield, Mass.

**Work of the  
Home  
Secretary.**

With returning strength which followed the special furlough in the winter of 1901, the Home Secretary has been enabled to devote himself with but little interruption to his accustomed duties,—duties however charged with greater care and responsibility on account of the absence of his colleague from the country.

In the autumn an extended tour was made to six states west of the Mississippi River, viz., Minnesota, South Dakota, Nebraska, Kansas, Iowa and Missouri, taking in the conventions in these several states, besides visiting several of the more important cities within the region. The welcome everywhere extended was cordial and the messages were heard with deep interest. Although in these newer parts of the country, where the churches are young and the territory is widely claimed for local interests pre-eminently, yet it is assuring to observe that the leaders of these churches, who constitute their very bone and sinew, products of early training in the older churches of the east, where they were brought into vital touch with foreign missions and missionaries, are so zealous to ground the new churches in the most unselfish forms of Christian service. They well understand that the deepest vitality for work at home can consist only with partnership in the effort to save the most distant and more needy pagans everywhere,—hence the open heart and the quick ear to respond to the claims of Christian missions in their fundamentals.

Later in the winter extended visits were made by the Home Secretary to other parts in eastern states, to ministers' meetings and churches in important cities, and to several of our theological seminaries where promising candidates were desirous of interviews, as well as of obtaining clearer and broader views of the Union's work.

The correspondence throughout the year has been large and exacting, and since the beginning of the new year has been largely devoted to the securing of needed contributions.

**Dr. Barbour's  
tour of the  
missions.**

In the month of August, 1901, in accordance with recommendations voted by the Missionary Union at the time of his election in May, 1900, Dr. Barbour, attended by his assistant, Rev. Alfred E. Isaac, sailed from San Francisco for his tour of the mission fields.

Dr. Barbour visited in the order named the missions in Japan, China, the Philippine Islands, Burma, South India and Assam.

Touching at points in Europe he returned via England, reaching Boston, May 11, having been absent nine months. The Committee is filled with a sense of gratitude to God for his peculiar mercies in preserving the life and health of the secretary and his assistant in all these journeys and returning them safe and sound, stored with the results of wide and careful observation of the workings, successes and needs of the various missions,—results which are sure to



prove of real and lasting value to the Committee in its future deliberations, policies and practical conduct of affairs in the several lands visited and studied.

We need not here particularize respecting the varied and rich experiences which came to our Secretary on this tour, inasmuch as at this very Anniversary we are to be favored with accounts from his own lips in an extended presentation before the Union itself. The correspondence from the missionaries on every field has continuously borne evidence of the warmth with which the Secretary has been received, of the exhausting industry with which he has labored to familiarize himself with the status of the work in every country, and of the practical wisdom of his counsels in the varied conditions.

Dr. Barbour has been much missed at the Rooms, at the sessions of the Committee, and in the various important inter-society councils which have been held on the current questions of policy before the denomination throughout the year.

During the period of the Foreign Secretary's absence, the correspondence with the missionaries received at the Rooms has been in the hands of Rev. F. P. Haggard, who was chosen Assistant Secretary in May last, and by him the business relating to the foreign field has been laid before the Committee. Mr. Haggard has also acted as Editorial Secretary, having in charge *The Missionary Magazine* and other publications of the Union. To this work he has devoted much energy and skill. In several particulars the Magazine has been given a new form as well as dress. Only the freshest and up-to-date matter has been given place in its columns and the typographical art has been well utilized. The testimonials of appreciation reaching us from all sides assure us of profound satisfaction with the results attained. If now we could see the number of new subscribers, which since January 1 has been increased by 1,200, multiplied many times before 1903, it would be very encouraging. The editorial department has also on foot plans for the revision and better classification of all our leaflet literature, which we are sure will thereby be rendered more effective.

Mr. Haggard's service.

The periodicals.

January 1, 1902, two of our publications, viz., *The Kingdom* and *The King's Messengers*, which for several years have been published separately, the latter in conjunction with the woman's societies, were combined in one periodical, and have since been published under the title of *Around the World*. The periodical is under the editorial charge of Mrs. Lucy W. Waterbury, Home Secretary of the Woman's Society in Boston. It has been received in lieu of the two previous publications with much acceptance, and fills a real need, especially for young people and Sunday schools.

In the publication of the present annual report we are much indebted to Mr. F. D. Phinney of Rangoon, whose presence in this country in recent

months, and whose long experience in matters having to do with printing and press work enabled him to render this valued service.

**Studies for  
Sunday  
schools.**

In continuance of the policy instituted a year ago in the matter of special supplemental lessons for Sunday schools, the plan has been further developed whereby a series of quarterly studies on phases of foreign mission work is made available for our Sunday schools.

These lessons have been prepared under the direction of Mrs. Lucy W. Waterbury, and cover the phases of our work under the heads of the Home Department, Evangelistic Work, Medical Work, School Work. They provide an admirable list of studies for the use of our Sunday schools, which can be introduced either as supplemental lessons, or can be used at proper intervals in lieu of some of the more general subjects laid down in the International Series, as schools may deem expedient.

**Meeting of  
Joint  
Committee.**

In the month of December was held in New York City the important joint meeting of the Boards or Executive Committees of the several missionary societies, recommended by the mass meeting held at Springfield in May, 1901. Twelve of the fifteen members of this Committee, with the secretaries and a corresponding number of the board and secretaries of the W. B. F. M. S., were in attendance throughout the sessions. The extended discussions of that meeting were frank, fraternal, Christian. While marked differences of opinion were expressed, yet the tone of the meeting was to a high degree harmonious. The conclusions reached were duly published in the denominational papers, and some of the more important proposals will be communicated to the joint meeting of the societies to follow the present Anniversaries, and do not here call for further comment.

**Relations  
of the  
Woman's  
Societies  
to the  
Union.**

One of the results of the mid-year meeting of the Boards in New York last December was a recommendation that in view of some aspects of the current criticism in the denomination it was desirable that the Missionary Union and its auxiliaries, the several woman's societies, should appoint a joint committee to consider their particular relations to each other, and make a statement to the denomination of the result of such conference. Accordingly, such a joint committee was promptly appointed, and the committee met in Tremont Temple January 28, 1902. The Woman's Society of the West and the Societies of California and Oregon respectively, were represented at this first meeting by letters freely expressing their views, and indicating the utmost openness of mind respecting any possible improvements or changes that might in the end be agreed upon.

A second session of the committee, at which the two larger woman's societies were represented by personal delegates, and the societies of California and Oregon by letter, was held February 19th, and the greater part of a day was spent in the fullest interchange of view.

Due consideration was given to the most common criticisms which are current, and all the issues involved were given the most patient and judicial examination. The committee finally reached unanimous conclusions, conclusions which since have been approved by the Executive Committee of the Union and by the Boards of the Woman's Societies of the East and of the West.

On one of the points raised, viz., whether it would not be well to have an organic union of the woman's society of the West and the societies of California and Oregon, inasmuch as some considerable time would be required before the necessary conference proposed could be held or a conclusion formulated the publication of results as far as reached was not delayed for the final determination of that question.

The full findings of this joint committee were published in the denominational papers in March and also in the *Missionary Magazine* and in the *Helping Hand* for April. Suffice it here to say that the policies of the woman's societies auxiliary to the Union are in hearty and loyal accord with the plans and purposes of the Missionary Union. The treasuries of these societies are virtually one. All their funds pass through the hands of the Treasurer of the Missionary Union and are finally administered by the Executive Committee of the Union. The titles to all lands and mission houses in foreign countries acquired by the payment of money collected by the woman's societies are held by the Union. All women candidates, although recommended by the woman's societies, are appointed and designated to their fields by the Executive Committee, and such moneys as are furnished by the woman's societies annually for educational, medical and evangelistic work meet needs, which if not thus provided for by our sisters, would necessarily be laid as an added burden upon the Union itself, or more probably would not be met at all.

In connection with this matter we call especial attention to one paragraph in the committee's report which, if heeded, would go far to relieve some of the difficulties which have been raised. This paragraph is as follows: "We

**How pastors can help.** strongly urge the pastors and official brethren in the churches to make use of the official aid, available (in the organized woman's societies) in the collection of funds for the Missionary Union and in quickening the missionary zeal of the churches."

If as suggested, all our pastors at the beginning of the fiscal year would call about them their committees on beneficence, and with them a few leaders of the woman's society in the respective churches, and solicit their counsel and practical co-operation in the matter of planning monthly missionary meetings for the whole church, in the wise circulation of missionary literature, and in the timely and systematic canvass of the church and congregation for suitable offerings in the proper period for this cause, we are confident that the interests of the Missionary Union, and of other causes as well, would be greatly promoted thereby; and meanwhile no disastrous disturbance would be wrought to such supplemental plans as the women desire to carry out in their

own distinctive lines. Let the pastors universally try this, solicit the sisters to help, and the treasury of every proper cause will surely benefit by the effort, and the general prosperity of the church also will be greatly enhanced.

**The work  
of the  
District  
Secretaries.**

This report would be incomplete if we did not make mention of the earnest, laborious and efficient work performed by our staff of district secretaries. As usual these brethren have given themselves to all sorts of wise efforts to keep in touch with the pastors of the churches, to supply with discrimination needed missionary literature, to present suitably fresh phases of the work at numerous associations, conventions and conferences, and in general to do an educational work yet so sorely needed among the greater portion of our churches. It is long since the Committee has deemed the work of these brethren to be primarily an agency for the collection of funds or in any wise to supplant the function of the pastor and other official members of the churches in this and other regards. That these secretaries are helpers of the pastors is widely confessed, and the practical demands made upon them as specialists and experts in this great department of Christian work, continually prove to us their worth and necessity to the most efficient development of our latent denominational missionary power.

**Change of  
secretary on  
Pacific  
coast.**

Rev. James Sunderland, D.D., who for ten years had served the Union so wisely and well as District Secretary on the Pacific Coast, felt obliged on account of failing health to renew his request that he be released from his official connection with the Union. His resignation was most regretfully accepted July 8, 1901, and Rev. Arthur W. Rider of Oakland, California, who had previously served as assistant or traveling secretary to Dr. Sunderland, and long a successful pastor on the Coast, was elected to fill the vacancy.

**Relations  
with the  
National  
Convention.**

The plan of co-operation between the Missionary Union and the National Convention (colored), referred to in our last report and tentatively adopted for a year, has been discontinued by the mutual consent of both parties to the arrangement. The labors of Rev. C. S. Morris, who earnestly and ably served the interests of both causes during the period of the co-operative effort, ceased by the limitations of the original agreement simultaneously with the discontinuance of the plan.

**Working  
of the  
Station  
Plan.**

The Station Plan, to which especial attention was called in the last two annual reports of the Union is gradually growing in favor. It affords a very practical method whereby churches, young people's societies, Sunday schools, and individuals can become real shareholders in the great, world-wide undertaking, and it appeals with real effectiveness to all these classes. To assume a share or several shares in the annual appropriation for a given part of the work on a station, such as the salary of a missionary, the support of a school, the building

of a hospital or chapel, the outfit or passage of a missionary, the salary of a personal teacher, or any other given part in the expense of a station, gives definiteness to the work and wins supporters. Scores of our stations are being thus helped to-day. Many are glad thus to unite in a heroic effort to provide a definite quota of the expense required, and the enthusiasm of the supporters in the work is unbounded. Their sympathy is deep and intelligent, their prayers are constant and their gifts the more generous because they not only know the difficulties, incidents, experiences and victories achieved, but they are actually sharers in the work. Within a single year 235 churches have become shareholders in the station work, and 29,280 copies of "report letters" fresh from the fields have been manifolded and sent to the churches, young people's societies, Sabbath schools and individuals desiring them.

Miss Ella D. MacLaurin has labored earnestly as in former years in co-operation with our several educative agencies, and has given increasing attention to the promotion of missionary intelligence, conscience and zeal among the young people and Sunday schools. She has also devoted much time to the increased correspondence incident to the growth of interest in what is known as "The Station Plan," and has superintended the manifolding and circulation of the great numbers of "Report Letters" which are now regularly supplied to those specifically co-operating with "The Station Plan."

**New missionaries appointed** The following new missionaries have been appointed during the year: Rev. A. C. Darrow, Howard E. Dudley, Charles W. Harvey, Charles S. Keen, Herbert W. Kirby, M.D., Walter C. Mason, William H. Millard, Joseph C. Robbins, Seth W. Stenger, C. E. Tompkins, M.D., Stacy R. Warburton, Clarence L. Whitman, Sidney G. Adams (assistant), Miss Lena Benjamin, M.D.,\* Miss Mary Danielson,† Miss Evelyn O. Johnson,\* Miss Ella G. Miller,† Miss Edith Adams\* (assistant). The designations of most of these have been deferred pending instructions of the Union which may grow out of the discussions and conclusions of the present Anniversary, and for the added light which the return of the Foreign Secretary and the consequent recommendations growing out of his recent contact with the fields would suggest.

**A vital question.** The marked blessing on all the work on the mission fields is paralleled by one feature in the home land just hinted. We refer to the marked increase of candidates of high quality offering for service abroad. Most of these are graduates of our theological seminaries. From Newton seminary four men of the present graduating class have been appointed. From Rochester six have been appointed. At the late student convention of the Student Volunteer Movement held in Toronto, it was officially stated that Rochester Seminary had more men systematically studying missions than any other seminary of any denomination in the country. Not less than twenty-three men in this institution are contemplating foreign service. Other candidates of admirable gifts, some of whom are physicians long in



training for the service, a service on which their hearts have been fixed for several years, are also available, some appointed. Some have seen service in India or China for from three to eight years, and desire to return to these lands under the Missionary Union, rather than under the auspices of interdenominational societies with which they had their initiative. Some of these have qualifications of a rare sort, including a grounding in the elements of the respective languages, and have been well acclimated. In the judgment of the Committee we should be slow to decline men of so rare gifts and so well commended.

At the present hour there are not less than twenty promising candidates awaiting appointment or designation to the fields. This puts at the disposal of the Union a force of men with fitness for service rarely equalled in a single year in the history of the Union. Moreover, the fields are crying out for just such a reinforcement as these men and the companions who will go with them, are prepared to supply. Looking all the facts in the face, however, the Committee feel compelled to point out that the acceptance of such a contingent of laborers would entail on the Union, and of course upon the society's constituents, an increased expenditure of about \$50,000 per year for the first three years. This would include in salaries per year for the first three years, \$16,000, for transportation of the men and their wives during the first year, \$12,000, for outfit funds at the rate of \$300 per family, \$6,000. Besides this, within two years there would be needed for new mission houses and other equipment at least \$28,000. In other words, such a reinforcement would require an average of about \$50,000 per year of added outlay for the next three years.

A reinforcement of about these same dimensions was entered upon in 1891 at the time of Dr. Clough's last visit to this country, prior to the present one, when twenty-three new missionary families were sent out. No reinforcement ever made by the Union was so urgently needed and none more abundantly justified by the results on the field. By subdividing the great Telugu field and giving suitable shepherding and care, some thousands of raw, untutored, simple-minded converts from heathenism were probably prevented from going back through neglect to their former idols. This reinforcement in 1891, however, entailed such an increase in appropriations as raised our schedule to at least \$60,000 per year more than it had been previously. With the coming on of the financial stress of the years from 1893 to 1895 great debts had to be incurred to sustain the advance made. Those debts were paid, the work was sustained, and the denomination doubtless found it really no hardship in the end. At least 120,000 converts have been baptized on all fields occupied by us within these ten years of which we are speaking, and the credit of the Union also has steadily increased. Nevertheless, the necessity which the Union has been under of reporting inadequate annual contributions from the churches to sustain the increased force of missionaries, and the additional sta-



tion equipment required, has been made the occasion of much criticism concerning the society's management which it has been hard to bear.

In facing, therefore, a condition similar to the one which existed in 1892, in the matter of a possible large addition to our missionary force at one time, the Committee feel constrained to bring the situation with what it clearly involves in the way of increased financial obligation directly to the Missionary Union for its special consideration. To this end we request the appointment of a Special Committee of seven persons on this question of practical policy, who shall deliberate on the matter and report their recommendations for discussion and final action early in the afternoon session of the second day of this Anniversary.

Shall the Union now avail itself of this contingent of consecrated youngmen who have been developed in connection with the most spiritual and Biblical influences operating in our colleges and seminaries, and thus help to conserve the most precious and Christlike traditions and sentiments in these schools, as well as in the denomination; or shall we go on record as a society as disparaging the divine call which has come to these young servants of Christ? Shall we place impediments in the way of this significant uprising among the students of our time; and shall we do this at a time when our denominational resources are so ample?

At least two of our sister missionary bodies are adopting the more aggressive policy, and they are raising over a million dollars each for foreign missionary work. Shall we continue to confine ourselves to raising only a little over six hundred thousand dollars annually, when we could easily raise it to a million dollars within two years, and at the same time correspondingly provide for all other forms of needed Christian missionary and educational work?

If we do this, a larger co-operation is requisite than has yet marked us as a people,—a people whose evangelistic and missionary history has been for a century our distinguishing characteristic.

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**THE TREASURY.**

The Treasurer reports receipts and expenditures as follows :

**RECEIPTS**

Donations . . . . .	\$385,295.17
Legacies . . . . .	63,697.21
Woman's Society of the East . . . . .	83,016.24
"    "    of the West . . . . .	30,611.75
"    "    of California . . . . .	1,733.06
"    "    of Oregon . . . . .	500.00
Bible Day Collection . . . . .	833.07
Specific Donations for Philippine Islands Mission Work . . . . .	93.34
Bonds Matured . . . . .	10,800.00
Telugu Land Sold . . . . .	100.00
Income of Funds and Bond Accounts . . . . .	48,033.95
Additions to Permanent Funds and Bond Accounts . . . . .	55,805.00
	<hr/>
	\$680,518.79
Debt, April 1, 1902 . . . . .	35,437.12
	<hr/>
	\$715,955.91

**EXPENDITURES**

Appropriations for year 1901-1902 . . . . .	\$621,853.71
Added to Permanent Funds and Bond Accounts . . . . .	55,805.00
Debt, April 1, 1901 . . . . .	38,297.20
	<hr/>
	\$715,955.91
	<hr/>
Debt of the Union April 1, 1902 . . . . .	\$35,437.12

The donations were received from the following localities: Maine, \$4,880.35; New Hampshire, \$2,161.19; Vermont, \$2,351.75; Massachusetts, \$41,723.87; Rhode Island, \$6,952.34; Connecticut, \$5,999.28; New York, \$145,999.42; New Jersey, \$10,999.11; Pennsylvania, \$29,724.88; Delaware, \$405.14; District Columbia, \$1,551.75; Virginia, \$10.00; West Virginia, \$2,192.49; Ohio, \$15,892.14; Indiana, \$8,028.26; Illinois, \$30,281.99; Iowa, \$5,235.18; Michigan, \$5,577.47; Minnesota, \$7,205.42; Wisconsin, \$3,108.29; Missouri, \$2,074.35; Kansas, \$4,252.52; Nebraska, \$2,537.78; Colorado, \$2,437.00; California, \$10,570.98; Oregon, \$1,300.53; North Dakota, \$493.17; South Dakota, \$1,736.72; Washington, \$3,144.28; Nevada, \$4.00; Idaho, \$446.62; Utah, \$167.15; Wyoming, \$77.37; Montana, \$234.60; Arkansas, \$52.50; Arizona, \$171.75; North Carolina, \$10.11; Kentucky, \$26.00; Tennessee, \$25; Texas, \$25.00; Louisiana, \$43.36; Florida, \$9.54; Alabama, \$50.00; Mississippi, \$9.71; Indian Territory, \$534.60; Oklahoma, \$270.77; New Mexico, \$147.78; Canada, \$278.15; Norway,

\$100.00; Denmark, \$471.05; Sweden, \$1,359.81; England, \$63.43; Spain, \$71.10; Germany, \$14.62; Burma, \$6,829.50; Assam, \$303.15; India, \$4,806.82; China, \$1,683.71; Japan, \$684.96; Africa, \$60.00; Russia, \$1,333.33; Miscellaneous, \$6,101.94.

### COLLECTION DISTRICTS.

*New England District* — Rev. W. E. Witter, M.D., District Secretary.

*"We can do it if we will."* Truth incarnated is all-powerful. A seeming defeat has no terrors for those who know that the cause they serve *must* triumph, *that the Scriptures may be fulfilled*. There are too many intercessors among the members of our churches, too many interested, tactful, determined missionary pastors and leaders, and too many men and women of means who have not forgotten that they are "stewards of the manifold grace of God," to allow us to be more than temporarily cast down by the financial report of the Union and its noble auxiliary for the New England District for the present year. Although there is a considerable falling off in receipts there is much to encourage us.

**First, organization.** Our fifty associational secretaries are now busy in securing the name of some one individual, man or woman, from each church in New England, who will co-operate with the pastor, the associational secretary and the workers at the Rooms in keeping the work of world-wide missions prominently before the churches. Already from some of the associations complete lists of such helpers have been reported. The result of the tactful and persistent efforts of our associational secretaries and the helpers, thus secured, will inevitably increase the number of contributing churches, create a demand for missionary pastors, and encourage those who already are seeking to develop the missionary spirit in their churches. An ever increasing number of those who will share the responsibilities of this tremendous enterprise is the need of the hour. The work has grown beyond the efforts of the few. The call of the twentieth century is for *more laborers*. Thank God, the number is increasing.

**Second, conferences.** Our conferences this year have been characterized by a more representative attendance, more careful preparation, deeper spirituality and more practical dealing with the great questions before us as a denomination than ever before. Such themes as "The Greatness of the Great Commission," "The Missionary Impulse," "Obedience to the Great Commission, Christ's Law of Life," "The Great World Conflict," and the like, have called forth sermons and addresses of very unusual power. Several of these will appear later in our "Sermon and Address Series" that still others may have the benefit of the inspiration of these divine messages to the churches. "Sample Meetings of the Executive Committee of the Missionary Union" have been a much commended feature of these conferences. We are greatly indebted to several members of our Executive Committee for their assistance in these "Sample Meetings," and also to Dr. Mabie, Mr. Haggard, Mrs. Waterbury and Miss MacLaurin, who with pastors, missionaries and laymen contributed so much to the educative and spiritual power of these gatherings.

**Third, delegations.** In no previous years have so many of our churches, especially those remote from Boston, been privileged to meet and hear our returned missionaries. These successful unveilers of our Lord to the heathen are without doubt his best revealers to us, through the Spirit, of our debt to the heathen and

the best way to pay it. Pastors have been enthusiastic in their commendation of this deputation work; the missionaries have rejoiced in it, and our associational secretaries have rendered much assistance in carefully planning these itineraries. One missionary gave eighty-eight missionary addresses during a recent itinerary of ninety days. The deputation work of this year has reached principally the states of Maine, New Hampshire, Vermont and Massachusetts.

Fourth,  
The  
"Station  
Plan."

Miss MacLaurin's untiring and efficient supervision of the "Station Plan," so recently organized, will in due season show gratifying financial returns in this and other districts. Already the prayer life of many has been greatly quickened through this personal touch with the work and workers on the distant fields as is abundantly evidenced by the correspondence in hand and the testimony of many who have visited the Rooms.

Fifth,  
other  
interests.

Other denominational interests of vital importance, such as the endowment of Newton Theological Institution, occupying the attention of our people just at the close of our fiscal year, doubtless reduced somewhat, but only temporarily, the giving of some individuals and churches for the more distant work.

Finally, our *expectation* is from God, who can empower us all for better service.

States	Churches	Sunday schools	Y. P. Societies	Individ- uals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Maine.....	\$3,280 76	\$126 48	\$397 86	\$1,075 25	\$4,880 35	.....	\$4,880 35	\$2,356 58	\$7,236 93
New Hampshire .	1,520 96	12 11	169 82	458 30	2,161 19	\$339 00	2,500 19	2,247 96	4,748 15
Vermont . . . . .	1,715 32	110 82	81 93	443 68	2,351 75	1,899 80	4,251 55	1,268 58	5,520 13
Massachusetts ....	27,790 94	1,750 51	2,527 77	9,654 65	41,723 87	40,356 15	82,080 02	20,436 14	102,516 16
Rhode Island.....	3,714 97	389 77	592 81	2,254 79	6,952 34	1,040 75	7,993 09	5,623 71	13,616 80
Connecticut.....	3,932 98	335 26	377 53	1,353 51	5,999 28	2,048 47	8,047 75	4,832 41	12,880 16
Totals, 1901-1902..	\$41,955 93	\$2,724 95	\$4,147 72	\$15,240 18	\$64,068 78	\$45,684 17	\$109,752 95	\$36,765 88	\$146,518 33
Totals, 1900-1901..	\$47,630 88	\$2,800 39	\$5,425 52	\$20,926 37	\$76,783 16	\$86,922 74	\$163,705 90	\$39,717 49	\$203,423 39
Increase . . . . .									
Decrease . . . . .	\$5,674 95	\$75 44	\$1,277 80	\$5,686 19	\$12,714 38	\$41,238 57	\$53,952 95	\$2,952 11	\$56,905 06

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902 .. . . . .	694	287	981	744
1900-1901 . . . . .	694	294	988	770
Increase.....				
Decrease . . . . .		7	7	26

*New York District* — Rev. C. L. Rhoades, District Secretary.

We are glad to record one of the busiest of years since your secretary has been in the work. There has never been so much of inquiry as during the past year. A revival of inquiry means a coming intelligence, and this is much to be desired. More literature has been requested and sent out than in any previous year. Methods of work desired and discussed by pastors have been on the increase, and above all, more intelligent inquiry for methods and

A  
very  
busy  
year.

means of study on the part of Sunday schools and Young People's Societies. Fully 40,000 lesson leaflets have been furnished to Sunday schools in this district, and words of commendation and thanks are both numerous and hearty.

Young People's Societies are doing more definite studying with the aid of selected books and are making their own maps as they study. One significant result is that both of these departments of the church are less desirous that it should appear that they have given, and are giving through the church treasury, and again several have voluntarily given up the designated giving and prefer to give through the general treasury of the Missionary Union, or by the Station Plan. Your secretary cannot express too great thanksgiving for this genuine revival of discipleship. Pastors join in it and encourage it. More books are being sent out from the little loan library in our office. We hope great things from the future church if this prevails and is extended.

Our report shows an increase in the totals, as has been the case during the past four years, and while on the one hand we are sorry for the apparent decrease in the gifts from the churches, we are correspondingly thankful for the increase in the individual offerings. We find a growing feeling on the part of men to be their own executors, and not only to give while they live, but to study opportunities and results. Most of the decrease can be accounted for through a comparatively few of our churches. The prolonged sickness and absence of some pastors, and the failure through misunderstanding of some to get their offerings in before the closing of the books enables your secretary to account for the most of this decrease.

We want to put on record our gratitude for the growing co-operation of superintendents and teachers in the Sunday schools. The continued heartiness of the pastors, and their kindness when it has been impossible for your secretary to respond to their calls, are matters for which your secretary is sincerely thankful. The spirit of inquiry gives birth to a broader intelligence. This will bring the consciousness of responsibility and dependence. Prayer and hope will follow.

	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Totals, 1901-1902..	\$33,633 37	\$2,966 56	\$4,036 10	\$115,781 82	\$156,417 85	.....	.....	.....	.....
Totals, 1900-1901..	\$40,250 88	\$3,120 25	\$4,954 40	\$69,535 19	\$117,860 72	.....	.....	.....	.....
Increase.....	.....	.....	.....	\$46,246 63	\$38,557 13	.....	.....	.....	.....
Decrease.....	\$6,617 51	\$153 69	\$918 30	.....	.....	.....	.....	.....	.....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902.....	616	451	1,067	829
1900-1901.....	662	380	1,042	.....
Increase.....	.....	71	25	.....
Decrease.....	46	.....	.....	.....

Southern District—Rev. Frank S. Dobbins, District Secretary.

Less money, more interest. This has indeed been a year of distractions. Yet, though the gifts are just a few hundred dollars less than last year, (they are larger than in years previous to the last), the missionary interest is assuredly stronger. The failure to increase the giving is more apparent than real. Certain specific appeals of former years were missing this year; the "Station Plan" is replacing the former plans of "specifics," and in the transition there has been some loss, while yet the gain is sure to come, and such giving will rest on a firmer foundation. The weather on the Sundays when the larger part of the churches this way gather missionary offerings, has been unusually unpleasant; where churches (may their number increase!) give by a weekly system for missions, their giving rises above weather conditions. And some other things have made the work unusually difficult.

I have had the help of two misionaries, Dr. W. C. Griggs and Rev. I. S. Hankins. Miss Frances D. Cope has, with wisdom and zeal, helped greatly in stimulating the missionary interest of the young people in and about Philadelphia. Some of the pastors at great sacrifice have rendered aid beyond the fields where they work as pastors. Dr. Mabie's visit of some weeks to this section was, probably, the greatest factor in increasing confidence in our work.

The Monmouth Association has been transferred out of this District, by reason solely of its proximity to New York. The loss from this source just about equals the general loss in the District.

The *Missionary Magazine* is proving about the best possible helper one can have in developing an intelligent interest in missions. Wherever it is taken extensively I notice at once an improvement in giving.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Pennsylvania and Delaware . . .	\$16,892 74	\$1,118 73	\$1,445 16	\$11,654 00	\$31,110 63	\$975 00	\$32,085 63	....	\$32,085 63
New Jersey—four Associations . . .	3,212 46	362 19	354 84	120 41	4,049 90	.....	4,049 90	.....	4,049 90
District of Columbia . . . . .	1,184 56	.....	317 19	50 00	1,551 75	.....	1,551 75	.....	1,551 75
States South and Miscellaneous..	380 68	.....	.....	.....	380 68	.....	380 68	.....	380 68
Totals for 1901-1902.....	\$21,670 44	\$1,480 92	\$2,117 19	\$11,824 41	\$37,092 96	\$975 00	\$38,067 96	.....	\$38,067 96
Totals for 1900-1901.....	\$21,211 85	\$1,551 60	\$2,449 30	\$12,809 40	\$38,022 15	\$506 81	\$38,528 96	.....	\$38,528 96
Increase.....	\$458 59	.....	.....	.....	.....	\$468 19	.....	.....	.....
Decrease .....	.....	\$70 68	\$332 11	\$984 99	\$929 19	.....	\$461 00	.....	\$461 00

And \$4,362.20 was sent for the Annuity Bond Account, all increase over last year.

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
Totals, 1901-1902 .....	582	373	955	843
Totals, 1900-1901 .....	574	397	971	862
Increase .....	8	.....	.....	.....
Decrease .....	.....	24	16	21



Middle District — Rev. T. G. Field, Secretary.

**Special council.** Early in the year the Executive Committee, through the Home Secretary, instructed me to call a special council advisory as to the application of Rev. George R. Dye, pastor at Philippi, West Va., for appointment as a missionary. Pastors were invited from Wheeling, Clarksburg, Fairmont, Charleston, Parkersburg, W. Virginia, and from Martin's Ferry, Cambridge and Marietta in Ohio. With the exception of Marietta and Charleston, all came, Rev. Wheeler Boggess being acting pastor at Parkersburg at that time. After careful examination of the candidate and the correspondence, the council unanimously instructed the chairman, the district secretary, to forward to the Rooms their hearty approval of Mr. Dye, together with warm commendation of the course taken by the Executive Committee in convening such advisory bodies.

In the following September an impressive farewell tribute to Rev. G. R. Dye and wife and Rev. A. J. Tuttle and wife was given at the Parkersburg First Church, in which church Mr. Dye and Mrs. Tuttle were converted and baptized in youth. The presence of Rev. Wm. Carey Calder, late of Burma, now pastor, and Rev. Wheeler Boggess of India, a recent acting pastor of Parkersburg Church, intensified the interest of the hour.

**Missionary helpers.** The district has profited not a little from the ministry of Rev. John McGuire, Rev. W. F. Beaman, Rev. Wm. Ashmore, Jr., and wife, Rev. Albert Ehrgott, Rev. S. A. Perrine, Rev. and Mrs. Wheeler Boggess, and Rev. J. H. Scott and Mrs. Scott of Japan. I also record the very helpful aid of the assistant secretary, Rev. F. P. Haggard. Missionary interest abides among our students at Granville, and at Kalamazoo, intensified by the powerful Student Volunteer Convention in Toronto last February. The failure of several large churches in Ohio to send their usual offerings, and the changing of time for collections by others, reduces the total of donations some \$800.00 below normal. The contributions for woman's work have shrunk seriously. Fortunately, a generous legacy surmounts all decrease, leaving a net gain over last year.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Michigan .....	\$4,420 83	\$94 40	\$432 57	\$125 77	\$5,073 57	\$645 00	\$5,718 57	\$3,493 81	\$9,212 38
Ohio .....	9,965 56	153 79	866 61	4,589 09	15,575 05	5,299 55	20,874 60	4,724 91	25,599 51
West Virginia.....	1,881 51	35 01	78 85	203 00	2,198 37	.....	2,198 37	374 22	2,572 59
Totals, 1901-1902..	\$16,267 90	\$283 20	\$1,378 03	\$4,917 86	\$22,846 99	\$5,944 55	\$28,791 54	\$8,592 94	\$37,384 48
Totals, 1900-1901..	\$16,923 22	\$450 60	\$1,820 41	\$6,447 62	\$25,641 85	\$1,435 40	\$27,077 25	\$10,019 65	\$37,090 90
Increase .....	.....	.....	.....	.....	.....	4,509 15	\$1,714 29	.....	\$293 58
Decrease .....	\$655 32	\$167 40	\$442 38	\$1,529 76	\$2,794 86	.....	.....	\$1,426 71	.....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902.....	740	702	1,442	640
1900-1901.....	710	687	1,397	875
Decrease.....	30	15	45	.....
Balance.....	.....	.....	.....	235

In this statement the West Virginia contributing churches are approximated, and the colored churches are not included.

Lake District—Rev. E. W. Lounsbury, D. D., District Secretary.

Following this will be found a tabulated statement of the work of this district for the last fiscal year. Your secretary has labored most earnestly and prayerfully, and has occasion to thank God for manifest results. He has talked much to the people and a great deal to God. He believes that every secretary's best work is done on his knees, hence he has begged more of the Lord than of the people.

Missionary  
helpers. During the year special attention has been given to the associational work, it being our aim to have the cause of foreign missions presented at every association. With few exceptions this has been accomplished. Some of our missionaries at home on furlough and a few of our pastors have greatly aided in this work. Of our missionaries we would acknowledge the cordial and efficient co-operation of Revs. C. H. D. Fisher, C. A. Salquist, J. Paul, J. McGuire and Prof. L. E. Martin. Later in the year most valuable service was rendered by Mr. H. J. Openshaw of Western China, who made itineraries through each of the states belonging to the Lake District, and has awakened an interest which we believe will bear fruit in the year to come. In the visitation of churches Mr. Fisher has been very helpful.

The work of  
the year. The practical working of the Wheel Plan in this district has materially altered the incoming of donations, so that the advance for the year was noted prior to the month of March. Some of our largest associations and churches have their turn during the months of February and March. If the treasurers of all these churches could collect the pledges and remit promptly a few days before, as they do a few days after the closing of the books, it would materially alter our report in the column of donations from the churches. A noticeable feature of our statistical report is the large increase in individual gifts, which may, in a measure, account for the decrease in church donations. Another cause for the decrease is to be found in the severe drought of last summer, covering a large

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Illinois.....	\$8,481 07	\$527 28	\$565 74	\$18,881 90	\$28,455 99	\$1,000 00	\$29,455 99	\$7,633 61	\$37,089 60
Indiana.....	3,158 30	149 18	55 82	4,683 25	8,046 50	.....	8,046 50	2,885 85	10,432 35
Wisconsin....	2,676 28	42 18	94 90	182 63	2,995 94	2,879 53	5,875 47	2,952 63	8,828 10
Totals, 1901-1902..	\$14,315 60	\$718 59	\$716 46	\$23,747 78	\$39,498 43	\$3,879 53	\$43,377 96	\$12,972 09	\$56,350 05
Totals, 1900-1901..	\$14,925 08	\$789 59	\$698 70	\$11,251 67	\$27,665 04	\$9,968 24	\$37,633 28	\$13,786 38	\$51,419 66
Increase .....	.....	.....	\$17 76	\$12,496 11	\$11,833 39	.....	\$5,744 68	.....	\$4,930 39
Decrease .....	\$609 48	\$71 00	.....	.....	.....	\$6,088 71	.....	\$814 29	.....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902. ....	710	1,173	1,883	940
1900-1901.....	678	1,058	1,736	.....
Increase .....	32	115	147	.....
Decrease.....	.....	.....	.....	.....

section of our territory; also in the agitation of the question of co-ordination. Another factor which perhaps is not generally recognized, is the change of circumstances in many of the churches formerly among our largest givers.

The past year has seen an earnest effort made for the introduction of the missionary Sunday school lessons, with a good degree of success. The reports received from the schools where these have been used lead us to expect a more general adoption of the quarterly missionary Sunday school lesson for the coming year. The religious press has materially aided our work by statedly publishing missionary information, while many faithful pastors have rendered efficient service by presenting it to their people and praying for its success.

We gladly record that hitherto the Lord hath helped us.

Northwestern District — Rev. Frank Peterson, D.D., District Secretary.

The year's work.

The year just closed has been much like its predecessors. Much work has been required. Though the contributions have not been what might have been expected, considering the prosperous times, yet it is a satisfaction to know that the offerings from the churches have been on an upward trend.

The increase during the last half decade has been about thirty-eight per cent, notwithstanding the fact that certain specifics, such as for Western China, etc., carried for a number of years by the young men and amounting to nearly \$1,000 per year have been discontinued. This dropping off has been a clear loss to the Missionary Union. The churches from whence these specials came contribute no more to the general work now than before. In comparing the contributions, it is well to take note that there has not been any notable individual donation this year. That the contributions are above those of last year, notwithstanding this fact, shows that the churches as such, have increased their giving.

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Minnesota .....	\$5,860 60	\$390 41	\$590 46	\$364 95	\$7,206 42	.....	\$7,206 42	\$3,764 73	\$10,971 15
Iowa .....	3,748 21	288 33	299 53	950 11	5,284 18	.....	5,284 18	3,610 16	8,894 34
South Dakota ....	1,467 75	5 00	.....	263 77	1,736 72	.....	1,736 72	811 48	2,548 20
North Dakota ....	463 27	17 22	8 13	4 50	493 12	.....	493 12	225 97	719 09
Montana .....	211 60	5 50	.....	17 50	234 60	.....	234 60	147 23	381 83
Idaho .....	272 09	15 00	.....	.....	287 09	.....	287 09	38 00	325 09
Totals, 1901-1902..	\$12,021 52	\$721 46	\$898 12	\$1,601 03	\$15,242 13	.....	\$15,242 13	\$8,597 57	\$23,839 70
Totals, 1900-1901..	\$11,097 98	\$678 05	\$947 28	\$1,641 52	\$14,417 84	.....	\$14,417 84	\$8,474 28	\$23,344 83
Increase .....	\$923 54	\$43 41	.....	.....	\$824 29	.....	\$824 29	\$123 29	\$494 88
Decrease .....	.....	.....	\$49 16	\$40 49	.....	.....	.....	.....	.....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902 .....	448	319	767	461
1900-1901 .....	435	332	767	457
Increase .....	13	.....	.....	.....
Decrease .....	.....	13	.....	4

Helps and hindrances.

The smallpox scourge has made inroads upon the offerings in some sections, and the widespread storm on Sunday, March 16th, just when many churches were to make their offerings, had a disastrous effect on the contributions. Dr. Mabie's visits to nearly all the State Conventions in this district last fall gave the cause a great uplift. Judge Lewis has also given most excellent aid to the work. This gifted layman is well received by the churches. His addresses are informing and inspiring. Revs. S. A. Perrine of Assam and W. E. Hopkins of India, have visited a goodly number of churches in the district in the interest of the cause. Their work has been much appreciated. Most valuable service is being rendered by Rev. C. A. Salquist of China. Doing both field and office work, his assistance is quite a saving to the Missionary Union. Following is the tabulated statement for the year.

Southwestern District—Rev. I. N. Clark, District Secretary.

The year's work.

By a gracious providential leading, the record of the year is made. The figures indicate the measure of material success, but there are many things they cannot reveal. Figures have tremendous expressive power, but they cannot tell it all. Pleasure of work, warmth and glow of fellowship; fervor of missionary prayer; depth of solicitude for the millions of the unsaved; the anxiety of soul many have to do more for these lost ones; reasons why others who can, do not do more; value of a single new missionary conviction, or the enlistment of a new worker, or the gaining of the sympathies of an additional church or Sunday school missionwards, all these, and many more, the secretary realizes but may not put in figures. In the autumn we were favored by a visit from our Home Secretary, Dr. Mabie, whose presence gave us good cheer, and whose addresses were most refreshing and uplifting.

States	Churches	Sunday schcols	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Kansas ..	\$3,058 49	\$151 28	\$241 96	\$950 79	\$4,402 52	\$29 00	\$4,431 52	\$1,488 48	\$5,920 00
Nebraska ..	1,779 48	137 01	169 31	450 98	2,536 78		2,536 78	923 27	3,460 05
Colorado ..	1,980 79	101 36	77 25	290 10	2,449 50		2,449 50	1,004 92	3,454 42
Oklahoma ..	186 57		51	83 69	270 77		270 77	47 32	318 09
Indian Ter ..	342 53	9 76	3 00	179 40	534 69		534 69	34 40	569 09
New Mexico ..	138 06	9 72			147 78		147 78	6 95	154 73
Utah ..	145 05	3 35	10 00	8 75	167 15		167 15	41 47	208 62
Wyoming ..	36 00	9 37		32 00	77 37		77 37	24 50	101 87
Missouri ..	105 60		60 00	20 00	185 60	250 00	435 60		435 60
Arkansas ..				52 50	52 50		52 50		52 50
Totals, 1901-1902..	\$7,772 57	\$421 85	\$562 03	\$2,068 21	\$10,824 66	\$279 00	\$11,103 66	\$3,571 31	\$14,674 97
Totals, 1900-1901..	\$7,424 55	\$409 61	\$582 94	\$1,836 37	\$10,253 47	\$100 00	\$10,353 47	\$3,852 61	\$14,206 08
Increase.....	\$348 02	\$12 24		\$231 84	\$571 19	\$179 00	\$750 19		\$468 89
Decrease.....			\$20 91					\$281 30	

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902 .....	532	668	1,200	500
1900-1901 .....	498	702		
Increase.....	34			
Decrease .....		34		

We have hindrances and depressing forces to contest, but these do not abate or extinguish our enthusiasm for missions. We welcome the difficulties, esteeming the more for their presence, the pleasure of doing something to expel the gloom of heathenism from the world.

Pacific Coast District—Rev. Arthur W. Rider, District Secretary.

The year has been marked by the transference of the secretaryship. Rev. James Sunderland, D.D., who served the interests of the Union so efficiently upon this district for ten years, was compelled by failure of health to retire from the office which he had filled with great efficiency and where he had been greatly blessed in developing the benevolence of our churches; as a helper and adviser of the pastors he had a warm place in the hearts of his brethren in the ministry. That he may be yet spared for years to see the excellent results of his labor is the universal desire of this district. The intimate relations politically, commercially, educationally, into which this country, and especially our Pacific Coast, has been brought with the Philippine Islands and other portions of the Orient in the last few years has borne its fruit in a marked deepening of conviction as to responsibility for religious effort among these peoples. The Philippine Island work has especially appealed to the loyal support of our Swedish brethren on the North Coast and certain other faithful stewards of the Lord's gifts have taken generous shares in the support of our missionaries in these islands. The helpful co-operation of these individual friends and personal supporters of our work has been a marked feature of the year's advance. The increasing number of spiritually minded, earnest-hearted pastors who gladly give themselves unreservedly to enlisting their people in the work of world-wide evangelization is an added source of joy.

A series of Missionary Conferences held upon the Coast this year has proved to be of valuable assistance in enlisting both pastors and laymen in the missionary campaign, and has borne excellent fruit. The farewell meetings held by

States	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
California.....	\$6,360 79	\$329 31	\$404 29	\$3,262 83	\$10,357 22	\$1,600 00	\$11,957 22	\$1,898 04	\$18,855 26
Oregon.....	946 95	95 21	106 13	185 35	1,335 64	.....	1,335 64	535 60	1,871 24
Washington .....	2,221 18	173 06	24 64	696 00	3,114 88	.....	3,114 88	632 51	3,747 39
N. W. Idaho.....	122 93	.....	3 00	50 00	175 93	.....	175 93	38 00	213 93
Arizona .....	97 50	10 75	58 50	5 00	171 75	.....	171 75	38 60	210 35
Nevada.....	11 00	3 00	.....	1 00	15 00	.....	15 00	.....	15 00
Totals, 1901-1902..	\$9,760 35	\$611 33	\$598 56	\$4,200 18	\$15,170 42	\$1,600 00	\$16,970 42	\$3,142 75	\$19,913 17
Totals, 1900-1901..	\$9,126 76	\$717 42	\$678 69	\$1,911 08	\$12,433 95	\$1,434 76	\$13,868 71	\$3,080 13	\$16,948 84
Increase.....	\$633 59	.....	.....	\$2,289 10	\$2,736 47	\$165 24	\$2,901 71	\$62 62	\$2,964 33
Decrease .....	.....	\$106 09	\$80 13	.....	.....	.....	.....	.....	.....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902.....	266	186	450	285
1900-1901.....	265	168	436	265
Increase .....	1	18	14	20
Decrease.....	.....	.....	.....	.....

the Beaman-Wellwood party on their way to China, by Brethren Ashmore, Holmes, White, Finlay and the ladies in their party, were attended by evidences of deep and vital inspiration and deepening of the spirit of missionary conviction. The meetings addressed by Dr. Barbour just prior to his sailing for the Orient, furnished valued opportunities for our workers here to meet and hear for the first time our Foreign Secetary, to catch the spirit of the message he was carrying, and to bid him God speed upon his tour of inspection of mission stations, while the occasions upon which we have listened to Revs. C. R. Marsh and W. E. Hopkins of India have also been times of real inspiration. Notwithstanding the fact that the recent introduction of the Wheel Plan in one of our states has thrown a number of churches out of their usual season of taking their offerings and so the number of contributing churches is temporarily decreased by them, yet the larger offerings from individuals more than counterbalance any temporary loss, and in addition make an actual increase from this district of twenty-one per cent.

Missouri (*Special District*).—Manly J. Breaker, D. D., Corresponding Sec'y.

The  
year's  
difficul-  
ties.

The great difficulties during the past year have been in part the same as formerly, and in part new. As hitherto there has been the excessive emphasis laid on missionary work in our own state (which work absorbs sixty per cent. of our missionary offerings), the lack of interest on the part of pastors and flocks in larger missions, the lack of information and of desire for information. Special difficulties have been the terrible drought and efforts to raise money for education and charity, efforts which succeeded in securing \$150,000, and of course hindered missionary offerings. Some encouragements in the work have been the more general adoption of the uniform schedules for missionary offerings, the wider spread of information, and the increased enlistment of the pastors in the work. During the past five years, while the increase of the denomination in the state in numbers has been less than two per cent, and the offerings for district missions have increased nine per cent, for state

	Churches	Sunday schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Totals, 1901-1902..	\$3,845 65	\$35 73	\$6 58	\$858 14	\$4,692 24	\$155 85	\$6,247 09	\$1,267 30	\$7,514 39
Totals, 1900-1901..	\$1,456 31	\$27 05	\$17 76	\$1,031 00	\$2,532 12	.....	\$2,532 12	\$1,512 62	\$4,044 74
Increase.....	\$2,379 34	\$8 68	.....	.....	\$2,160 12	.....	\$3,714 97	\$245 32	\$3,460 65
Decrease.....	.....	.....	\$11 18	\$172 86	.....	.....	.....	.....	.....

	Contributing Churches	Non-contributing Churches	Total Churches	Total Pastors
1901-1902 .....	318	1,195	1,900	950
1900-1901 .....	97	1,318	1,862	900
Increase .....	221	.....	38	50
Decrease.....	.....	113	.....	.....

NOTE.—The non-contributing churches are those which did not contribute to Foreign Missions through any Board.



missions twenty-five per cent, those for the two great causes under my care have increased, for Home Missions forty per cent., and for Foreign Missions 133 per cent.

My work this year has been as follows: Miles traveled, 27,235; places visited, 123; associations attended, 26; conventions attended, 11; addresses made, 176; revival meetings held, 2; professions of faith, 51; columns of matter prepared for the press, 149; pages of literature printed, 689,210; pages of literature distributed, 1,637,920; letters written, 15,324; money raised for Home Missions, \$7,677.34; for Foreign Missions, \$14,684.13.

### OBITUARIES.

The death of *General Julius J. Estey* of Brattleboro, Vermont, who passed away at his home in Brattleboro, March 7, creates a large vacancy in our Baptist ranks. For some time General Estey had suffered premonitions, through disturbance of the heart action, that his hold on life was precarious, and yet so buoyant was his nature, so sunny his temperament, and so active his habit, that others were not suspecting he was so near his end. He awoke in the early morning with a sense of suffocation. The members of his family were quickly summoned and in a few moments thereafter, with the words, "It is His will," upon his lips, he had gone. The sense of bereavement will be far-reaching and profound. The Baptist denomination especially, throughout the entire country and beyond the seas, had come to feel the strength of his personality and the quality of his Christian devotion in a very uncommon measure.

General Estey was most normally related to missions. His father, Deacon Jacob Estey, was for many years the foremost Baptist in Vermont, and together with his devoted wife, exerted the most wholesome Christian influence upon their gifted son. General Estey frequently referred in missionary circles to the manner in which his parents trained him to take an interest in the monthly concerts for missions, and to save his offerings for the cause. In process of time when, in 1895, he was invited to membership on the Executive Committee of the Missionary Union in Boston, he came to the work with a large range of intelligence, with the keenest business insight into its practical affairs, and with a rare sympathy for the work. His fine business sagacity and training qualified him to render a most valued service respecting the business side of the Union's work. General Estey had long cultivated personal acquaintance with and interest in the several missionaries of the Union. He took great pains to know the personnel of the working force. At the Anniversaries which for several years he made it a point to attend, he planned to be at the early morning prayer meetings which the returned missionaries are wont to hold among themselves. No prayers were more tender than the ones he offered on such occasions, and very often he was seen with the tears glistening in his eyes, in the keenness of his sympathy with the peculiar trials incidental to missionary life.

The Executive Committee, at its meeting on March 20, 1902, placed the following resolutions on its records:

The Executive Committee of the American Baptist Missionary Union desires to put on record its deep sense of loss in the death on March 7th, 1902, of General Julius J. Estey, who has served with us so faithfully during the last seven years. General Estey's uniform hopefulness, his unfailing courtesy, his deep interest in all missionary work, his thoroughly evangelistic spirit, his wide acquaintance in the denomination and among our missionaries and his business experience have made him a valuable adviser and a constant inspiration to his fellow members of the Executive Committee.

We shall cherish the memory of his manly character, his devout Christian spirit, and his enthusiastic support of the broad work of the Missionary Union. We shall also cherish the memory of the warm friendship of so noble a Christian layman.

*Rev. Christian Nelson*, missionary to Africa, died in London, November 29, 1901. He was a native of Denmark, brought up in the Lutheran faith, but when a young man was converted to evangelical Christianity, and baptized "as Jesus was" in 1886. Soon after, he and his wife emigrated to Montreal where Mrs. Nelson soon died. During subsequent travels in the western states he was led to enter the Seminary at Morgan Park, Ill., with the intention of preparing for service on the foreign field. In April, 1892, he was united in marriage to Miss Sina Finwall, and they soon after sailed for Africa under the Missionary Union. They were designated to Kinjila where they were very happily associated with Rev. and Mrs. P. Frederickson. Later the station was removed to Kifwa, where the united labors of these workers have been abundantly blessed. During a furlough in America in 1896 and 1897 Mr. Nelson spent the time in Chicago studying medicine. After their return to Africa they rejoiced to see many turn from darkness to light, and a church of several hundred members stands as a proof of their labors. Amid much of privation and isolation they toiled bravely on, until fever suddenly laid low the devoted wife on August 27, 1901, after a brief illness. Mr. Nelson found himself alone with his little daughter. His own health had already become greatly enfeebled and with a sad heart he prepared to return home, but was not permitted to see the dear children who awaited his coming in America, for disease resulting from the climate made rapid progress, and he was laid to rest in England. Mrs. Nelson was in every way a most efficient helper to her husband. Brave and unselfish, it could truly be said of them both that "they kept nothing back." May these lives laid down for Africa be like "an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

*Annie K. Downie*, daughter of Rev. David and Mrs. Downie, of Nellore, India, died on December 7, 1901, at Nellore, less than three months after having returned to take up her work there. She was born in Nellore, and spent some years of her childhood in India before coming to America for her education. When eighteen years of age she returned to India with her parents and became so deeply interested in the work for women and children that she determined to devote her life to them. To this end she spent two years at Hasseltine House, also attending the seminary at Newton. At the expira-

tion of this time, bright with hope and anticipation for the future, she sailed again for India in August, 1901. Her knowledge of the language enabled her to enter upon her work at once. A few weeks full of loving service passed quickly, and God called her to "The Beautiful City," the light of which filled her eyes as the spirit took its flight. Her peculiarly sunny disposition and unselfishness endeared her to all who knew her, while her entire consecration to God of all her many talents rendered her a very efficient missionary.

The death of *Rev. D. Z. Sakellarios* at Athens, Greece, February 24, 1902, removes a unique figure from our missionary corps. A native of Greece and converted under the labors of the Baptist missionaries there, he came to this country and studied for a time at Newton Theological Institution. Many will recall his presence at our Baptist associations and conventions in the years about 1870. February 28, 1871, he was appointed a missionary of the Union, and having married Miss Edmunds, a talented member of the First Baptist Church of Charlestown, Mass., he returned to his native land where he labored with unremitting zeal even up to the time of his death. Mrs. Sakellarios was an invaluable helper in his work in many ways until her death several years ago. Mr. Sakellarios was a man of much intellectual ability as well as of fine personal presence. For many years he attracted to his chapel, which was situated near the University of Athens, many of the students and teachers in that institution. He also wrote and printed at his own expense many tracts and books in explanation of the doctrines of evangelical Christianity and of the views of Baptists. By his preaching and writings he reached many of the more intelligent of the Greeks; but as in the time of Paul, while they were interested in learning of the new truths, they did not yield their hearts or change their lives. Without doubt the labors of Mr. Sakellarios had an influence in liberalizing the religious attitude of the people of Athens; but few were constrained to leave the Greek national church and ally themselves with the Baptist church, so that the Missionary Union several years ago suspended for the second time active missionary operations in Greece, while continuing a small annual payment to Mr. Sakellarios to the end of his life.

*Rev. Francis Arthur Douglass* was born in Ticonderoga, N. Y., April 16, 1824. He was educated in Amherst College and Newton Theological Institution. He sailed from Boston in 1854. He became connected with the Telugu Mission, laboring first at Nellore, and afterwards at Madras. Mr. Douglass was identified with the Telugu Mission in the days of its early trials, being among the pioneers on that field whose work was rather to sow the seed than to participate in the greater harvests which have been gathered within the last three decades. His whole heart was in the work and his able public advocacy of the work which characterized his addresses when he returned to this country in 1866 will ever be remembered with satisfaction by those who recall them. He was not always in accord with the policy of the Union, but his deep sin-

cerity no one questioned. He resigned in 1869, taking up pastoral work in this country. For several recent years Mr. Douglass had been a great invalid. He died in Brooklyn, N. Y., April 15, 1902. To the last he retained the most intense interest in the great work of missions.

In the death of *Mrs. Mary Rankin Bronson* the Union loses a name which has been held in honor for two generations past. The following appreciative tribute from her former pastor, Rev. Henry C. Applegarth, D.D., is here entered to preserve in the annual reports of the Union a record of this loving and faithful missionary, now entered into her heavenly reward: "Mrs. Mary R. Bronson, widow of Rev. Miles Bronson, D.D., pioneer missionary to Assam, died at Yonkers, N. Y., June 14, 1901. She went to Assam in 1872 under appointment by the W. B. F. M. S. of the West and was stationed at Gauhati. In 1874 she married Dr. Miles Bronson, and with him continued the work she had gone to the foreign field to do. In 1879 she returned with her husband on his last visit to this country, and after his death remained in the home land, but always with a longing for Assam. Devoted to mission work she spent sixteen years as pastor's assistant with the First Church, Detroit, Michigan, and, on going to Cleveland, Ohio, in 1895, five years in a similar capacity with the Euclid Avenue Church. She was a woman of fine presence, dignified manner, and rare Christian character. Christ was her daily companion. With him and for him she constantly and consistently worked—believing in him fully and loving him supremely. Just a few days before she died she said to the writer, 'God is everlasting love.' Her voice was weak, and it was difficult for her to speak, but the utterance was characteristically emphatic. She died from cancer. For about nine months she was bedridden, and her sufferings at times were intense. But she was not known to complain. She felt herself to be in the keeping of her Heavenly Father, and, in her view, all that he did or permitted was right. Release came to her on the evening of the fourteenth, and, on the third day thereafter, the wasted body was laid beside that of her husband in the cemetery at Eaton Rapids, Mich. One son and two daughters, all grown, survive her. To them will be given the sympathy of all who loved their mother for her work's sake and her worth's sake."

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## FOREIGN DEPARTMENT.

Foreign  
Secretary  
on tour.

As this report is being written at home our Foreign Secretary, Dr. Barbour, is completing the last stage of his tour abroad, a tour in which he has been enabled to visit all of our great mission fields except the Congo, and during the course of which he has been followed with deepest interest and by many prayers. It has been a pleasure to read throughout the year, in the letters coming from our missionaries, of the great joy which he brought them, of the practical helpfulness of

his visits, of the stores of information for future use which he was acquiring as he went from place to place.

In anticipation of the thrilling and comprehensive statement, based upon direct observation, which he will bring personally before the Union, anything like an exhaustive report by your Committee concerning the work of the Foreign Department would seem to be unnecessary. Certain facts, however, connected with the progress and development of the missions during the year are worthy of special record at this time.

God's  
goodness  
—peace.

The very first mention should be of God's goodness in making it possible for us and the missionaries on the field to do the work of the year with comparatively little distraction from persecution, famine, pestilence, war and death, all of which sadly interfered with the work in previous years. He has not only delivered us in a large measure from these hindrances, but has led us in a marvellous manner through open doors into large fields and abundant harvests. The proof he has given of the possibilities of yet greater returns than we have ever known, if we will only be diligent to seize the opportunities of the fleeting hours, has increased our faith, enlarged our hopes and quickened our zeal.

The development of the work in the several missions will be spoken of in connection with the reports from the stations, but the following general observations based upon a study of the situation as a whole will be of interest:—

Annual  
gatherings  
of native  
preachers  
for Bible  
study.

In reading the reports sent in by our missionaries we have been impressed by the increased number of one-month-in-the-year preachers' study conferences which have been held. When it is remembered that many of our missions are still very young, that the majority of the converts in all of them are from the lower and uneducated classes, that the native preachers and teachers are from these same classes, and that we have been unable to supply adequate educational plants, the establishment of which under the most favorable circumstances would have been a herculean task, it will be seen how significant are these annual gatherings, in which for a solid month the native corps of teachers and preachers can be under the direct, daily influence of the missionary, and follow out such a consecutive course of Bible study and other preparation for their work as will enable them to render much more uniform and valuable service in their separate fields.

Reference  
Committees.

These have not been in existence long enough to enable your Committee to do more at this time than to reaffirm their belief that their organization was a step in the right direction, and to report progress. The missionaries have entered heartily into the plan and are seeking, with us, so to adjust the details of organization and the relationship of these bodies to the Executive Committee as to secure the best possible results with the least amount of administrative machinery. These committees are now organized in Burma, Assam, South India, Japan and Eastern China. In the



South China field there is a tentative organization and on the Congo the conference constitutes itself a reference committee.

All of these bodies have been very helpful in giving advice to the Executive Committee on questions of detail, such as furloughs of missionaries, location of new missionaries, transfer of missionaries from one station to another, special appropriations and other matters of greater or less importance. At least three of these committees, those in Assam, Japan and Africa, will pass upon and forward to the Executive Committee for the coming year the entire schedule of appropriations for their respective missions; hoping thus to ensure an equitable distribution of the funds among the various stations. In this and other ways the Executive Committee should ultimately be relieved of many of the details of foreign administration.

One of the most encouraging features of the situation abroad is **Self-support.** the steady development of the principle of self-support. Even a most casual reading of the detailed reports from the fields will not fail to impress one with the fact that greatly increased attention is being given to this subject on the part both of natives and missionaries. The latter, of course, are a unit in seeking self-support, but naturally there is difference of opinion as to the methods by which it can best be secured and the rapidity with which it can be brought about. Very much depends upon the missionary, and yet there are some fields in which progress in regard to this question is necessarily slow, owing to peculiar local conditions. However, the subject is kept to the front all the time, and large advances are expected during the next few years.

**Actual results, statistics.** The question is often asked, Do the annual statistics reveal all that has been accomplished? The answer is a very decided negative; they do not and cannot exhibit anything like the full results of the labors of our missionaries. In all heathen lands, particularly in India, including Burma and Assam, there is a slow but steady change of sentiment with regard to Christianity. The leaven of the kingdom is permeating the whole mass of Hinduism and Buddhism and is also affecting strongly the various lesser religions accepted by millions of people in those lands. It is confidently believed that results of far greater moment than those tabulated in reports are being wrought out every year by the increasing number of God's witnesses in these destitute regions of the earth. It does us good, however, to have the statistics, to read the figures, to enjoy the reports; and we are happy in the thought of what they mean of service, love, and sacrifice, and of salvation to some of the lost ones of our fellow-men. Only in one period of our history has a better record been made than the present report shows.

During the past year there have been added by baptism to our churches in heathen lands 8,497 souls; in Europe, 7,786, a total of 16,283, or 4,184 more than during the preceding year. There has also been a total net increase of 15,824 in the membership of the churches, and \$56,120 in the contributions of the members. For all of these tokens of divine favor we are humbly grateful.



We praise God and enter the new year with larger aspirations and more confident anticipations of greater triumphs in the near future.

Special  
needs.

Among the special needs which the reports reveal may be mentioned the following:—

*First.* Buildings. Houses for our new missionaries, buildings of various kinds to replace those long in use and now either inadequate or in bad repair, school buildings and hospitals. Your Committee find themselves constantly embarrassed in the face of calls for these structures which they are unable to supply except by diminishing the funds so sorely needed for direct evangelistic work.

*Second.* A sufficient number of missionary families to provide at least one male missionary for each station seems to be absolutely imperative, if the work is to be prosecuted steadily and effectively; and we ought to have enough men so that it would never be necessary to leave a station vacant, or by attaching it to a neighboring field add its burdens to missionaries already over-taxed, especially when these latter are ladies.

*Third.* Medical Workers. The demand for these is always greater than we can meet, but at the present time there are certain special openings in the various countries which require most serious consideration. While recognizing the paramount importance of evangelistic work, we are fully convinced that the medical branch of the service is of more value than we have been wont to believe. The reports from our physician missionaries will show that an earnest desire to see souls saved, as shown in the following extract from a letter recently received from one of them, is the supreme thought of all.

“The dispensary work has been especially interesting from the standpoint of a missionary rather than that of a doctor. My helpers, although new to me, have most faithfully carried out the plan that all visitors must be instructed in the way of life before their physical ills are cared for. The question and answer method seemed to give the best results. The patient, upon each visit, is closeted with the native evangelist for instruction in an outlined course of study, embracing the fundamental truths of Scripture. If unable to recite upon entering the consulting room, he is asked to return to the study for further instruction. The four or five thousand visitors these seven months have thus received that which is of far greater importance than all the medicine in the world.”

As in opening, so in concluding our report we desire to express our profound gratitude to God for his signal blessings upon our work and workers, and for the opportunity which he continues to afford us of engaging in this most glorious of all forms of human service—the extension of his kingdom.

## CHANGES IN THE MISSIONARY FORCE SINCE THE LAST REPORT WAS ISSUED.

### DEPARTED FOR THE FIELD.

#### TO BURMA.

*Returning.* — Rev. F. H. Eveleth, D.D., and wife, A. H. Henderson, M.D., and wife, Rev. W. A. Sharp and wife, Miss Zillah A. Bunn,\* Miss H. E. Hawkes,\* Miss E. J. Taylor,† Mrs. W. F. Armstrong, Mrs. B. P. Cross.

*New Appointees.* — Rev. George R. Dye and wife, E. Hjalmar East, M.D., Rev. H. W. B. Joorman and wife, Miss Kate W. Armstrong,\* Miss Helen Bissell,\* Miss Minnie A. Robertson,\* Miss Alta O. Ragon,† Miss Emma W. Smith (assistant).\*

#### TO ASSAM.

*Returning.* — Rev. P. E. Moore and wife, Rev. P. H. Moore and wife, Rev. Joseph Paul and wife.

*New Appointees.* — Rev. H. B. Dickson and wife, Rev. A. J. Tuttle and wife.

#### TO SOUTH INDIA.

*Returning.* — Rev. Wheeler Boggess and wife, Rev. W. S. Davis and wife, Rev. David D. Downie, D.D., and wife, Rev. John Dussman and wife, Prof. L. E. Martin and wife, Miss Mary D. Faye,\* Miss S. I. Kurtz,\* Mrs. J. S. Timpany.

*New Appointees.* — Prof. Albert Loughridge and wife (reappointed), Rev. E. E. Silliman (reappointed), Miss Annie K. Downie,\* Miss Katherine Gerow.\*

#### TO CHINA.

*Returning.* — Rev. J. S. Adams and wife, Rev. William Ashmore, Jr., Rev. W. F. Beaman and wife, Rev. J. W. Carlin, D.D., Rev. T. D. Holmes, Rev. Robert Wellwood and wife, Rev. G. E. Whitman and wife, Mrs. Jacob Speicher, Mrs. H. Adamsen, Miss L. Minniss,\* Miss Stella Relyea,\* Miss Clara E. Righter.\*

*New Appointees.* — Rev. F. J. White and wife, Miss Helen Elgie,† Miss Helen L. Hyde,† Sidney Grant Adams (assistant).

#### TO JAPAN.

*Returning.* — Rev. G. W. Hill and wife, Miss M. M. Carpenter,\* Miss Annie S. Buzzell.†

*New Appointees.* — Rev. William Axling and wife, Rev. F. W. Steadman and wife.

#### TO AFRICA.

*Returning.* — Rev. P. Frederickson and wife, Rev. Thomas Moody, A. Sims, M.D., D.P.H., Rev. E. T. Welles and wife, Miss F. A. Cole.\*

*New Appointees.* — Rev. A. Christopher and wife (reappointed).

#### TO PHILIPPINE ISLANDS.

*New Appointees.* — Rev. G. E. Finlay, Rev. S. S. Huse, Jr.

#### TO EUROPE.

*Returning to Spain.* — Rev. M. C. Marin.

## RETURNED FROM THE FIELD.

*From Burma.* — Rev. Albert Ehrgott and wife, Rev. W. F. Thomas and wife, Rev. W. F. Armstrong, Rev. H. W. Hale and wife, Rev. C. A. Nichols, Rev. L. W. Cronkhite, Rev. W. O. Valentine, Miss A. E. Fredrickson,† Miss Annie M. Lemon,\* Miss Ella L. Chapman,\* Miss Julia G. Craft,\* Miss M. M. Larsh,† Mrs. H. W. Mix,\* Mrs. D. C. Gilmore, Mrs. E. B. Roach, Mrs. W. Bushell, Miss Hattie Phinney,\* Miss Ruth W. Ranney,\* Miss Sarah R. Slater.\*

*From Assam.* — Rev. A. J. Parker and wife, Rev. O. L. Swanson and wife, Mrs. John Firth, Miss Stella H. Mason.\*

*From South India.* — Rev. W. L. Ferguson and wife, Rev. William Powell and wife, Rev. John Newcomb and wife, Rev. Frank Kurtz and wife.

*From China.* — Rev. A. F. Groesbeck and wife, Rev. J. R. Goddard, D.D.

*From Japan.* — Rev. F. G. Harrington and wife, Rev. A. A. Bennett, D.D., and wife, Rev. J. C. Brand and wife, Miss Daisy D. Barlow,\* Miss M. M. Carpenter,\* Miss Ella R. Church,\* Mrs. E. H. Jones, Miss Mary A. Hawley,\* Miss Harriet M. Witherbee.¶

*From Africa.* — W. H. Leslie, M.D., and wife, Miss Catharine L. Mabie, M.D.\*

*From the Philippine Islands.* — Rev. E. Lund (to Spain).

## RESIGNATIONS.

Rev. George Campbell, Rev. S. P. Barchet, Miss Kate Knight,\* Miss S. E. Haswell, Miss Erika A. Bergman,† Miss E. F. Edgerton,\* Miss Ella M. Boynton,† Miss Harriet E. St. John,† Miss Edith Wilkinson.†

## DEATHS.

Miss Annie K. Downie,\* Rev. C. Nelson, Mrs. C. Nelson.

MISSIONARIES OF THE WOMAN'S SOCIETIES WHO HAVE MARRIED  
MISSIONARIES OF THE UNION.

Miss Lolie Daniels,† Nowgong, Assam, to Rev. A. J. Parker, Dibrugarh, Assam  
Miss Ebonne Johansson,\* Ikoko, Africa, to Rev. E. V. Sjöblom, Ikoko, Africa.

Missionaries not now in Active Service.

## I. MISSIONS IN BURMA—1813.

Stations, 29; missionaries, 170; churches, 713; members, 41,122, baptisms, 2,513.

"Watchman, what of the night?" "The morning cometh, and also the night." In the reports from lower Burma in the past few years we have noted the frequent recurrence of statements to the effect that the people are becoming more willing to listen, will come out in larger numbers to the village preaching stations, dispute less, and ask more intelligent questions than formerly. This year the same reports come from some of our upper Burma missionaries as well. This brightening light is cause for devout thanksgiving, but our Burma mission stations are too poorly manned to take advantage of it in any adequate sense. Rangoon, Myingyan and Sagaing are vacant, the missionaries at home under compulsion of ill health.

Moulmein has a new man learning the language. Tavoy has two ladies, Zigon one. Myingyan station school is looked after by a single lady 250 miles away at Pegu! The English Wesleyans are extending their work in upper Burma, and the American Methodists are doubling forces in the delta plains of lower Burma and enrolling many as their converts who have been evangelized by our own Rangoon mission workers, while we have at the date of writing this, no male missionary where we formerly had two families. One family may possibly return to this field next autumn. In our Karen work the conditions are similar. We have been compelled to leave a single lady with less than two years previous experience, alone in Shwegyin for two years to care for both Burman and Karen work. We cannot send out men to relieve those who must come home. Burma, like the other fields, needs a strong reinforcement simply to man efficiently all the stations we now have, to say nothing of advanced work. We ought certainly to send out men enough to gather the harvests which are, under God, the direct result of the sowing of our own missionaries in years gone by.

Our college in Rangoon has attained high rank and needs to be endowed to insure its permanency for many years to come, and to relieve the current income of the Union from its support.

Our self-supporting Mission Press in Rangoon is cramped almost beyond endurance, unable for lack of room to do its publishing work rapidly enough to meet demands from our constituency there. Its buildings a half-century old are beyond economical repair and a new building must be provided at once.

These statements show some of the mingled blessings and duties which now confront us in Burma. Many other points of interest will well repay a careful reading of all the pages which follow this.

## I. RANGOON — 1813.

*Burman.*—Rev. John McGuire and Mrs. McGuire (in U. S.), Rev. E. O. Stevens, D.D., and Mrs. Stevens, \*Mrs M. W. Burhoe, \*Miss Hattie Phinney (in U. S.), \*Miss Ruth W. Ranney (in U. S.), †Miss Marie M. Côté, M.D., \*Miss Ella L. Chapman, \*Miss Emily M. Hanna, \*Miss Julia G. Shinn.

*Sgaw Karen.*—Rev. A. E. Seagrave and Mrs. Seagrave (in U. S.), Rev. S. R. Vinton and Mrs. Vinton, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

*Pwo Karen.*—Mrs. Mary M. Rose, \*Mrs. C. H. R. Elwell, \*Miss Elizabeth Lawrence.

*College.*—Rev. J. N. Cushing, D.D., Mrs. Cushing (in U. S.), Prof. E. B. Roach, Mrs. Roach (in U. S.), Rev. H. H. Tilbe, Ph.D., Mrs. Tilbe (in U. S.), Rev. W. A. Sharp, and Mrs. Sharp, Rev. L. E. Hicks, Ph.D., and Mrs. Hicks (in U. S.), Rev. J. H. Randall and Mrs. Randall, Rev. J. F. Smith and Mrs. Smith, Rev. H. B. Benninghoff and Mrs. Benninghoff.

*Telugu and Tamil.*—Rev. W. F. Armstrong (in U. S.), Mrs. Armstrong.

*Press.*—Mr. F. D. Phinney and Mrs. Phinney (in U. S.), Mr. J. L. Snyder and Mrs. Snyder.

*English Church.*—Rev. Ernest Grigg and Mrs. Grigg, Rev. Albert Ehrigott and Mrs. Ehrigott (in U. S.).

## Burman Department.

Churches, 9; members, 390; added by baptism, 21.

Mr. McGuire is at home on furlough and presents no report. Rev. E. O. Stevens, D. D. has been transferred to Rangoon to do literary work, but will also care for Mr. McGuire's field until the latter returns to Burma. See Dr. Stevens' report under Moulmein.

## Sgaw Karen Department.

Churches, 117; members, 7,705; added by baptism, 637.

## Mr. Vinton reports:

**Entering into the labors of others.** The year 1901 was the forty-ninth since the Rangoon Karen Mission was established. The report is as follows: For the first two months, before Mr. Seagrave left for America, we spent most of the time traveling among the churches. In March, Mr. Seagrave departed and I have since had good opportunity to learn something of the burdens he had been carrying for eleven years, and to see how utterly impossible it is for one man to do all that ought to be done here.

**Large additions.** The year saw the organization of five churches, the baptism of 637 converts, and the ordination of two splendid young pastors. Financially, the year has been a hard one owing to an unusual and almost unprecedented fall of rain in February, before crops were in, whereby large quantities of rice were ruined. The annual associational meetings of the churches were held at Kumine

in March and were attended by over 3,000 people. The tone of the meetings was good, business was attended to with dispatch, and a spirit of harmony prevailed.

Progress in  
building  
the  
Memorial.

Work on the memorial building was re-commenced in May and about Rs. 12,000 (about \$4,000) have been spent. The brick walls of the auditorium have been cemented inside and out, the concrete for the floor is down, the ceiling has been completed and has received two coats of paint, the windows are all in, the glazing nearly done, and the heavy timber frame work of the tower in place. It will take Rs. 20,000 more to complete the building, and it is earnestly hoped that this may be raised during the current year.

Great  
advance  
in the  
school.

The work of the school has been marked by a very large increase in the number of pupils, and an improvement in the percentage of pupils who passed the examinations. This latter was especially true of those in the highest standard, which outdid itself in passing every pupil. A run of measles broke up the attendance in September and October, and was undoubtedly responsible for several failures. No deaths occurred. Twenty students were baptized in February, one of whom was from a heathen family and village. Our hope is that this boy's conversion may eventually mean a new Christian village.

Broad  
fields  
invite new  
workers.

The Karen Home Mission Society through which a large work among the heathen in our district is carried on has increased the number of its workers, but the unoccupied villages are still very numerous, and the number is increasing each year. Heathen Karens from the hills, attracted by good rice lands, are filling in the Dalla plain immediately west from Rangoon, also two large sections of the Pegu District, and a piece of land between two rivers in the Hanthawadi District, all within the territory of our mission. There is urgent need of advance work in these four sections, but as yet we are unable to undertake it.

Our hearts were much stirred in October by the coming forward of seventy-three for baptism in one village, the interest there dating back to the conversion of a boy in our town school a few years ago. The villagers asked for a teacher and the Home Mission Society sent a man there. The first baptisms in the village were last year, when seven came forward and a little church was organized. Now the church numbers eighty and there are still more to unite before long.

Their  
foreign  
mission  
work.

Our foreign mission work at Mainlongyi still continues to be without visible fruit. A smallpox epidemic seriously hindered labor among outlying villages this year. The land laws of the country make it impossible for us to acquire land for our native missionaries to build houses. But in spite of hindrances, seed sowing is going on all the time, and our hope for the future rests on the sure basis of Christ's command and promise. Throughout the field an increased readiness to listen to the gospel is noticeable among the heathen. If only we can improve the present opportunities, great advances may be made.

Completing  
fifty  
years of  
history.

The year we now enter upon marks the completion of the first fifty years of work in this field. As we look over the work of the churches we see much that could and should be improved; but when we reflect on the condition of the people before Christ was preached to them, and remember that it is but fifty years since they were introduced to an entirely new world of ideas and standards, the marvel is that so much has been attained. It is the power of God manifested amongst the children of men.



The future  
bright,  
but full of  
labors.

Just one word regarding the future. We now can see some of the possibilities of the field, we have experienced many of its joys and its anxieties, and we look eagerly and hopefully into the future; but until reinforced by Mr. Seagrave's return aggressive advance work cannot be done. The work *as it now exists is beyond my powers*. Constant visitation of the churches is necessary in fact, however much we may think to the contrary in theory. With 117 churches scattered over as wide a territory as our field embraces, this visitation, even hurriedly made, consumes more time than is available. Instead of decreasing, this demand on time and strength is bound to increase. As noted in another paragraph, we are in the track of heathen Karens who are moving down into the plains, and new work is constantly thrust upon us. Add to this the supervision of a large boarding school for boys and girls that is rapidly increasing in numbers, and it should be clear that Mr. Seagrave's return to this field is imperative, and a failure to send him here would be disastrous to the work.

#### Pwo Karen Department.

The center of the Pwo Karen work in the Rangoon field has been transferred to Maubin, for which Rev. B. P. Cross reports.

#### Rangoon Baptist College.

Total number of pupils, 725; in collegiate department, 15. College church, members, 68.

#### Dr. Cushing, president, reports:

The past year has been a prosperous one, though it has had its changes. **Change in the faculty.** Rev. Dr. Hicks, after a term of excellent service, went on furlough at the close of February, 1901. His place has been supplied by the appointment of Rev. H. B. Benninghoff, who entered upon his duties in May.

The increase of senior university entrance students led to a division of the class into two sections and the employment of J. Courtenay, B.A., as instructor of the second section. Two additional masters have been appointed in some of the lower standards.

**Buildings.** A gymnasium has been erected. Hitherto drill has had to be suspended through the most of the rainy season. The new building gives excellent opportunity for drill. Gymnastic apparatus needs to be provided, but as yet there are no funds available for the purpose.

**Enrollment.** The enrollment in the various departments has been as follows:

	Total Enrolled.	Present Number.
College .....	15	13
High School.....	129	120
Collegiate Middle School.....	229	212
Collegiate Primary School.....	351	327
Kindergarten .....	34	33
Pupils taking only the Normal.....	7	7
	—	—
Totals .....	765	712

**Examinations.** Three pupils were presented for the F. A. examination of the Calcutta University and one passed. Eighteen were presented for the entrance examination and eight passed.

**Normal department.** This department, under Rev. J. F. Smith, has had a very considerable increase of pupils over last year. The government has allowed twelve additional normal stipends.

**Kindergarten.** This department has continued with the usual success under Miss E. M. Hanna. The performance of the kindergarten children at the exhibition in December was of a high order. To her usual work in the kindergarten and in the normal department, Miss Hanna has added the training of a class of young women as kindergarten mistresses.

**Athletics.** Athletic sports have continued as usual. There have been football and cricket clubs, besides impromptu games with boys from other schools. The annual college sports took place on the last Saturday in November and were attended by many visitors.

**Annual exhibition.** This was a great success and reflected great credit on those who prepared it. His Honor, the Lieutenant Governor, Sir Frederic Fryer, was in attendance. As it was thought to be the last time he would be present before his retirement, his address was a pleasant farewell filled with good wishes and kind words.

**Music.** Professor and Mrs. Roach have continued to train the choir for Sunday and other services. Old-notation music has been taught by Prof. Benninghoff, and the tonic sol-fa notation by L. T. Ah Saung.

**Religious services.** The customary Sunday services have been held. The professors have taken their turns in preaching. On Friday evening there is a general prayer meeting. The English, Burman and Karen Societies of Christian Endeavor meet every Wednesday evening. The number on the Sunday-school roll has been 410. The statistics of the college church are as follows: Added by letter 2, restored 2, dismissed 6, excluded 6; total number 68. Every effort is made to reach the pupils of the school by general services and personal intercourse.

**Contributions.** Church collections, Rs. 287—6—9, Sunday-school collections, Rs. 66—10—9, total Rs. 354—1—6. Expenditures have been as follows: Church expenses, Rs. 49—14—0; Burma Baptist Missionary Convention, Rs. 71; Sunday-school papers, Rs. 36; Burma Bible and Tract Society, Rs. 15; miscellaneous, Rs. 55. Total Rs. 226—14—0. Balance on hand, Rs. 127—3—6. Besides these contributions, the professors, teachers and pupils contributed Rs. 307 to the Victoria Memorial Fund. An arch in welcome of the visit of the Viceroy, Lord Curzon, was erected in the name of the school, partly by funds from the municipality and partly by private contributions.

**Endowment.** We are glad to learn that the first steps towards the raising of an endowment have been taken in America. Rev. Dr. Hicks is spending a part of his furlough in this work. We pray God that success may be his reward. Every year makes the need of endowment felt more strongly.

**Literary work.** In October, 1901, the final proof of the Shan hymn book was read. The book is in the hands of the binders at the Mission Press and ought to be published in a very short time. I have also superintended the preparation of the Shan Reference New Testament. The insertion of references has been completed and the manuscript is ready for the press. The British and Foreign Bible Society has arranged to have editions of several gospels printed, after the references have been removed. This arrangement was preceded by a written agreement that the permission to print the gospels gave them no right to alter the text hereafter.

## Professor Roach reports :

**Doing double duty.** My work in the college during the past year has been practically the same as during the five preceding years, with one exception. I have been unable to take my turn in the Sunday morning chapel services, owing to extra work in connection with my assuming charge of the Mission Press on Mr. Phinney's departure for America.

I have kept up my work with the various classes as usual. The additional work and responsibility in connection with the Press have proved a very heavy burden, and at one time I feared I should not be able to get through the year without a break-down. I am thankful that the approach of the close of the year's work finds me in better condition physically than I thought possible some months ago.

My Bible class work has been very pleasant to me, and although I cannot report any conversions, yet the interest on the part of the members of my large class has been such as to make me believe that the year's study will be productive of much real good to them in the years to come. I pray constantly that it may be so, and that the influence of those who are already Christians may be such as to lead many others to Christ when they shall have taken up their life-work.

We seek here to train and prepare those upon whom the real work of evangelizing this land must fall. Our responsibilities and our opportunities are great. These are at once a burden and an inspiration to us engaged in this work. God grant that we may be made equal to all that he places upon us.

## Dr. Tilbe reports :

**Anticipated reunion with family.** A second year of separation from my family has passed and I am beginning to count the months that remain before my furlough begins. At the close of the term in March I was quite worn with some extra work, not all of which had been directly connected with my teaching in college. For a short time I feared a nervous break-down, but a month at Haka saved that and started me on the up-grade again. My health is now as good as it ever was in Burma.

My classes have been the same as last year, senior and junior F. A. in Pali, and senior and junior entrance in English. Each year the Pali classes do better work; and this year, as they could easily spare the time, I have been giving one day each week of their time to logic, which was not otherwise provided for. On the contrary, in the English classes the work grows in difficulty. Increase in the size of the classes without corresponding increase in facilities for handling them makes the work harder and the results more discouraging. This has been especially true of the senior entrance class this year.

My religious work and other duties outside the class-room have been as in other years.

## Professor Randall reports :

**Thankful for better health.** At the close of the fourth year of my work in the college I have great reason for thankfulness. When the year began it was doubtful whether I would be able to carry my work through the rainy season. However, I have not only done my work, but have been stronger than in any previous year since coming to Burma. Truly God cares for those who are willing to accept his care.

In the work of the college I have carried on my departments as in previous years, having taught the junior and senior F. A. classes in English and the junior and senior entrance classes in history. The entrance classes have been much larger than usual this year and thus some forms of the class work have been doubled. In the last examinations all candidates presented in the F. A. passed the examination in English, a result seldom attained here, as English is the most difficult subject and the one in which most candidates fail.

I have also continued my work in the Christian Endeavor Society, Sunday-school and in the Sunday morning service in the college chapel. I have simply worked on during the year, hoping and praying that my labors might be used to help bring the boys of my classes nearer to the true God, even if I am not able to see how that is being accomplished.

#### Professor Smith reports :

Routine  
work in  
which good  
progress  
has been  
made.

The work in the normal department has been carried on with but little change from last year. Some new requirements in the Educational Code have increased my work somewhat, so that from June to December I have lectured one hour a week to the entire normal school. As this change in the curriculum was made without any warning, it has been necessary for me to spend considerable time during the year in the preparation of these lectures.

In some respects my classroom work has been more enjoyable and satisfactory than last year, but it has brought some disappointments. Three boys in the middle class have proved morally unfit for teachers. One of these was expelled from school and another took "French-leave" after the examinations. When the need of trained teachers in our mission schools is so urgent, it is a great pity to see such misuse of opportunities by those in whom so much has been invested.

My classes have numbered as follows: First year, 21; middle year, 11; third year, 6.

My regular work has included the continuance of my Sunday-school teaching and the conduct of a Sunday evening service for the Eurasian boys. This year, by a change in the time-table, I have been able to give some help in the English Christian Endeavor Society. I have also taken my turn in the chapel preaching on Sundays. The immediate care of the Eurasian dormitory and dining-room has also fallen upon me, and I have been able to do a little by personal contact and counsel to help the boys along moral and spiritual lines. In addition to my regular work I have attempted some study of Pali in anticipation of the vacancy in that department when Dr. Tilbe returns to America. I have been able to do so little that, in order to meet the requirements, it will be necessary for me to devote my next vacation to this work.

#### Professor Benninghoff reports :

Carrying  
on the  
work  
left by  
Dr. Hicks.

Sailing from Boston, April 3, 1901, after a pleasant voyage of seven weeks, Mrs. Benninghoff and I arrived at the Rangoon Baptist College. It had already been in session one week, and we found our post waiting for us, and to this we have been very closely hitched ever since. The work of the classroom has been hopeful and encouraging. My daily Bible class of over sixty of the boys, representing the three highest college classes, is an especial privilege and blessing.

During the year I have made some slight changes in the laboratory, fitting up a desk for special work in analytical chemistry, and have begun a special class in advanced work. I have also taught music to a large class of boys thrice weekly, and have been able to see some encouraging results.

We need a larger laboratory fitted for individual work, and an enlargement of faculty to compete with the government college, and give the courses leading to the higher degrees.

### Tamil and Telugu Department.

Churches, 3; members, 516; added by baptism, 40.

Mr. Armstrong reports:

**Reinforce-  
ments.** The past year, through the abounding grace of God, has been one of the best our work has ever experienced. The blessing of the Lord has rested upon every department of the work.

Most of the year I was alone, as I had been for some time previously; but my wife and daughter, whose help in the work I so greatly missed, had aided mightily by their prayers. My joy at seeing them back from America towards the end of the year, and with them my two robust sons, making an unbroken family reunion, and that in Burma, after nine years of separation, cannot be expressed in words.

**Spiritual  
results.** Forty were baptized, bringing the membership up to a little over five hundred,—not a large number, to be sure; but our mission is only in its infancy as yet. With the accession of the laborers we have been privileged to welcome, with hundreds of thousands of Indians here, which every steamer from India adds to, and especially with the blessing of the Lord, which we confidently expect on the work, we hope to see the number of disciples greatly enlarged before long. Will you not join us in prayers and effort that this may be?

Among those baptized were thirteen from the schools—a field from which we hope many most valuable recruits. During the year Mrs. Armstrong published a booklet, "Charlie's Triumph," giving an account of the rich Christian experience of one of the young converts in one of the principal schools. Charlie was called into the presence of the King, but we believe many of like spirit are left amongst us, who, by the grace of God, will be heard of in time to come. They are only awaiting their parents' permission to be baptized, or, failing that, the coming of the legal age, when they may be baptized without it. Of the more than 600 pupils enrolled in our schools we trust several scores are savingly converted. To God be thanks and praise.

### Mission Press.

Mr. Phinney reports:

**Successful  
work  
under  
disad-  
vantages.** During my absence on furlough the finances of the Press and Treasury have been in charge of Prof. Roach of the college, in addition to his regular duties there. The practical oversight of the Press has been in charge of Mr. James L. Snyder, who arrived in May appointed to that duty. Although the work has thus been carried on under some disadvantages, the total business done is up to last year's high-water mark, and the mechanical work of the Press has been maintained at its former high standard of excellency. We believe that no better printing work is done in India than is done at this Press, and its bound books have a finish not surpassed by the product of any other press in the east, although the printing is done on presses now considered out of date in our home city printing offices.

From the list of works issued during the year (sent by Mr. Snyder) it appears that the most notable work of the past year is the printing of an edition of the Sgaw Karen

Bible from stereotype plates in super-royal octavo size. New editions of the gospels by Mark and John, in Burmese, and a first edition of the Psalms arranged for responsive reading in Sgaw Karen have also been published. A new edition, somewhat revised, of Dr. Judson's English and Burmese dictionary, in royal octavo size, 928 pages, stereotyped, has been issued, and a large list of educational works ranging from a kindergarten arithmetic to advanced algebra, and from a simple primer for beginners up to text books for normal students. One hundred and sixty-five thousand tracts have been printed during the year, in size from simple leaflets up to forty-eight page pamphlets.

The work now in hand embraces a Sgaw Karen Reference New Testament, Psalms for responsive reading in Kachin, Proverbs in Burmese, logic, church history and sermons in Karen, a vocabulary in Talain, with the usual run of educational publications for the schools of Burma. The Burmese and Sgaw Karen religious monthly periodicals, the Burmese, Sgaw and Pwo Karen monthly lesson helps, and "The News" in English, continue to exert an influence for good which cannot be measured. The Sgaw Karen Sunday school lesson monthly enjoys the distinction of having a larger circulation than any other periodical in Burma, a fact of which we are justly proud.

During the past year cracking walls and falling plaster have emphasized the need of a new building to take the place of those now beyond repair; and the rush of work compelling departments to work overtime in a vain endeavor to meet all demands shows plainly that larger quarters arranged for the economical manufacturing of books are imperatively demanded. The Press in its general work is self-supporting, requiring no American money for its current work aside from its Bible work, and so with good reason may ask that a new building be given it to replace the outgrown and antiquated structures in which it has been housed for a half century past. The new building desired, which has been planned in the simplest style, will cost \$40,000, and it is sought to lay this matter upon the hearts especially of the practical men of the denomination in America.

### Immanuel (English) Church.

Members, 50; added by baptism, 12.

Mr. Ehrgott reports:

The broken health of Mrs. Ehrgott forced upon us the disappointment of a speedy return from our prosperous work in Rangoon. The severity of the trial is emphasized by the imperative verdict of skilled surgeons that we must not again subject my wife to the ravages of a tropical climate.

Our all but twelve months' residence in the midst of the work and workers on the field has impressed us with (a) the enormous moral and spiritual depravity of the Oriental, (b) the inability of heathen systems to counteract this evil, (c) the gradual but sure advance of Christianity in the Orient, (d) the loyalty, devotion and conscientious endeavor of the missionaries, (e) the efficiency and the economy of the Missionary Union.

For several reasons the English work is becoming an indispensable necessity in the foreign field. The Immanuel Church at Rangoon is growing to fulfill its purpose as a stronghold for Christ and an honor to the Missionary Union. Providentially Rev. and Mrs. Ernest Grigg promptly and efficiently took up the work at our departure.



## 2. INSEIN — 1889

*Karen Theological Seminary.*—Rev. D. A. W. Smith, D.D., and Mrs. Smith, \*Miss Emma W. Smith, (assistant.)

*Burman Theological Seminary.*—Rev. F. H. Eveleth, D.D. and Mrs. Eveleth, Rev. W. F. Thomas and Mrs. Thomas (in U. S.).

## The Karen Seminary.

Number of pupils, 112.

Dr. Smith reports:

The seminary opened in May last with an attendance of 112, and has closed with an attendance of 106, distributed in four classes, as follows: seniors 35, second class 22, third class 25, and fourth class 24. The largest class ever graduated was the class of '98, which numbered 40. We graduate this year the next largest class, which numbered 37 at the beginning of this year. One died early in the year, and one dropped out in October. Included in this number are two who were qualified by their long previous training in other schools to complete the four years' vernacular course in three years, and in connection with that, to take a three years' course in New Testament Greek. This class also has the honor of including in it the first and only graduate of the Anglo-vernacular department. This young man is a graduate of the Baptist College, and we trust that others will follow in his steps in due time. We had hoped for an annual contribution from the college of its graduates to the ministry. It is now three years since Maung Po came to us from the college, and he has no successor. We recognize the demand for certificated teachers, which the normal department of the college supplies, as largely responsible for the smallness of the number of the college students who enter the ministry. While the supply of such teachers remains inadequate to the demand, they can command a pay abnormally large, and this proves too strong a temptation for our young men, and puts the poorly paid ministry at a serious disadvantage. The time will come, however, when this demand for certificated teachers will be met by an over supply, and then we may hope that the ministry will receive a fair percentage of our educated men, and even before that time arrives there may be a scattering harvest sufficient to justify the existence of an English department in the Baptist seminaries at Insein. Even should there be an occasional intermission of such candidates for the ministry, the seminary must ever have a course of study available for them. The failure to have such a course would be equivalent to an announcement that graduates of the college are at liberty to fit themselves for any profession they may elect, excepting for the gospel ministry. That is not at present, I am thankful to say, the attitude of the Baptist seminaries at Insein. Dr. Eveleth is at the head of the Burmese vernacular department, the writer of this report at the head of the Karen vernacular department, and Rev. W. F. Thomas is at the head of the Anglo-vernacular department. The existence of this Anglo-vernacular department prevents the Baptist denomination in Burma from holding the unfortunate attitude towards an educated ministry referred to above.

Of the 106 at present in the seminary, 7 have studied in the college (6 coming to the seminary as undergraduates), 75 have come from station schools, and 24 from village schools. In the graduating class of 35, 2 came from the college, 22 from station schools, and 11 from village schools. The second class has 1 from the college, 20 from the station schools, and 1 from a village school. The third class has 3 from the college, 18 from station schools, and 4 from

village schools. The fourth or entering class for this year has 1 from the college, 15 from station schools, and 8 from village schools. Looking now not at the sources from which the students have come, but at the standards to which they had attained before applying for admission to the seminary, it must be confessed that the higher standards are sending a smaller proportion of students than they did a few years back. This is certainly a disappointment, as more and more of mission time and money are being given to these higher standards. But the Lord of the harvest is not at a loss for men, and if there are influences which operate in the higher standards to prevent men from entering the ministry, it is cheering to welcome candidates whose call to the ministry is undoubted from the lower standards in our Anglo-vernacular mission schools, and even from village schools where only the vernacular is taught. Some of the finest material in the present graduating class is composed of young men who never studied in a mission school. The trend being as it is, while not receding from our ideal of a highly educated ministry, and while making the fullest provision for such a class of men, we gladly receive all young men of whatever standard, of no recognized government standard, whose call to the ministry is clear, and who come recommended by their own missionary, who can personally vouch for their spiritual qualifications.

In view of the anticipated temporary absence of Mr. Thomas on furlough, the arrival of my daughter, Miss Emma Waldo Smith, a recent graduate of Vassar, whose attainments in Greek qualify her to take up the Greek classes, is most opportune. While studying the Karen language, to which her first and chief attention is given, it will be a pleasure to her to help as may be required in the seminary.

When Mr. Thomas returns from his furlough, it is hoped that he will resume the instruction of our Karen students in Burmese Christian literature, to which for the past three years he has given four hours a week. That course is of untold value, qualifying as it does the Karen minister for effective work among the Burmans. As of the poor, it may be said to the Karens, the Burmans ye have always with you, and whensoever ye will, ye may do them good; but to do this, they need a language qualification, and it is this which Mr. Thomas has been striving to give them. And if in addition to this, and his duties in the Anglo-vernacular department, he can take a class or two in the seminary in Bible instruction, too much of which has to be relegated to native instructors, his presence on Seminary Hill will be an unspeakable boon.

**The Karens are raising an endowment.** It affords me great pleasure to be able to announce that the Binney Memorial Scholarship Fund, raised almost exclusively by the Karens for the aid of needy students, has reached into its last thousand rupees. A little over five hundred more will bring the fund up to ten thousand, after which it is proposed to continue it as an endowment fund for the seminary, to supplement the seminary endowment fund which the late secretary, Dr. Duncan, hoped to raise in America, and which it is desirable should soon be commenced.

The Karen churches, as in past years, have contributed to the support of the seminary, their two-anna-a-member contribution amounting to Rs. 3395—2—10.

This has come from the associations as follows: Bassein (Sgaw) 1,000, Rangoon 700—14—6, Shwegyin 277—9—3, Henzada 473—5—9, Tavoy 76—3—9, Maubin 120—2—0, Tharrawadi 155—4—0, Siam 28—1—6, Moulmein 164—0—9, Toungoo (Paku) 215—10—9, Toungoo (Bghai) 138—2—3, Bassein (Pwo) 45—12—4.

### The Burman Seminary.

Number of pupils, 28.

Dr. Eveleth reports:

**Returning to work.** We arrived in Insein October 11, and the fall term of the seminary began on the 30th of the same month. There were twenty-eight students enrolled, two of whom went home ill and will not return. On January 28 six men graduated and received diplomas from the seminary. In this class there were two Shans, two Burmans, one Karen and one Chin.

**Board of Trustees.** Perhaps the most important items to report are the organization of the board of trustees for the seminary and the action taken by the board with reference to matters of interest to the seminary. After electing for president of the board Rev. E. W. Kelly, and for secretary Rev. J. E. Cummings, they voted unanimously to fix the requirement for entrance at the fourth standard, excepting in cases where men do not come from schools under government inspection, in which case the faculty will examine the candidates and receive at discretion. They also decided to fix the standard of proficiency for the entire course at an average of 55 per cent., diplomas not to be granted to those having a lower average in their examinations; to ask the Executive Committee to allow a postgraduate course of one year to students who in the opinion of the faculty would be greatly benefitted thereby.

Dr. Barbour was with us and took an active part in all the discussions of the two hours session.

### Anglo-Vernacular Department.

Mr. Thomas reports:

**No longer experimental.** With the graduation of Maung Po, F. A., from the Anglo-vernacular department of the Karen Theological Seminary on January 29, 1902, the English department of the seminary may be said to have passed its experimental stage. While pursuing his study of the Bible in his own Karen vernacular, Maung Po has for two hours a day during his three years' course, been supplementing this study by recitations in English from such text-books as Hovey's "Theology and Ethics" and Fisher's "Church History." As a similar course is open to students in the Burmese Theological Seminary as well, no one in Burma need longer be kept from pursuing a seminary course for the lack of an English curriculum.

Besides Maung Po, four others, not so well qualified as he in English, are also with him completing a three years' course in New Testament Greek. Another class of five has just finished its first year in this semi-English course and comprises, like the other, members of both Karen and Burman seminaries. These ten students, therefore, have not only thus been keeping up their working knowledge of English, but are thus forming that nucleus of a union of races in seminary training which we all crave.

Besides these classes in English, I have for most of this, as of the two previous years, been in temporary charge of the Burmese Theological Seminary during the absence of Dr. Eveleth on furlough in America. Although I have been unable to give that department all the attention it deserved, I have, in addition to its general oversight, taught the Bible two hours a day in connection with that department. It has, however, been a great relief to be relieved from the care of that department to a large extent by the return of Dr. and Mrs. Eveleth last fall.

It has also been my privilege during the past three years to give four hours a week to the reading and study of Burmese Christian literature with the different classes of

the Karen Theological Seminary, that they may thus familiarize themselves with religious Burmese and do more efficiently the evangelistic work which they seem inclined to do for the Burmese and other races who can be better reached through that language than through the Karen. Since Dr. Eveleth's return I have also, at Dr. Smith's solicitation, taken a class in Angus' "Rules of Interpretation," in Karen.

It is highly desirable that the missionary instructors in the seminary engage, as far as practicable, in the direct work of Bible instruction. I would, therefore, state that it is my purpose on my return from the short furlough necessitated by the health of my family, to devote whatever leisure the English courses may furnish me to teaching the Bible in the vernaculars of the institution, as I have opportunity.

### 3. MOULMEIN — 1827

*Burman.*—Rev. S. R. McCurdy and Mrs. McCurdy, \*Miss Agnes Whitehead, \*Miss M.

Elizabeth Carr (in U. S.), \*Miss Lydia M. Dyer (in U. S.).

*Karen.*—Rev. Walter Bushell, Mrs. Bushell (in U. S.), †Miss E. J. Taylor.

*English Church.*—Rev. F. D. Crawley, Mrs. Crawley (in England).

*Eurasian Home.*—\*Miss Sarah R. Slater, (in U. S.), \*Miss Lisbeth B. Hughes.

*Telugu and Tamil.*—\*Miss Kate W. Armstrong.

#### Burman-Talain Department.

Churches, 4; members, 400; added by baptism, 3.

#### Dr. Stevens reports:

**Progress in self-support.** During the past year some progress has been made in the direction of self-support. The Christian vernacular schoolmistresses at Daingwunkwin and Chaungson, and Ko Hpo Ka, the preacher stationed at the latter place, no

longer draw any pay from the Missionary Union. The Talain Christians at Kawpok have been induced to put their little chapel into repair at their own expense. The Burmese Baptist chapel at Maulmein has been provided with a fine new Estey organ, costing more than one hundred dollars. This progress, however, has been very much less than could have been desired. One of the best of our vernacular schools is the one maintained at Amherst, of which U Shimon is headmaster, but it continues to be dependent on mission funds to too great a degree. The disciples at Kamawet, I fear, will not fulfil their promise to erect a new chapel until after the arrival of the looked-for missionary to the Talains (Talains is the name given by the Burmans to the Mons. They are also known as "Peguans.") No Bible woman has been employed, but much of religious work and temperance work has been done by devout women in comfortable circumstances, who receive no pay for their services. Maung Di, who went with me to Bangkok in 1897, returned with his family June 11. Thus of the members of the Moulmein Talain-Burmese Baptist Church, not one is left in Siam who had engaged in evangelistic labors on behalf of the Mons of that country.

We have sustained severe losses in the course of the year. On Friday morning, April 5, Miss E. E. Mitchell, M. D., closed a life of great usefulness. June 3 L. T. Ah Vong passed away in his eighty-sixth year. He was baptized by Dr. Judson in 1836, and had always been prominently identified with the interests of the Moulmein mission, until he was laid aside by repeated attacks of paralysis. On Monday, June 17, U Reuben died, pastor of the Shan-Taungthu Church at Thaton. Although he had attained to sixty-eight years, he was still quite vigorous for one of his age.

The death of Pastor Reuben has left in this department only two ordained native ministers, Ko Htaw Thun and U Kan Gyi. The latter is so feeble that he no longer occupies the pulpit on the Lord's Day. The preaching services are conducted in turn by Maung Hpo Khin, the assistant pastor, Dr. Shawloo, and L. T. Ah Syoo, the efficient superintendent of our flourishing Sundal school. I myself also plan to have a written Burmese sermon ready once a month. However, U Kan Gyi frequently takes part in the prayer meetings, and he was able to preside at the association, which was convened at Thaton January 30 and 31, and to baptize three Talains before the close of the rainy season.

U Reuben was succeeded at Thaton by Maung Aung Byu, who graduated from the Burman Theological Seminary at Insein in 1896. He reports the case of a prominent man among the Mohammedans who appears to be a sincere inquirer. If only there were a missionary resident at Thaton it is probable that he would take a decided stand, but at present he holds back from making a public profession of Christianity.

Literary  
labors.

I have succeeded in carrying through the press the second editions of "The Golden Balance" in Talain (10,000), and the "Streaks of Light" in Burmese (1,000), both of which had been out of print for thirty or forty years. A good beginning has been made on the printing of the second edition of the "Grammatical Notes and Vocabulary of the Peguan (Talaín) Language," published by J. M. Haswell, D. D., the year before his death, which took place more than twenty-six years ago. The reading and correction of proof-sheets, and the editorial work of revising, enlarging and embellishing have occupied much time, which I believe to have been profitably spent. With the exception of a donation of two pounds sterling from a sister in America, the whole of the Rs. 200, which the printing of the Talain "Golden Balance" cost, I collected in this region.

There has been a great increase in the number of tracts sold in different languages, but the total of those distributed gratis, as shown by the summary of preachers' diaries, is less than 850. The smallness of this number may be accounted for partly by the fact that the stock of Talain tracts had become almost entirely exhausted before my arrival in December, 1890, and partly by the fact that the preachers have known of so many of the tracts and leaflets being destroyed that they have become somewhat disheartened.

Since last February Mrs. Stevens has performed the duties of matron to the Leper Asylum. While this work has worn upon her sympathies, and absorbed much of her time and strength, she would feel amply repaid could she point to but one poor leper who during the year had given evidence of a soul cleansed in the blood of Jesus Christ.

November 4 Miss Agnes Whitehead kindly took over charge of the Anglo-vernacular Boys' School. Thus relieved, I hope to have more leisure to visit the church members at the villages in which they reside.

The appended statistics show a decided increase in the attendance of Sunday school children. This is owing mainly to the recent starting of three Sunday schools for heathen children in different parts of the town, taught by teachers who are under the superintendence of Misses Whitehead and Hughes.

Judson  
Memorial  
Fund.

The last week in December the Moulmein Talain-Burmese Church had the honor of originating the Judson Memorial Fund, which has been entrusted to the Burma Baptist Missionary Convention. It is to be allowed to accumulate, and the interest is not to be used until after July 13, 1913, the hundredth anniversary of the first landing of Dr. and Mrs. Judson on the shores of Burma.

**Karen Department.**

Churches, 22; members, 1,990; added by baptism, 87.

**Mr. Bushell reports:**

No important developments, but a steady growth. In looking over the year just closed I can see that we have undoubtedly made progress, but it has been along general lines, a little here in this place and a little there in another, rather than one big advance in any particular place. Our station school has again made small gain in numbers, and now that Miss Taylor has returned to pay special attention to it, I trust there will be such good work done therein as to attract much larger numbers.

Since I have known the field there has never been a better spirit of unity and concord manifested than there is today, and I believe that promises much for future success. We have lost one of the oldest among our ordained pastors, and his death is a very serious loss, too; still, some of our young men are developing and his place will, I hope, soon be taken by other workers.

**English Baptist Church.**

Members, 100; added by baptism, 3.

No report has been received.

**4. TAVOY — 1828**

*Burman.*—Rev. H. W. Hale and Mrs. Hale (in U. S.), †Mrs. H. W. Hancock, †Miss Flora E. Ayres.

*Sgaw Karen.*—Rev. H. Morrow and Mrs. Morrow, †Miss M. M. Larsh (in U. S.).

**Burman Department.**

Churches, 1; members, 24; added by baptism, 1.

**Mr. Hale reports:**

The church and the school. Early in the past year the pastor of the church, Maung Po Ka, was permitted to baptize a man in the district who had been for several years an inquirer. There have been some changes in the school. Three teachers have left: one to better himself, another to be with her husband, and the third to get married. Two teachers have taken their places, one, however, temporarily, till a properly certificated teacher can be secured. The first standard and kindergarten classes have been put under one teacher. Because of these changes, probably, there has been a falling off in the school attendance. Still the results earned for the year were Rs. 5—14 more than in 1900, although the fees were Rs. 21—12 less.

Increased contributions. The contributions last year were much more than in any previous year, because the church entertained the association and contributed two or three times to the relief of the famine sufferers in India; also Rs. 65 was given towards the debt on the preacher's house, but only Rs. 10 in 1901. The ordinary contributions, however, show a slight increase of about Rs. 9 over 1900. The contributions of the church and ourselves have, as last year, been more than sufficient to pay the salary of the pastor. With his family of six children, his present salary of Rs. 25 is insufficient, and I hope to see it raised to Rs. 30 soon. A balance in hand should make the effort easier.



The spiritual condition of the church is better now than at any previous time since we came to Tavoy. God has blessed us the past year, and we bless and praise his holy name. We are thankful for strength to remain another year, and for help and grace given during it. Some who were estranged from the church have been restored, or we expect, soon will be, and there is peace where formerly there was enmity. School matters since the rains closed, and going to Rangoon to see Dr. Barbour, have prevented as much touring as usual, still I hope to visit the villages usually visited, once more before returning to America. The encouragements have been more than the discouragements. There is more knowledge and greater interest in the way of salvation. A beginning has been made in the jungle in the baptism of one in a jungle village, who remains steadfast, trusting in Christ, although he has lost his wife and a child since his baptism, and is told by the heathen that it was because he became a Christian. We hope in the near future that several in town or jungle will come forward and confess Christ. Since the failure of Mrs. Hale's health necessitates our return for a time to America, after a stay of over seven years in Tavoy we are glad in the hope that the work will be well provided for in our absence, since Dr. Barbour and the Reference Committee have recommended that Mrs. Hancock and Miss Ayres take charge of it.

### Karen Department.

Churches, 22; members, 1,136; added by baptism, 21.

#### Mr. Morrow reports:

In the following report I will refer plainly to existing conditions and to what we are trying to do. I say trying, for at best we have only partial success. To be intelligible some statements regarding the condition of the Karens past and present seem to be necessary.

First. In my judgment the impression which prevails among some missionaries, and doubtless also in the home land, that the Karen people of Burma are so very superior to other non-Christian tribes or peoples, is exaggerated. True, the Karens have not a complicated system of idolatry. They had strangely preserved amongst them well-known traditions about "The White Book," inclining them more readily than others to receive the missionaries when they came; but these people were also doubtless in part moved by desires to have the protection and assistance of the missionaries to intervene when oppressed by their more powerful Burman neighbors. Nevertheless, the Karens were heathen, morally corrupt and vile. The Karen primeval is after all not so far above other heathen peoples as the result of the long ages of hereditary evil and superstitious practices. In numberless cases and classes of these people their corruption is beyond words to describe. Their food, their dress, their conversation, are distressing beyond measure and hard to correct.

Second. Among the early ingatherings of Karens over which our fathers rejoiced, doubtless some of the converts were superficial, as they proved disappointing, probably many of them scarcely imbibed anything beyond the rudiments of faith in the Saviour preached to them, and their lives were only partially influenced. This is nothing new among heathen peoples in the first stages of their contact with the Christian religion. The first native pastors with few exceptions were untaught and very inexperienced. The ordinance of baptism made a strong impression upon their senses, and probably some of them placed over much dependence upon the value of the ordinance itself. As mis-

sionaries obtain a better knowledge of the language, and become more skilled in discerning between the genuine and superficial Christians, they find many disappointments.

Third. Missionaries do not and cannot live among the Karens. They live at points from which all parts of their wide fields can be most easily reached, and where they are most accessible to all who may need their help or advice. But it is most difficult for them to be sure at all times of what goes on among the churches and particularly so as these people are shy and secretive. A missionary may work among them a score of years and still be ignorant of much, particularly of that which is evil. As a matter of fact, this has been the experience of many missionaries.

The work of all missionaries is very similar, namely, teaching a large number of boys and girls in schools at their headquarters, visiting and helping the churches as often as possible and giving counsel through messengers or letters to those they cannot visit. But despite all they have done, the Karens, as a rule, remain Christians of a not very exalted type.

And now it will not take many words to describe what we are trying to do:

**Methods used to remedy existing conditions.** First. We are trying to overcome both ignorance and indolence by teaching pupils in our town school to work as well as study. We have what might be called a model farm on which we raise a considerable part of the food used in the school.

Second. We allow nothing but clean and healthful food. We think it little use to teach a boy algebra and Euclid and leave him eating putrid fish. The going of some of these unwholesome things has been the coming of almost perfect health in our school.

Third. We use all means in our power to teach them that religion means much more than baptism even with attending chapel on the Sabbath added. We cry aloud that lips daily using obscene language cannot offer prayer or praise acceptable to God. By teaching, by exhortation, by punishment, we try to stop it in our school. I baptize no one in school or jungle till all vile talk has been given up.

Fourth. We aim by all known means to raise up an intelligent and a holy class of native ministers.

In all these things we are having some success, and on these lines we shall work while God allows us to labor in Burma.

## 5. BASSEIN — 1840

*Sgaw Karen*.—Rev. C. A. Nichols and Mrs. Nichols (in U. S.), \*Miss Julia G. Craft (in U. S.), \*Miss E. E. Scott, \*Miss Minnie A. Robertson.

*Pwo Karen*.—Rev. L. W. Cronkhite and Mrs. Cronkhite (in U. S.), †Miss Louise E. Tschirch (in U. S.), †Miss Johanna Anderson, †Miss Alta O. Ragon.

*Burman*.—Rev. E. Tribolet and Mrs. Tribolet.

## Sgaw Karen Department.

Churches, 117; members, 11,379; added by baptism, 581.

Mr. Nichols reports:

**Sixty-fifth report—Problems.** The present year, 1901, completes the sixty-fifth since the founding of the mission in 1837. The steady growth of the work from year to year necessarily involves a constantly increasing complexity of interests and dangers, as well as wider opportunities. To maintain a proper balance between direct

evangelization through preaching and that through education, between under and over organization; to foster material growth and prosperity among the people, as against greed and other forms of selfishness which so easily inhere; to develop and sustain unity of action and purpose together with a proper independence and initiative on the part of the individual church and pastor; to run the gauntlet successfully between demagogues and self-seekers who are sure to develop; to lead and control in all that is good and progressive, and at the same time to stand out of the light and serve,—these are a few among the many problems which multiply with the extension of the work.

**Grand results.** We now have 117 churches with 11,379 members, which will probably represent a Christian population of at least 33,000. These are all in one association, and thus have a common work in the line of school and home and foreign mission effort. As has been the case for the last twenty years and more, without any foreign aid except the salaries of one mission family and of the two young lady teachers in the High School, with a small grant-in-aid for education from the government, they carry their own burdens and manage their own affairs, the churches being practically as independent as those in America. They still support their own foreign missionaries among the Kachins in Bhamo and in Myitkyina, at a cost of about Rs. 1,000 a year, contribute another Rs. 1,000 to the Karen Theological Seminary in Insein, a few hundreds to the Girls' Bible School in Rangoon, are giving slowly to the endowment of Rangoon Baptist College, provide about Rs. 11,000 a year for the town High School, and, as an association, carry on work in about forty Sgaw and Pwo Karen heathen villages, besides the work done independently among the heathen by individual churches. The latter is a form of work which we are trying to develop and which is the most effective of all in its results, both on the church and on the heathen for whom they work. While I am writing, a young man has just come in, asking me to be present at a first communion service where fourteen have recently been baptized and where ten more, including four Burmans, are awaiting baptism at the time of the proposed service. This is wholly the work of the church to which the young man belongs and of which I now for the first time learn. If this can become general among our churches, the question of evangelization, not only among the Karens, but also among the Burmans, is largely solved. The time is past, in our district, at least, when the gospel message from a Karen to a Burman is generally unwelcome.

I generally spend my Sundays throughout the year among the churches and the heathen in the district. This not only gives me an excellent scope for direct preaching, but also for most delightful fellowship in worship with our people. It entails heavy cares and anxieties, in questions of discipline and otherwise, but never loses its interest or fails in mutual profit.

We now have twenty-one of our young men in the Theological Seminary at Insein, and Dr. Smith speaks highly of their spirit and enthusiasm. For the last few years most of the seminary students go with me direct from the steamer on their return for their long vacation, for a trip together among the heathen, and then settle down to live and teach Christianity among them, a work needing a maximum of patience, persistence and wisdom. Such work has not only told well in results among the people for whom they have worked, but has also had the best effect upon the students in their later work as pastors or evangelists, where they are called. Many of them are enabled to organize churches as the result of their work, and of course the new church always claims them when they have finished their course of study.

With the coming of Miss Scott our high school has taken a fresh start. Her teaching in the higher classes and her general care of the pupils has made discipline much better and easier, and the results of the last Calcutta university entrance examination

were far more satisfactory than before. Both her influence and that of Miss Craft, who has charge of the girls, now nearly 140 in number, are telling for good throughout the school. Miss Robertson is soon expected to arrive, to keep up the quota of American workers, as Miss Craft must soon leave to return to America on account of illness in the family at home. One of the most pressing questions now with us is how to hold our educated young people for whole hearted service of their Master, with their enhanced powers for either good or evil, as the result of their education. Satan also bids high for them here as elsewhere, if indeed not higher. The work of the school in the past has not only been the strength of our churches, but has also resulted in a wide range of blessings throughout Burma and into Siam. Even the burden of financial and moral support of the school, which has often been quite heavy upon our churches, has all along constituted a most potent factor in their development, not only increasing their love for the institution itself, but also to Him in whose name they have always carried it, and thereby also increasing their own capacity to receive his blessings upon them.

### Pwo Karen Department.

Churches, 39; members, 1,776; added by baptism, 90.

#### Mr. Cronkhite reports:

**Changes in personnel.** The close of the year finds me about exhausted physically, and marking time for the most part until my proposed furlough in April. It will be a joy to see again the three older children whom I left at home in 1894, and the younger two who, with their mother, went home three years ago. Miss Tschirch left us last spring for a rest in the home-land after eight and a half years on the field. Our serious difficulties in finding some one to take-up her work for a time were relieved in May by the coming of Miss Johanna Anderson, returning from furlough. Our hearts were again made glad in November when Miss Alta O. Ragon arrived from Illinois. She is making a brave attack upon the Pwo language which cannot fail of success.

**Improved native chapels.** In looking backward over our field for a decade or two, one cannot but be gratified with the steady improvement in the type of chapel and school buildings erected by our jungle churches. The old structure of bamboo and thatch has almost entirely disappeared. Good wooden buildings with iron or shingle roofs have come in its place. We see the beginnings of painstaking in the planning of our chapels. Benches for the congregation are becoming common, and good lamps are no longer absolutely unknown. A few of the churches have choirs and more than a third of them have Sunday schools. These things grow slowly among such a people, but so long as the growth is steady and sure, one may rejoice. There is no probability at all of a retrogression. The church at Maungtha is not at present in affiliation with our association though composed in large part of estimable Christian people. I was much pleased in December when visiting them to see the fine new teak chapel and schoolhouse combined which they have erected at a cost of Rs. 7,000, all paid for by themselves. The lower floor is most admirably planned and finished off for school work, with main hall and recitation rooms. The carpenters, skillful ones, two in number, were Pwos. Pwo carpenters are rare.

**Generous giving in poverty.** In my last annual report I mentioned my hope of securing from among the Karens the funds for the two houses still needed for native teachers in our town school. Up to late in February everything seemed assured. I went among our people securing subscriptions for this work, and in aid of a

lding for the Karen Women's Bible School in Rangoon, asking mostly for subscriptions of twenty rupees (\$6.75) each. About Rs. 4,300 were pledged,—and our people are faithful pledge-payers. Then came the rain on the threshing-floors, destroying large portions of the rice crop, which is our people's dependence. Only about Rs. 2,000 have been paid in thus far. Most of the rest will be in time. The people have been phenomenally poor, borrowing of professional money-lenders at heavy interest. One house, however, has been built and paid for, and we have sent Mrs. Rose Rs. 600 for the Bible school building. Only a portion of the Karen gifts went to our own building, as we have added considerably to school furniture and apparatus. Mrs. Wm. Carleton of Brooklyn, formerly Mrs. S. T. Goodell of this mission, sent us during the year \$390, which, with a sum of \$200 sent by her previously, covers the cost of one teacher's house, known as the "Addie Giles Goodell Memorial," in memory of baby Addie buried a quarter century ago in the European cemetery, close by the mission compound.

Though the people have been so poor, the school has almost maintained its full attendance, about 150 pupils. Of these probably some forty come from heathen families, besides others from families but recently become Christian. We have been unusually free from sickness among pupils. Eleven of our dear boys and girls have put on Christ in baptism. At Miss Anderson's suggestion, we are trying the experiment of having most of our classes in the Sunday school taught by the older pupils, hoping to raise up thereby an efficient corps of teachers for our jungle Sunday schools of the future.

I think that we have lost ground in the amount of evangelistic work done by our preachers among the heathen during the year. Nevertheless I believe the interest among the heathen is on the increase. Some of our best workers have been hindered by various causes in their work.

### **Burman Department.**

Churches, 4; members, 177; added by baptism, 9.

Mr. Tribolet reports:

We thoroughly enjoyed Mrs. Safford's, Mrs. Harris', Dr. Barbour's and Mr. Isaac's visits. It is to be hoped that the workers on the field may be able to discuss matters with some worker from the home land face to face at least every third year. It would amazingly facilitate matters and wonderfully enlarge the horizon of our co-workers in the home land. Our compound has been transformed during the year just passed. The great moat ditch, virtually rendering useless one-third of our compound, has been filled in at an expense of Rs. 1,100. The old buildings had to be altered, some taken down and rebuilt, some lowered, others bricked up below. A new covered walk connecting the dwelling house with the school building emphasized still more the altered look of things. We are now ready to put up the new house with apartments for a lady helper, rooms for our boarding girls and a kindergarten room. This house will cost Rs. 12,000, half of which the government will furnish. The site for our future high school building has also been chosen, and we doubt not this building will become a reality in the very near future.

Village  
schools  
and  
evangel-  
ization.

Our town school has distinguished itself under the very able supervision of Miss Shinn. We are making a name for ourselves, and if our boarding department could be improved we could have sons and daughters of influential Burmans under Christian influences during the most impressionable

years of their lives. During the year land has been acquired in a few more of the larger villages, so that now we have land for school and mission purposes in eleven of the larger villages of our field. It will be impossible to acquire such sites, except for amounts beyond our purse, a very few years hence. In four of these villages we have now buildings, apparatus and a fair number of pupils. Two of these four schools are virtually self-supporting and the other two will be so after a year or two more of judicious help. Next year we hope to report two more of these villages occupied. From these schools as centers our evangelists can undertake their preaching tours. Hitherto we have lacked such centers, and our preachers finding no foothold became discouraged.

Of course, our appropriations from home are utterly inadequate to push  
**Generous self-help.** such a policy of expansion. We have therefore had to rely more than ever on our handful of Christians, half a dozen of whom only can be said to have any of this world's goods. However, these few responded nobly. One gave Rs. 500 to start a school; another will give Rs. 500 after the harvest in March; another gave a rice field yielding annually about Rs. 250 in rent; still another has given a house in one of our eleven picked villages, paid down Rs. 300 for a bell to be placed into our church tower, and Rs. 180 more for a baptistry. This same man pays besides, Rs. 15 per month for the Bassein pastor's salary and Rs. 2 for the Bible women. Our next move will be to interest the Karen brethren in this work for the Burmans, and I am sure their response will be generous. Only well educated, English-speaking teachers will answer for these schools, and such men cost money.

The Bassein church suffered a great loss by the death of its able and eloquent pastor, Saya Tok. The Burman Christians can ill afford to lose such leaders; but God buries his workers and carries on his work. Saya Lugale, pastor at Wakema, was called to lead and feed the Bassein church, Saya On Kain taking Lugale's place at Wakema. The church at Kyunmange has almost moved bodily to a place further south in the delta and is therefore in a transition period. These few Christians have never had a leader and are consequently weak. Yingan church supports a school, the teacher of which is also pastor. This church has always had a good element in it and may therefore survive. Two of its members are studying for the ministry. Saya Taik, our old evangelist, has been sick for a good part of the year, and little itinerating has consequently been done. On the other hand, our two Bible women have done faithful work among the women of Bassein town and the eleven villages mentioned above.

We are longing to see on the part of our workers more of a humble, self-denying, self-immolating spirit, and on the part of the non-Christians a deeper sense of the heinousness of sin.

## 6. HENZADA — 1853

*Karen.*—Rev. David C. Gilmore, Mrs. Gilmore (in U. S.), †Miss Violetta R. Peterson, †Mrs. Jennie C. Morgan.

*Burman.*—Rev. J. E. Cummings and Mrs. Cummings, \*Miss Julia H. Stickney.



## Karen Department.

Churches, 67; members, 3,235; added by baptism, 214.

## Mr. Gilmore reports:

**Ready for business.** My second year on this large field has been spent, like my first, in getting acquainted. By the close of this dry season I expect to have seen practically all of the churches connected with this association, and shall be ready to ring for "full speed ahead." This is not to say, however, that the work has been stationary while the missionary has been getting acquainted with the field.

We reported at our last association a net gain in membership of 133, and a net gain of five churches. Seven new churches entered our association at its last meeting. Two of these have been gathered out of heathenism. Three are swarms from old hives, going out to form new centers of activity. One consists of Sgaw Karens who left a neighboring Pwo association to join us. The seventh is the result of a church split—for we have such things in Burma. We have lost two churches, although I do not regard either case as a real loss. One little church that never should have been organized at all has disbanded, the members taking letters to a neighboring church. The church in Danubyu, which has for some time been under the pastoral care of Saya Yaw Ba, head master of the school there connected with the Henzada Burman Mission, asked us to dismiss them, in order that they might unite with the newly formed Henzada Burman Association. Our Karen association very cordially voted to grant this request.

**Karens evangelizing Burmans.** A distinguished feature of the past year's work has been the steady growth of the Karens' interest in the Burman side of the work. I found this interest already existing when I came here, and I have done what I could to strengthen it. For example, when our school boys go home for their vacations, I encourage them to take tracts to distribute among the Burman heathen, and to preach among them as they have opportunity. Mr. Cummings and I are working together to utilize our Karen Christians in the evangelization of the Burmans, and we feel that steady progress is being made.

**An evangelist of great power.** There has been unusual interest among the heathen this year, owing to the visits which Ko San Ye has paid to Henzada. Ko San Ye is a member of one of the churches in the Rangoon field. Before his baptism, some eleven years ago, he was a religious teacher of some note among the Karens. Since his baptism he has been active in laboring for the extension of Christ's kingdom. He is eccentric, but as far as we can tell sincere; and he co-operates most heartily with the missionaries and the native pastors. He has paid two visits to Henzada, on both of which occasions hundreds of heathen Karens have flocked into town to hear him. And they have heard not only him, but the missionary, the tried native pastors, and other Christians as well. As a result, the heathen Karens throughout the district are uncommonly stirred, and many who have been unwilling to listen to the gospel are giving it a cordial reception. I advise the Karen pastors to push the preaching among the friends of Ko San Ye, but to exercise due caution about receiving them into the church.

**Wealthy Karen builds a church.** Another encouraging thing is the work started the past year in the village of Thadigwin, by a wealthy Karen man, by name Maung Po Gyaw. He has built a neat chapel there at his own expense. Naw Po, a fine young woman from the Henzada school, has gone there as teacher, and is doing

good work on the evangelistic side. Several of the villagers have professed conversion; and before long there will be a church there.

Of our school work the young ladies will speak in their report to their own society.

We have suffered this year from the fact that Mrs. Gilmore's poor health has prevented her from taking the active part she has been accustomed to take in the work of school and station. As it is, she has done enough to make us feel what a gap in our ranks will be made by her departure in March.

Our station has been reinforced this year by the coming of Mrs. Morgan. She has rendered valuable service. We could hardly have carried on the work had she not been allowed to come here.

### Burman Department.

Churches, 4; members, 308; added by baptism, 38.

#### Mr. Cummings reports:

The year 1901 shows the best record of growth during my period of service. Thirty-eight converts were baptized. One new church of thirty-five members was organized. One Burmanized Karen church at Danubyu, where we have maintained a flourishing Burman school since 1893, was made over to us, making a total of four churches with 308 members. There are two other groups of disciples, with chapels already erected, that we hope to organize into churches next year. Lay-effort, coupled with the principle of self-help and the blessing of God, make the growth not only rapid but substantial. Better organization into an association comprising the Henzada field enables us to conserve and consolidate what is won and to make it an aggressive body for further conquests. The association calls out latent talent. The schools grow apace and the system of fees which obtains in Burman schools readily secures local support.

The people willing to pay for education. Rs. 4,011 were collected in school fees the past year. Rs. 3,863 were received in grants from the government. The people want education and are willing to pay for it. We have only to make our schools good enough to secure pupils and local support. In education, therefore, we can meet a want which secures us vantage ground for the inculcation of Christianity. Our little village schools with persons in charge who are both teachers and preachers, who keep the best school in the vicinity, teach the Bible every day, lead the singing, hold Sunday schools and conduct worship, are proving most helpful agencies in the work. By this method the great Karen missions have made and conserved their advancement. Burman missions would do well to take a leaf out of the note-book of the successful Karen missions about them. Making due allowance for the difference of race, religion and preparedness for the gospel which all must admit, I am convinced that the time has come, in the delta at least, when methods that have proved successful among the Karens can be utilized profitably among the Burmans, and the day is not so far distant when we shall have the help of the Christians in carrying out these methods. We have the beginnings of that movement already.

Our town school is at present largely a day school. We have nine boys and six girls who are boarders; at Danubyu sixteen boys and five girls who are boarders. The great need of our town school is an adequate boarding department; for a boarding school is worth twice as much as a day school for evangelistic and training purposes. A movement is on foot to secure the necessary buildings. A boarding department requires

additional expense and care. A part of both I hope to secure locally. From the town school we have furnished a head normal teacher for Kemmendine and two primary teachers for Bassein during the year.

Miss Stickney, while learning the language, has rendered valuable assistance in teaching English and the Bible and in maintaining a distinctively religious influence. Her month's work in a Burman village was rich in blessing to the people. A boarding school will give her a wider opportunity and the opening of the railway will make it accessible. Miss Stickney has been laid aside with serious illness and away from the station since September and will require a long convalescence to recover her health, but we hope to have her back to work with her usual vigor in May.

The native contributions are gratifying. They evince not only a spirit of self-help but an interest in home and foreign missions. Three good local works of the past year by native members are the painting of the chapel, the completion of a new baptistry and the purchase of fifteen new pews for the chapel. The Burman Women's Society support a village preacher, choosing him in preference to a Bible woman, as more efficient.

**A year of  
toil and  
blessing.** The past has been a busy and exacting year for me. I worked straight through the hot season and got a scant two weeks' vacation in the rains. In addition to the work of this field and the extra burdens caused by Miss Stickney's illness, I have done the work of secretary of the Burma Reference Committee, which has held ten meetings and dealt with 181 matters presented for its advice. Mrs. Cummings has rendered most welcome assistance and since Miss Stickney's absence has daily worked in the school. Native preachers, teachers, Bible women and laymen have taken hold well. They entertained two associations during the year and were decidedly the better off spiritually for the extra effort. Dr. Barbour's visit at the end of the year brought cheer and helpfulness. This mission has its share of trials, as has all the rest of the world, but there is little to be gained by their enumeration. I prefer to number God's mercies, to rejoice in his leadership and to bear in mind that his gospel is set to overcome.

## 7. TOUNGOO — 1853

*Burman.*—Rev. H. P. Cochrane and Mrs. Cochrane.

*Paku Karen.*—Rev. E. B. Cross, D.D., and Mrs. Cross, Rev. A. V. B. Crumb and Mrs. Crumb, †Miss Elma R. Simons, †Miss Julia E. Parrott (in U. S.).

*Bghai Karen.*—Rev. Alonzo Bunker, D.D., Mrs. Bunker (in U. S.), E. S. Corson, M.D., and Mrs. Corson, †Miss Thora M. Thompson (in U. S.), †Miss Bertha E. Davis.

### Burman Department.

Churches, 2; members, 86; added by baptism, 2.

#### Mr. Cochrane reports:

**A most  
satisfactory  
year of  
service.** The year's work has been more satisfactory than that of any previous one; a larger number of really interested listeners, less hostility to native evangelists, a substantial advance toward self-support on the part of the churches, especially at Pyinmana; two baptisms on the latter field, while several applicants for baptism are awaiting further evidence of sincerity.

Visible results are most manifest in the school work. There has been a marked increase in attendance, and in receipts from tuition fees. The staff of teachers has been strengthened in both schools, resulting in increase abovementioned, and also in more earnest and efficient Bible teaching, the vital point of all.

Five months were spent in Pyinmana, besides monthly visits, confirming our conviction that Pyinmana ought to have a resident missionary. Our native preachers, though few, are faithful.

### Paku Karen Department.

Churches, 73; members, 2,469; added by baptism, 134.

Mr. Crumb reports:

We have great reason for gratitude to God for the very many blessings the mission has received during the past year. Personally we are glad for the blessing of good health that we have enjoyed. There has been but one death among the native preachers, and the deaths among the disciples have not been many.

In a number of the churches that we have visited during the past two months there had been real progress made. The attendance at the meetings, in many villages, has increased, and the spirit of Christian love and fellowship is marked.

There have been several small churches in the northern part of the district that have felt unable to support a pastor and they have had to depend upon the visits of the ordained preachers for their religious instruction, but now they are ready to receive pastors and do all they can toward their support. I am glad to say that a number of young men, who have the education and ability to do a good work in the ministry, have expressed a willingness to receive a call from these pastorless churches; so we have been able to settle several pastors, and I trust that when we have gone over the whole field, there will be but a few churches without leaders. We have located a man in a heathen village in the Paku field and I think we shall be able to occupy at least three heathen villages in southern Karenni. (Karenni is a hill country until very recently outside of British territory.)

The harvests gathered in this latter section have been far below the average. Some villages have gathered only enough to last during the winter and spring. During the summer, until October, when they will gather the next crop, they will have to subsist largely on such wild roots and plants as they can find in the forests. On the 16th of January we visited Tokertu, a village of forty families. Only two have rice enough to last until the next harvest. The church in the village has been small for several years, but now they are much encouraged. Sixteen were added to the church by baptism during the past summer, and they have a good day school. The pastor has a wife and four children. It will be impossible for the church to supply him with all the rice he will need for the year, so that he will probably have to be aided from mission funds to the amount of twelve or fifteen dollars or he will have to live for two or three months, like his people, on wild roots and plants cooked with yellow earth. I shall not ask him to endure such hardship. If I should, he would be sure to lose one or more of his children before the next harvest could be gathered. Our best workers come from the families of the native preachers; it will not do to let them, during their childhood, suffer for food; they must

be clothed and educated. Sending the annual report in the midst of the traveling season makes it impossible to give as full a report of the whole field as we could later in the year.

### Bghai Karen Department.

Churches, 81; members, 3,220; added by baptism, 126.

Mr. Heptonstall reports:

Churches  
awakened  
by young  
pastors.

One of the best things to report this year is the revival of a number of the village churches, which were apparently dead to all spiritual things, through the placing in charge of them as pastors young, strong men. So far dead was one of these churches that at the association held in January, 1901, it was proposed that the hand of fellowship be withdrawn and the members be considered as heathen. But one more chance was given them to show by their works their faith, and a young man belonging to the village and just graduated from the seminary, was appointed to be their leader. It is wonderful what a change his going wrought, and this is only one of several villages revived in the same way by sending fresh, vigorous, well trained, spiritual young men to take the places of some men whose usefulness in their particular villages seemed past.

Several of the ordained men have grown weary in their work and laid it down, but we hope for only a short season. To the north in the Pyinmana district I was not permitted to take the trip I contemplated, but reports from the teachers placed there are very encouraging. The young man mentioned in last year's report has been in the town school all the year, and, having given very clear evidence of his conversion, was baptized with fourteen others of the scholars. He is making rapid progress and showing a beautiful Christian spirit in all his acts. In his particular village, which I also mentioned last year under the head of "A new field," the report is very gratifying. The Karen Woman's Society supported a young girl teaching there and she has done splendid work. Five of her twelve pupils can now read fairly well and she has organized a children's society and woman's prayer meeting with good results. There have been four baptisms and more are asking for the rite. Among the Brechs also the tide is coming in again and there have been twenty-six baptisms this year. Villages still farther east are now asking for teachers and it will be our endeavor to supply them.

Pupils  
eager to  
learn  
English.

The town school opened in May with the largest number of pupils ever recorded, and more than three-fourths of them for the Anglo-vernacular department, in which fees are collected, whereas the vernacular is free. This shows very conclusively that these people will have English, if possible. Our two departments enrolled 242 pupils, including the kindergarten. Owing to a change in the time of the annual examination, only about four months' preparation was possible, and hence the results were not as favorable as they would have been if the usual nine or ten months' term could have been held. However, seventy-three per cent. of all presented passed. This had a discouraging effect on the pupils, and, with other causes, reduced the number who returned after the October vacation to about 150.

Dr. Bunker returned to Toungoo the beginning of May, but owing to his poor health did not resume any responsibility or take over charge of the mission until after Dr. Barbour's visit in December. Miss Thompson left us in March for a well earned rest in the home land. Dr. Corson and Miss Davis have each worked hard and effi-

ciently in their respective lines, and all work has progressed favorably. Twelve of the higher standard boys signed the Student Volunteer pledge, and nine boys from this field are to graduate this month from the seminary, a strong force of new blood for the many vacant places calling for teachers.

**Dr. Bunker and Dr. Corson report:**

Last December Mr. Heptonstall was transferred to Loikaw, leaving us two in charge of the work here. Great credit is due him for the high standard in which he leaves the work.

**The Churches.** This mission has not extended its borders for several years, but has held its own. Some of our native pastors have made advances, some have lost ground, and a few have left the ministry, much to our sorrow. Evidently, there is much work still to be done in teaching the pastors to estimate rightly the responsibility resting upon them. In a word, we must go back to the beginning and teach our pastors the fundamentals of religion, of baptism, and the Lord's Supper, with Church order.

Much travel among the churches by the missionaries in charge has been done, and the work of the churches has been faithfully carried on. The Holy Spirit manifestly prepared us and led the way from the beginning of our journey to the end. One new church was organized, and we found many ready for baptism. A spirit of revival followed us from village to village. The foreign mission work started by Mr. Heptonstall has resulted in a full-fledged mission. We occupied two heathen villages and stationed several new teachers.

**School Work.** We have made a strong movement towards greater efficiency in educational work by transferring the strictly vernacular work to the village schools on the hills, and by raising the grade of both the village and central schools. We hope to be free from vernacular work in the town school in the course of time, as the churches are slowly falling in with the idea. We have further strengthened our Anglo-vernacular school in town by getting the Karens to elect a board of trustees at their last associational meeting. They are suspicious of new movements, but we hope this suspicion will pass away in good time. The town school has been very successful under the management of Mr. and Mrs. Hepstonstall and Miss Davis. A good degree of religious interest has been manifested, resulting in the baptism of fifteen pupils during the year, also in the large contribution given by the Karens to complete the year's work.

**Medical Work.** The medical work has been less successful religiously, owing to lack of preachers in Burmese. This work among the Karens has advanced and about 3,000 patients have been treated. The total hospital expenditure of \$1,500 has been without charge to the Union. Epidemics of whooping-cough and measles in the school have passed without fatal results.



## 8. SHWEGYIN — 1853

*Sgaw Karen*.—Rev. E. N. Harris and Mrs. Harris (in U. S.), \*Miss H. E. Hawkes,  
†Miss Stella T. Ragon,

## Karen Department.

Churches, 53; members, 2,043; added by baptism, 169.

## Mr. Harris reports:

Without a missionary. There is very little to report. Miss Ayres went to Shwegyin during the early part of the year, but has recently been transferred to Tavoy. She started a school and endeavored in other ways to organize the work, but her stay was too brief to bring about permanent results. Miss Knight has resigned her connection with the Union, and so this branch of the mission is left without a worker.

Large giving. Large blessings. The record of all the churches during the last two or three years has been most gratifying. Previous to that time the contributions of our native Christians for all objects had been gradually increasing until from a total of less than Rs. 5,000 (about \$1,666) in 1893, when the present missionary took charge of the work, they had reached about Rs. 7,500 in 1898. That was considered a large sum for our 1,800 Christians in their poverty to raise. But the next year the amount rose to over Rs. 10,000, and the year after that,—the last for which statistics have thus far been made up,—it aggregated upwards of Rs. 14,000,—nearly a two-fold increase in two years. During the same period the number of annual additions to the churches by baptism has risen from about 100 to 169, and the number of pupils connected with our schools has advanced quite fifty per cent. This most inspiring growth has been due under God to the home and foreign mission extension plans which have already been outlined in these reports.

One-third of all Sgaw Karens in this field. One of the most important events of the past year may be said to be the discovery, on the part of the missionary, of the fact that the Shwegyin field is one of the most important Karen fields in Burma. It contains more than one-third of the entire Sgaw Karen population of the country. That this discovery was not made before doubtless seems strange, but the government census, which is authority for our statement, is so compiled as not to reveal the fact here mentioned except to one who is well acquainted with the field, and not even to such an one without some little study of the figures. But when it is considered that our missions to the Karens have been chiefly successful among the Sgaws, the significance of the fact that more than one-third of the members of this tribe inhabiting Burma are to be found within the limits of the Shwegyin field, will be realized. Of course this discovery is not important in itself, save as it inspires to larger and wiser efforts, and so may become productive of larger results. But there seems good reason to hope that with careful and aggressive effort the Shwegyin Karen mission may in the course of a few years become one of the largest and most flourishing of our missions to this people.

A new district developed. The brethren of the Papun district of the Shwegyin field have acquitted themselves most nobly. A year or two ago our association sent them one of its choicest men, an ordained evangelist, and now, although they are very few in numbers (there are less than 200 of them all told), they have not only undertaken his support, but have erected at their own charges a school and

chapel building costing over Rs. 6,000. Of course the Shwegyin mission does not and cannot take to itself the credit for this achievement, which is due in no small degree to the years of faithful effort put forth for the evangelization of that region by the Moulmein Karens. But it is recorded here as one of the evidences of the power of the gospel working in the hearts of these people, and with a sense of thankfulness that we have had some little part in bringing about so welcome a result.

**Miss Ragon**  
successfully  
directs  
the work. As to that part of the work which falls particularly to the missionary, this has been until very recently exclusively in the charge of Miss S. T. Ragon, the slow recuperation of my family in health having obliged me to prolong my furlough in America for another year. Notwithstanding the exacting nature of the work Miss Ragon has shown remarkable wisdom and tact, and has won for herself a high place in the esteem of the people. She has continued her usual duties as superintendent of the mission school, and it is to be feared that at times the strain has been almost greater than she could endure. She has borne it all with a fortitude and cheerfulness worthy of the highest commendation, but the fact remains that it ought never again to be necessary to leave this important mission in the charge of a single inexperienced lady.

**Miss Hawkes'**  
return. We are very glad to record the return of Miss H. E. Hawkes to the field after her furlough in America. She will devote herself especially to evangelistic work among the churches, and among the heathen villages as well, and will in addition be a helper in the general work of the mission, a position for which she has special aptitude.

Miss Ragon herself writes as follows:

**How**  
missionaries  
help the  
churches. In reviewing the work of the past year I realize that I have done only a small portion of what should have been done, but I am very grateful to the Lord that he has given me the strength to do that. The work has necessarily gone on in the same channels as in former years, and I am glad to report that the Karens have faithfully done their part; and while they feel that it is a great burden for them to bear without better supervision and encouragement, still they have worked as the results show. They need some one to plan their work for them and are greatly disheartened when they must do without, yet they are not discouraged with the work itself, for they are anxious to do more, and they say they are ready to open their fourth center of work. This mission is carried on largely by the native pastor and is supported entirely by the churches.

**Self-**  
support. Just before Mr. Harris went home to America he helped them commence work in three heathen regions. In each an evangelist was located and a boarding school was started. Three schools are now well established and are doing satisfactory work; teachers have been placed in several of the surrounding villages and many of the people have become Christians.

Our association is to meet this year in one of these outstations and the Karens have arranged that the meetings shall last three days instead of two, and be wholly evangelistic in character.

My school work prevents me from doing much jungle traveling, one month only having been spent among the churches. But as Miss Hawkes has now returned and will devote her whole time to this work, I believe we will have larger results to report next year.

**Burman Department.**

Churches, 1; members, 4; added by baptism, 0.

In the absence of any missionary designated to Burman work at this station, Miss Ragon has done what she could in addition to her own unusually heavy duties in the Karen department.

**9. PROME — 1854**

*Burman.*—Rev. L. H. Mosier and Mrs. Mosier.

Churches, 3; members, 187; added by baptism, 18.

Mr. Mosier reports:

The year 1901 opened with the brightest outlook, but my very optimistic report read like irony in September, for I was in the midst of the deepest gloom I have ever known in mission work. The cause was that too oft-recurring curse, a want of harmony within the church. Up to a certain point so much progress seemed to have been made toward harmony that I had been greatly encouraged, but events occurred during our absence on furlough that aroused the ill feeling anew and the trouble grew even worse. My three new young preachers about the same time resigned.

Though there is much to commend in the city church, yet I have been unable to induce them to treat the members of the jungle churches and strangers in general with the spirit of Christian fellowship that they should manifest, and the jungle churches came near staying away from the association, pleading a dream as warning. But all has not been lost. Recognizing my error in giving the church too much autonomy, I blame myself in part. Afterwards I took entire control and things improved.

Since the outbreak I have laid much emphasis on the Church Covenant, and the members have learned much. Their respect for the missionary and his influence over them have increased and I hope for much good out of the apparent evil. A stay of nearly a month with the Inma Church seems to have been productive of good, and the number of disciples in Kwema having doubled, regular services are sustained there. The disciples at Minbu have organized a church and have supported a pastor and an unordained man during most of the year. I have completed and printed a tract which I hope may be worth more than any jungle work that I could have done in the time I had hoped to be touring. And so ends the year with its mixture of good and ill. Viewing it with short-sighted, human wisdom, I would pray, "May I never see another like it;" but in the end it may prove to be the best in my whole term of service. He who knows the final results alone can tell.

**10. THONGZE — 1855**

*Burman.*—Mrs. Marilla B. Ingalls, \*Miss Katherine F. Evans.

Churches, 2; members, 370; added by baptism, 14.

Mrs. Ingalls reports:

In the first part of my last year's report our new Burman settlement was our great joy. We had over twenty-five grown-up church members in that place. They had an active pastor, a schoolhouse, and teacher with his wife, and had begun a school. Wild land had been purchased, and cattle bought, and

loaned or rented out to the poor Christians, and roads and a good village marked out, and seeds and trees planted, and money for two wells pledged. But the blow came; and the wife of the prominent Christian man demanded back the bought-up lands, and as we could not endure the cries and wails of the women and her children, and at last, the pleadings of her husband who must be separated if he did not consent, we sold back all the right to the parcel of ground. The pastor accepted the call of the Leppardan Church and they were left without a leader. Another man seemed to be raised up to lead a service, and I sent him to the theological seminary at Insein, but after two weeks' study he was taken ill and was obliged to give up a sedentary life, and so sold his land and moved away. We had funerals, weddings, baptisms, and several Christian gatherings, and the heathen about not only came and looked on, but expressed great pleasure over the settlement; but the change has come. The lands have passed into heathen hands; the Sabbath day is no longer the Lord's day in the settlement, and the Christians have scattered. This is a great blow to us. At another place where our preacher was abused and beaten we built a small teak chapel. We had two baptisms and a wedding, and out of our school of fifty, twenty of the pupils attended the Sabbath service, and with the twenty Christians who gathered it was a good chapel service. Some of these were Burman-speaking Karens, and we had arranged to have a mixed service and it all seemed very prosperous, for these Karens lived far from their churches and seemed so glad to come into a closer arrangement. But a Christian Karen prophet came and bought land near our chapel, established a school and Sunday service, and though our Christian Karens are friendly to us they have gone over to the Karen service, where they are entertained with food and lodging. That left us with a small attendance, but we were not really discouraged, for we saw signs that God was with us. A Burman man who was excluded from the Sanywa Church for taking a wife after heathen customs, moved into that place, and after nineteen years of a neutral kind of religious life he preached to his wife and she was converted, baptized and married, and they are lights in the villages about them. But now here comes another blow. The good Christian school teacher has a return of epileptic fits, and as it is thought to be contagious the school will be broken up. Another Christian man has come and opened an English school there, but he is not such as to make us think he will be of any help to us.

I have told you of some of our disappointments, but I have also encouragements. We have had sixteen baptisms during the year, and I think all of them were grown-up people. Our last man is a Government Inspector, and the one before that a Buddhist priest. The inspector has been a seeker for ten or eleven years, and has come out from his creed with much trouble. We do not know what vocation our newly baptized convert will take. God will open up the future to him, and we have another ex-priest candidate ready for baptism.

Another bright sign has come and I am glad to tell you that our Burman preachers give better sermons. This has been my trial for several years, but I hope God has touched some of their lips with the live coal and we have better gospel sermons. I am glad to report good news from our surrounding villages. The colporters, preachers and lay workers say they never have sleepy hearers. Although the mass of the people have not come wholly out on our side, they listen and reason well, and we hope to see many added to the Christians this year.

Improve-  
ment in  
preaching  
and  
living.

We need more native preachers, but they must be more whole-hearted or I cannot employ them. Some have been unfaithful and some have gone into other service because they could not live on the salary of ten rupees and some extras. The female school teachers receive larger wages. This causes some dissatisfaction, and as I have not seen in some places the "called of God signs" I have allowed some to leave. We mean to keep good and honest men, and if they are not able to preach a Bible-text sermon I do not wish to keep them on the preachers' list.

The members of the church have greatly improved this year in Christian talent and benevolence. We have interesting foreign and home mission monthly concerts, but we had our discouragements from some of the educated Christians who came in to some of our private gatherings to say that as we could not carry on our work without foreign aid it was not wise to send aid to other countries! But if American churches had acted on this principle, light would not have come to us, and what about the dear blessed Bible! We had just sent our concert collections, fifty rupees for foreign missions, to Japan the third time, and had received the name and photo of our Japan preacher, and the good people who were stirred up by some of those conversations came in with advice; and the next Sabbath we added on to our morning service the report of our converts, and all the congregation looked at the photo of their agent and repeated the name over three times and had two earnest prayers, and at the next concert our collection was doubled, and we are now sending out a man on the home field.

The prayer cure gave us some trouble, but after hearing the experiences of some Christian men and seeing the change in some of the good missionaries, the zealous ones decided to take means with prayer, and we have again the doctor and medicine and the earnest prayer. Several of the Christians have ended their pilgrimage this year, but went, strong in the faith of Jesus, and the weeping ones dried their tears and looked up for the reunion in heaven. The heathen, too, have noted the joy of the departing ones. "Some of ours have been impassive," they say, "and went quietly, but we have never heard or seen such joy in death."

Our Christians have increased their contributions and works of benevolence, and I must not forget to mention the joy they had last year over the visit of our "elect ladies," Mrs. Safford and Mrs. Harris. It was too short, but we are glad they came; and now we make another record, and I add my own. Dr. Peck was the first foreign secretary who paid us a visit, and now after many years we have had one from Dr. Barbour and our Christian friend, Mr. Isaac. He came a stranger, but we look upon him now as a dear Christian friend, and we thank our secretary, Dr. Barbour, for his Christian courtesy and brotherly kindness. Some who were not able to attend the Rangoon Convention are very sorry they could not hear the grand English sermons he preached on several occasions. A friend who was present tells me my half-starved heart would have been fed.

## II. THARRAWADI — 1876

*Karen.*—†Miss Sarah J. Higby, \*Miss Isabella Watson (in U. S.).

Churches, 26; members, 919; added by baptism, 36.

Dr. Smith of the Seminary at Insein has general oversight of the work at Tharrawadi, going there occasionally to advise with and assist Miss Higby, the resident missionary.

## Dr. Smith reports:

Owing partly to the unfinished house for Miss Higby, the building of which has fallen to me and which requires frequent visits to Tharrawadi, and still more to the anticipated furlough of Rev. W. F. Thomas, which would have prevented him from giving the whole of the year to the charge of the Tharrawadi Karen Mission, it devolves upon me for two successive years to prepare the report of that mission. In last year's report it was suggested that the care of the mission revert to the missionary in charge of the Henzada Karen Mission, the railway between Henzada and Leppadan, the next station above Tharrawadi making the Tharrawadi Mission as accessible to that missionary as any part of his present field. After a careful and not unfriendly consideration of the matter, Mr. Gilmore (of Henzada) has decided that he cannot add the care of Tharrawadi to that of a field which by itself overtaxes his best efforts; so that Tharrawadi still remains without a resident missionary.

**The Karens as evangelists.** "If one member suffers, all the members suffer with it." This is pre-eminently true when that member happens to be a Karen mission, for the shortest way to the evangelizing of all the races of Burma is the evangelizing of that race which itself in turn becomes an evangelizer. And this has ever been a marked feature of the Christianized Karens. Karen evangelists are at work not only among their own people, but among every race in Burma where missions have been established. They do not hesitate to leave behind them "friends, connections, happy country," nor to undertake the acquisition of unknown and difficult languages, in order to carry to other races the gospel by which their own has been so richly blessed. To keep a Karen mission, therefore, like that of Tharrawadi, without the means of vigorous internal growth, means a distinct loss not only to itself, but to the entire commonwealth of missions in Burma. The writer of this report queries, if there were a house in Tharrawadi for the occupation of a missionary, whether a missionary would be denied to that field. And if that be the case, is it not a mistake to allow the necessity of an initial outlay of \$3,000, which would cease to be felt twelve months later, to block the way to the untold benefit which would accrue as the result of such an expenditure for generations to come.

The writer has given as much of his strength and time as he could possibly beg, steal or borrow, from the theological seminary, to visiting among the churches in Tharrawadi, and is happy to report a condition as healthy as could possibly be expected. The native Home Mission Society has its laborers at work in heathen localities, and no money is given more cheerfully by them than that which is designated for work among the heathen. The lack of missionary supervision has been partially made up by the personal efforts of Po Kaing, the head native teacher in the town school, who has visited in places not easily reached by the missionary. The thanks of the missionary in charge are due to Miss Higby for so arranging the town school work as to make it possible for Po Kaing to undertake such preaching tours.

**Miss Higby honored by King Edward VII.** It gives me very much pleasure to announce the birthday honor conferred upon Miss Higby by King Edward VII. This was the Kaiser-I-Hind silver medal, an order devised by the late Empress of India to meet special cases of merit not provided for by the ordinary insignia at the bestowal of Government. A number of missionaries in India received this honor in recognition of distinguished service in connection with the recent famine there. No medal was more



worthily bestowed than this to Miss Higby. It was as unexpected as deserved. A telegram at midnight, conveying the Lieutenant Governor's congratulations, was Miss Higby's first notice of the distinction conferred upon her. To Miss Higby's quiet, patient, persistent and wise effort, in the midst of sore physical limitations, and of inadequate mission equipment, is due in no small measure the happy continuance of the Tharrawadi mission. She neither asked nor expected a reward, but it is a pleasing coincidence that by the action of His Majesty, Edward VII., and by the generous provision of the Woman's Board of the West, the same year brings to her a title and a dwelling. May she long be spared to enjoy both.

## 12. ZIGON — 1876

*Burman.*—\*Miss Sarah B. Barrows (in U. S.), \*Miss Eva C. Stark.

Churches, 2; members, 179; added by baptism, 7.

No report has been received from this station.

## 13. BHAMO — 1877

*Kachin.*—Rev. W. H. Roberts and Mrs. Roberts (in U. S.), Rev. Ola Hanson and Mrs. Hanson, \*Miss Margaret M. Sutherland, \*Miss Lillian Eastman.

*Burman-Shan.*—W. C. Griggs, M.D. and Mrs. Griggs (in U. S.).

## Kachin Department.

Churches, 1; members, 153; added by baptism, 38.

Mr. Hanson reports:

In presenting this, the first report of my second term of service, I am more than ever conscious of our dependence on the Holy Spirit in our great and glorious work. Among the 100,000 Kachins, which according to the government census are found in British territory, and a probable 100,000 outside its borders, only a small part have as yet heard and accepted the gospel. Our aim is to bring these hardy mountaineers to our Saviour, since we are sure that even though they may be a small race numerically, the position they hold as a frontier tribe between Burma and China, will be of the utmost importance for the spread of the gospel in regions beyond.

The early part of the year was mostly spent in jungle work, and we were able to open two new schools among the mountains and three on the plains. Three of these schools have done fairly well, although the work has proved more difficult than the teachers anticipated. Our two oldest mountain schools have done good work, and each passed seven pupils at our recent government examination. I have myself examined them in Bible work and Kachin and found them well posted in Bible history and the catechism. Our central school in Bhamo numbers eighty-two; the recent examinations showed that good work had been done both by teachers and pupils, and was creditable to the ladies in charge.

Before I left for home about two years ago, I had resolved to follow the admirable plan of some of our older missions, and call all our native preachers together for a month's Bible study each year. We spent the whole of September in this work, and we had a most profitable time. The teachers returned with a deeper sense of the sacredness of their calling, fully resolved

The  
Kachins  
a people of  
strategic  
importance.

Annual  
Bible  
institute  
for the  
preachers.

to work more earnestly than ever before. The results have been most gratifying, and in November we baptized seventeen; at our last covenant meeting twelve asked for baptism, and others are waiting to follow the Lord's commandment. During the year thirty-eight have been baptized and two restored, two have been excluded and three have left us for the better land. The present membership is 153.

On December 15, 1901, we had our first ordination. (Compare Mr. Geis' report under Myitkyina.) Shwe So, one of our worthy Karen teachers, Ma Naw, who for years has helped me in translation work, and Ning Krawng, who went from Bhamo to the work in Myitkyina eight years ago, were solemnly set apart for the gospel ministry. Most of our church members were present and all were deeply interested. Next month we hope to organize a new church in Nbapa, and probably one in Worabum. Both these places are among the mountains, and the Kachins begin to realize that we are gaining ground and are drawing nearer to their strongholds. Two of our oldest villages intend to build new and improved schoolhouses this cold season, which they will pay for themselves. I hope the next move will be to support their own teachers and thus take the first steps towards self-support.

The government educational department has granted us another Rs. 1,000 for the new dormitory completed by Mr. Roberts before he left. A lease of 8.85 acres of land, free from all taxation, has been granted us at Simlum-kaba by the Government of India, for "religious and educational purposes." The papers are now in the hands of the mission attorney in Rangoon.

The rainy season was most trying and many of our adherents in the villages died very suddenly. This the people looked upon as punishment for secret sins, and some of our church members came and confessed before the church. We thus found out that some of the oldest among them were guilty of grave offences; but as they confessed and asked forgiveness the church did not find it necessary to discipline them. About a year and a half ago the Catholics gained a foothold in a corner of our field and have given us some trouble, but have not seriously hurt the work.

In two weeks more I hope to complete the translation of the Psalms, and over half are now in print. The Lord has blessed us during the year, souls have been saved, and if baptisms are a sign of success, it is our best year on record. With the first great missionary we can truly say, "Thanks be unto God, which always leadeth us in triumph in Christ."

### Burman-Shan Department.

Churches, 1; members, 9; added by baptism, 3.

Dr. Griggs being in the United States on furlough, this department has been under the care of Mr. Hanson, who writes as follows:

The Burman-Shan work has been carried on during the past year according to the best of our ability. Mrs. Hanson has had charge of the school, which is Anglo-vernacular, and has taught regularly about three hours a day. The native teachers have done their best. The number of school children is sixty-six, and all except two passed their examinations.

As there was no native preacher when we took charge, no direct evangelistic work was done for several months. Still the Sunday-school kept up and did its best. Last August we called a Burman preacher from Pegu, and as far as I can see he has been doing good work. His wages are Rs. 20 a month,

Without a regular missionary, Mr. and Mrs. Hanson have had this care also.

of which the church, which numbers only nine members, gives Rs. 8. During the year three have been baptized and one excluded.

Mrs. Hanson and myself will be glad when we can hand this work over to another. We have neither time nor strength required for this work. The field is large and important and ought to have the best of care.

#### 14. MAUBIN — 1879

*Pwo Karen*.—Rev. B. P. Cross and Mrs. Cross, \*Miss Carrie E. Putnam.

Churches, 21; members, 834; added by baptism, 44.

Mr. Cross reports:

The event of the year at Maubin has been the brief call of Dr. Barbour on the morning of January 3, on his way from Rangoon to Bassein. The general condition of the work in this mission remains much the same as it was when I came here three years ago. Last year this association met with the northernmost church in the association, but being far away from most of the churches, there were not as many in attendance as usual, though a good number of the neighboring heathen came to some of the meetings.

A new  
church  
on an  
island.

During the year one new church has been organized on an island in the most southern part of this field; but the delegates appointed by the new church to ask admission to the association were in some way prevented from coming to the meeting. This church is composed mostly of members from other churches who have settled on the island which was reserved by the Government for a certain number of years exclusively for Karen settlers. The soil needs no plowing and, being far from cultivated land, the weeds and grasses which are the bane of cultivators have not yet put in an appearance; so the people have only to plant their rice plants at planting time and reap and thresh the grain at harvest time. The first settlers suffered terribly with fever, many of them died and nearly all the rest returned to their old homes broken in health and fortune; but now, owing perhaps to the clearings made by the first settlers, the island has become healthy and people have begun again to take up land, and though the time given Karens to settle has expired, so far the settlers have been only Christian Karens; and we have there what is an exception in this mission, a village containing only Christian families.

The  
people not  
inclined  
to adopt  
self-  
support.

As I have written in my former reports, the great weakness of this mission is the disinclination on the part of the people to support their pastors, with the natural consequence that men who would otherwise have become pastors have been compelled to seek a livelihood in other ways. I am glad, therefore, to report that the church at Aklaw, where the association met last year, and which has been without a pastor for several years, is now anxious to secure one and promises to support him. There has not been the aggressive work among the heathen that there ought to have been. Several of the pastors have spent more or less time in this work; but we ought to have some earnest men who could give their whole time to it. Of course, where there are Christians there are usually also those who are thinking more or less earnestly about the claims of Christianity. I have found many such, but many of them have been in this attitude of mind so long that I think in many cases there is really more hope for those who have as yet no interest in the matter.

## 15. THATON — 1880

This field is under the oversight of the missionaries at Moulmein, who include its report with their statistics.

## 16. MANDALAY — 1886

*Burman.*—Rev. E. W. Kelly, Mrs. Kelly (in U. S.), Rev. W. O. Valentine (in U. S.), Rev. C. L. Davenport and Mrs. Davenport, †Miss A. E. Fredrickson (in U. S.), †Miss Cora M. Spear.

## Burman Department.

Churches, 1; members, 219; added by baptism, 32.

## Mr. Kelly reports:

*Changes in personnel.* There have been changes in the missionary force during the year, and some changes also in the organization of the work. Mrs. Hancock after some years of earnest, faithful work, has removed to another field. Miss Fredrickson was compelled on account of ill health to go on furlough, taking a well-earned rest after nine years of hard and successful labor.

In April we had the pleasure of welcoming Mr. and Mrs. Davenport to the Burman work of the north side mission. It gave me great satisfaction not only to welcome them but to transfer to such competent hands the responsibilities of the Mandalay North Mission. This was the organization arranged by the late Dr. Murdock when Mr. Mosier was sent here in 1890 to take a part of my work. Mr. Davenport at once took over, besides the Burman work, the English church. He also took the English school, which had been in my hands for three months. I rejoice greatly in this carrying out of plans for Mandalay, and in the marked blessing which has attended Mr. Davenport's work.

*Educational successes.* During the year the work in Mandalay South Mission has continued to prosper. It is most gratifying to be able to mention the prosperity of the educational department. The boys' high school, under Rev W. O. Valentine, and the Burmese girls' school, under Miss C. M. Spear, have each made record years. The attendance of the high school reached 300 and the girls' school 75. Miss Spear had her first year with an Anglo-vernacular school and the results were most satisfactory. Every girl presented for the examination passed.

*Evangelistic and church work.* While I rejoice in the success of my associates, I am able to write hopefully, also, of my own work. I regret that ill health for several months greatly hindered my traveling in the district; yet I visited a large number of villages, where there have been encouragements in the evangelistic work. There have been baptisms at Kyaukse, Myittha and Amarapura. In most villages we find courteous and interested hearers. In some sections the work done by Mr. McGuire and the ladies has created a very favorable impression even in villages where no believers have yet been found, while places rarely or never visited are more curious. I am always gladdened by villagers who speak of earlier visits either from others or myself. Gradually this field is being sown with the word of truth; may the Lord grant an abundant harvest. Buddhism holds its followers with a strong grasp, and the Christian missionary needs a faith well founded on the character and promises of the eternal God.

In Mandalay town, the Judson Memorial Church continues under the efficient leadership of its pastor, Saya Taikgyi. The church has been blessed with harmony and progress.

The baptisms on the field have been thirty-two. The visit of Dr. Barbour in December was highly appreciated. The people both from the north and south missions joined in a welcome to him, and their pleasure was genuine and great. His sermons, addresses and counsels will be long and gratefully remembered.

On account of sickness in his family while at Sandoway on the coast, Mr. Davenport was transferred to Mandalay. He reports from his new station as follows:

School  
work  
strengthened.

"What of the year?" Much, indeed, especially of the middle and latter part.

In my field at Mandalay I am working principally amongst English-speaking people, and during the past ten months I have had the privilege of baptizing fourteen. Ten of these were soldiers and four Sunday school children. The Eurasian school carried on in connection with this work was not in good condition when we came, its very existence threatened therefore by the government educational authorities. We found the quarters poor and the attendance about forty. In August we moved into a larger and better building and closed our term with seventy-five enrolled. This year already we have enrolled eighty-four, and have heard of two others who are coming. The church is becoming more vigorous and spiritual. Attendance is increasing and attention is good.

Our work among the Burmese is being pushed with earnestness. We have had three baptisms among the Burmese during the past nine months. Our workers report encouragingly of the reception of their messages of Christ. A work started very promisingly along school lines, eighty miles to the north, but distance and lack of funds have prevented its development. Our great needs are a new school building for our Eurasian school and money and laborers for our jungle work. Dr. Barbour can give you details when he reaches home. I arranged with him concerning specifics. The Reference Committee recommended (Dr. Barbour being present with them at the time) an additional appropriation of Rs. 450 for this field. I promised that I would forego any claim to specifics for my native workers from the time of the receipt of the additional appropriation. The need is a very pressing one, and I hope the amount can be forwarded at once.

Our health is better here. Never was so busy in my life. Cannot get one-half the work done that presses on all sides, but the work is Christ's, and we are doing what we can as his helpers. Pray for us.

Mr. Valentine reports:

I was compelled on account of sickness to leave the school from July to November. It was very kindly cared for by Mr. Kelly and Miss Fredrickson, but so many changes during the year were detrimental to its best success, and the boys did not do well on examination. We had, however, seven baptisms and nine more are expecting to be baptized in the near future. I am very sorry to leave the work even for a season, but it is thought best that I take a little time for rest and recuperation. I shall probably leave for America in March.

### Tamil and Telugu Department.

*Tamil and Telugu.*—(Statistics are included under this head in the Rangoon statistics.)

#### 17. THAYETMYO — 1877

*Chin.*—Rev. G. R. Dye and Mrs. Dye.

Churches, 2; members, 120; added by baptism, 35.

#### Mr. Dye reports:

Deserved  
tribute to  
prede-  
cessors.

The success of this mission during the past year has been due, in very large measure, to the faithful and efficient work of our predecessors, Rev. Ernest Grigg and Mrs. Grigg, who remained four weeks after we arrived on November 8, rendering us much assistance and kindly introducing us to the people. Then we were left alone in sole charge of the mission.

We came out from America feeling that a three-fold responsibility rested upon us:—our responsibility to God who called us into this work, our responsibility to our brethren at home whom in some real sense we represent, and our responsibility to the Chins to whom we owe the gospel. Our first duty evidently is to learn the language. We began at once, but at the outset found very great difficulty in the fact that there are no books for the study of the Chin language and no available teacher. The best that we could do was to secure the services of the head teacher in our school for one hour per day. Then there was added the care of the mission at a critical time in its history imperatively demanding immediate attention. Still some progress has been made in language study in spite of these hindrances.

During November in company with Mr. Grigg a jungle tour of three hundred miles was made, much of it on foot. We visited about twenty villages, preaching, and distributing tracts and medicine. At the village of Patlegyi, where the gospel had not been heard more than six months before, many believed, twenty-four were baptized and a church organized. At their first observance of the Lord's Supper they made their first offering to Christian work. It amounted to eight rupees, eight annas. They at once engaged to build, without any help, a house for worship and a school. They have since promised fifty-six baskets of paddy and board for the pastor and teacher. This promising church is on virgin soil and is the key to a large new district. On our return our entire party took jungle fever. All recovered except one young man, our cook. He died because his friends neglected to seek medical aid until it was too late. Mr. Grigg and I each have had two attacks in one month. But while our heads ached with fever our hearts throbbed with joy over the gospel's success in Patlegyi.

Very  
hopeful  
for the  
future.

We are now rejoicing in the prospect of success. For a time there were difficulties which threatened to impede advance work and which tended to alienate the loyalty of the Christians themselves. But the faithful and wise work of Mr. Grigg has done much to remove the difficulties. The recent visit of Dr. Barbour gave further assurance and strength to all. The people now seem approachable and have received me kindly wherever I have gone. Beginning with the new year I shall go to the jungle for an extended tour, taking my teacher with me as an interpreter and for language study. This will make double work, but the situation seems to demand it. Our thoughts turn hopefully to the future. I am strongly impressed with the inherent worth of these fifty thousand Chins. They will never be known among the kingdoms of earth, but in the kingdom of God I hope to see them



become a bright trophy of redeeming love. We begin the year with an abounding gratitude to God who has led us to this field, having supreme confidence in his love and power and trusting in his promise to be with us always even unto the end of the world.

### 18. MYINGYAN — 1887

*Burman.*—Rev. J. E. Case and Mrs. Case (in U. S.).

Churches, 1; members, 32; added by baptism, 0.

Mrs. McCurdy's health not permitting her to reside at this station, Mr. McCurdy has been transferred to Moulmein. His report of the work at the former place, however, is given below. Until Mr. Case's return to the field, Myingyan will be cared for by Miss Bunn of Pegu, assisted, if necessary, by Dr. Packer of Meiktila.

Mr. McCurdy reports:

Others have labored and we have but partially entered into their labors. This being our first year of residence, we have, of course, done nothing in the way of preaching in Burmese. But the two native preachers we are enabled to employ on this field have been steadily at work. They have taken two long trips, one to the south and one to the north. Both have been in sections where for days and weeks they have not been able to see a Christian face. Heathen, indifferent heathen, self-satisfied heathen were everywhere. There is no active opposition, neither is there any deep interest. The blank stone wall of satisfied and often bigoted Buddhism is always apparent.

Wishing to get as fully acquainted with the field as possible, I have had the preachers while on tour keep for me a daily record giving the distance and directions of the villages, the reception they met in each, the sizes of audiences, the whole population, and any cases of interest they would meet with, etc. Perhaps a few notes from this jungle diary would be as descriptive an account as I could give of the work going on in the field. "Went six miles, through five villages aggregating five hundred people, preached in the evening to twenty people. Next day ten miles, seven villages, fifteen hundred people, preached in last village a night to fifteen people; went twelve miles through four villages, one thousand people preached to five people along the way; went eight miles and reached large town, to which we had been hurrying, of about five thousand people. Here we remained several days, preaching from house to house and at evening to audiences of from twenty to forty. Then we went south." And so the tour goes on. The objective point was some sixty miles below where they hoped to find and bring back to the school under Christian influences two orphan children of a former preacher. But Buddhist relatives interfered with the plan. Here on this one trip sixty miles to the south, occupying some thirty-two days, these two preachers traveled through a country along that one road where the population would aggregate some thirty thousand, scattered through three-score villages and towns in which there were only two Christians and these widely separated. Probably most of these villages had heard a preacher once or twice, possibly three times, but only for a single night or a day in a year or two years, and possibly others had only seen the preachers pass through "to the other towns." These are our conditions and a suggestive view of the method of work in the field where we are the full force of Christian workers.

A pen  
picture of  
jungle  
work.

among a population of 357,117 scattered throughout 776 different villages and hundreds of other smaller hamlets in a district containing 3,136 square miles.

My own time has been fully occupied with work of necessary repairs on the house, which were of such a nature as to require almost constant oversight of the native workman, with overseeing the work of the teachers and the school which has felt seriously the loss of Mrs. Case's oversight, and teaching and with the struggle to acquire the Burmese language.

The very efficient work of both Mr. and Mrs. Case in the past has given the missionary here a warm place in the hearts of both the English and native residents, so that we have free access to home and life as far as we are able to take advantage of it. In the school we have endeavored, and we think with fair success, to maintain interest in the school prayer meeting on Friday evening, the Christian Endeavor meeting on Sunday evening, and the Sunday school on Sunday morning. These have been well attended and the interest fairly good when one remembers that out of the ninety odd in school only two are Christians. In the work of the Sunday school we have been much helped by the use of cards and scripture rolls sent us from friends in America. The school has shown an increase of ten in average attendance over last year. Quite a number have purchased either English or Burmese Bibles for the course of Bible study now being pursued in the school. These go into their homes as well. The moral tone of the school, I believe, has been well up to the average, yet we regret the fact that there have been no conversions.

While learning the language. As I did not feel it right to remain idle till I had fluency in the use of Burmese, I have held on Sabbath mornings a preaching service in English, the sermon being translated into Burmese by one of the teachers. For this I have used the blackboard and object lessons quite freely, and I find the pupils quick to catch the lessons even from my rough sketches. We pray for the Holy Spirit to use his truth. Then on Sunday afternoon about five o'clock Mrs. McCurdy has come along with us with the organ as well as a band of the school boys to sing, and we have held street meetings. Here also I have usually added a short address which has been translated into Burmese. At the close of this street meeting we give out tracts and portions of scripture, which as a rule are well received and, as far as we could see, few, if any, found their way to the dust of the street and many were read once at least. God honors his word, so we sow in hope. These audiences have been quiet and attentive, and probably would run from one to two hundred each Sabbath. What a yearning grows in the heart as we face from week to week new audiences in different parts of the town and realize that they are without God and without hope in the world. And what a dead cold wave surges back to us as we again realize the entire absence of sympathy with or understanding of the message we are trying to bring. It is not courage but trust alone that buoys in such hours. Yet God is working. The patient, energetic work of Mr. Case for so many years is telling. The influence of the school is felt and will continue to be felt, and God is moving on the hearts of some here and there. A few weeks ago the "head man" of a distant village came in to talk with one of the preachers and the missionary and to get some tracts, for, said he, "I am thinking" (a characteristic Burman phrase), "and the two religions, Buddhism and Christianity, are all mixed up in my head." A few days ago I was told of some Chinamen in town who are thinking, but are as yet not ready to give up their trading on Sunday. And so here

and there we hear, and by faith we know, more assuredly that God is moving the hearts of the people.

About the most we can hope to do in this our first year without the knowledge of Burmese tongue, customs, thought or system is to keep things together. And we pray God to accept and bless and manifest himself and allow us to hinder his work as little as possible.

#### 19. PEGU — 1887

*Burman.*—\*Miss Ella F. McAllister (in U. S.), \*Miss Zillah A. Bunn.

Churches, 2; members, 250; added by baptism, 20.

Miss Bunn has lately returned to Burma and will take up the work laid down by Miss McAllister last spring.

#### 20. SAGAING — 1888

*Burman.*—Rev. F. P. Sutherland, M.D., and Mrs. Sutherland (in U. S.).

Churches, 1; members, 19; added by baptism, 2.

Mr. Kelly reports for this field, which adjoins his own:

Faithful  
church  
in a  
vacant  
station.

This important station is still without a resident missionary. The Committee of Reference has recommended that a family be sent to the field at an early date. The need is urgent. The field is large, interesting and hopeful. The little church maintains services regularly and the members show marked fidelity. More than half the membership is now non-resident, and of the absent ones we do not get such favorable reports. During a part of the year they had a pastor, but at present the evangelist Saya Mya ministers to the church and has oversight of the mission property.

During the year I visited the riverine villages south of Sagaing as far as Myinmu and traveled westward as far as Alon. In a tour northward I visited Kinu, Muthaywa and Shwebo, with many other adjacent villages. We then crossed to Kyaukmyaung and came down the Irrawadi to Mandalay. Throughout the journey we found attentive listeners. More frequent visits to these villages would be followed, I believe, by conversions. Yet the interest was never general and the hold of Buddhism on the people is strong.

Two were baptized in the town, but none in the district. There is no school.

#### 21. SANDOWAY — 1888

*Burman-Chin.*—Rev. H. W. B. Joorman and Mrs. Joorman, \*Miss Melissa Carr, \*Miss Annie M. Lemon (in U. S.), \*Miss Helen Bissell.

Churches, 18; members, 456; added by baptism, 24.

Mr. Joorman reports:

Last November we saw Sandoway for the first time and we were struck with the beauty of the landscape. Along the banks of the pretty Sandoway river the town extends for over a mile, surrounded by hills from whose peaks the pagodas of Sandaw,

Andaw, and Nandaw rise like watch-towers of a walled city, symbolic of the firm hold the religion they represent has upon the people. The first impression the people of this field made upon me was that their hearts were as hard and arid as the soil on which they live. Looking over the statistical reports of Sandoway's past missionary history, and comparing the scanty results of the faithful work done here by previous missionaries, with the population of this district held in the thralldom of superstition, my heart grew faint and I said with Asaph: "We see not our signs." But we do see our sign, the sign of the cross. There is no room for discouragement while we have the Master's promise, "Lo I am with you always." His footprints, as it were, are visible here, and the fact that nearly 500 disciples are followers of the captain of our salvation is a blessed guarantee of his presence and power. We

First  
impressions.

Strong  
men  
among  
Christians.

have strong men among our native Christians, faithful and zealous for good. Among these I will mention Maung Pyi Zu, Saya Ko Shwe Nhin, Ko Aung Baw and Saya Po Kyein, who amid persecutions and sorrows have loved the Master more than honors and houses. The work among the Burmans is progressing slowly, but our Chin work is full of hopeful indications. Wherever there is an opportunity we open jungle schools and employ graduates of our boarding school as teachers. Some of these schools are being taught by native preachers, graduated from

Services  
for  
prisoners.

Insein Theological Seminary. Every Sunday we conduct services in Sandoway jail, and it is a great joy to us to notice the eagerness and delight with which many of the prisoners drink in the words of life. The jailer told me that there was a marked change in the conduct of the inmates since we began to bring the gospel to them. Many have asked for baptism, but it seems best to give them a period of probation and to administer the rite after their release from custody. We are supplying the convicts with religious literature, and I am informed that those who are unable to read have the books and tracts read to them by fellow-prisoners. Semi-monthly we have an English preaching service in our schoolhouse, with nearly all the English-speaking people of Sandoway in attendance. The proceeds of the offerings go toward a building fund for a new chapel and schoolhouse. On the first Monday in January we organized a Christian Endeavor Society of the English-speaking population with ten active members. The ladies of the place, regardless of creed or denomination, have organized a Dorcas Society, and at present they are preparing a number of jackets for our poor Chin boys.

A  
Baptist  
field.

Encouraging news is coming in from the field, and additions to the churches have been reported for January. Sandoway district is exclusively under Baptist influence, no other denomination as yet having sent missionaries to this part of Burma. We have much valuable native material, but on account of lack of funds we cannot employ as many evangelists and preachers as we ought to send out into the trackless jungles of northern Arakan.

## 22. MEIKTILA — 1889

*Burman.*—Rev. John Packer, D.D.

Churches, 1; members, 16; added by baptism, 0.

Dr. Packer reports:

I am thankful to be permitted to report another year's labor on this field. Our work has been prosecuted on former lines, viz., town and district evangelization, and day school work. Though a review of the year reveals not a few grounds of encouragement and hope for the future of our work, yet it has been a year of very sore trials in both its branches. The loss of our Karen preacher, Saya Kyazan, toward the end of December, was a serious loss, being the more capable and efficient of my two preachers, and so reducing my preaching staff more than one-half, in efficiency, if not in numbers. He was the first and so far, I believe, the only one of his race to devote himself to the evangelization of the Burmans of upper Burma. His was a fervid and winning address, with a well-trained mind and active imagination, and a command and purity of Burmese, rare in a Karen, just the qualities in a speaker to win with Burmans. He was a very acceptable preacher to all, so we greatly feel his loss as a persuasive preacher to adults; but most of all to our school children, his earnest manner and apt illustrations securing their interest and close attention always. His wife's illness calling him to lower Burma, like not a few Karen evangelists to the Kachins, Shans, etc., he failed to keep his promise to return to us.

For a year or two the signs of galvanizing Buddhism into the semblance of life have been rife, especially in and about Meiktila, in the building of new pagodas, new monasteries, etc. Here it has recently taken on the form of a vigorous and concerted attack upon us and our work in both its branches fitly organized and led by two apostate disciples. These luminaries of orthodox Buddhism have undertaken to warn the priesthood and laity of the danger that threatens their ancient, ancestral faith from the insidious advance of Christianity, the falsity of whose claim to be the only true religion, triumphantly pointing to themselves as infallible witnesses, they have proved to the bottom. As if to make certainty doubly certain they have called here to confirm their testimony beyond gainsaying, like another Balaam to curse the Israel of God, that blasphemous, the so-called Irish pongyi. The sight of a European clad in the priestly yellow robe perambulating the town at the head of the procession of his Burman yellow robed brethren, seeking each morning their one daily meal, with eyes piously cast to the ground the regulation two paces before him, and his hands clasped about his begging-bowl, silently but piteously expressive of the hunger that gnaws underneath it, but especially to see him stand, blatantly and defiantly hurling accusations in the teeth of the God of the Bible, has made the mass of the common people wild with joyful anticipations of the too easy victory over Christianity which Buddhism is to win under the lead of such an eloquent and unanswerable advocate. But the Burman, easy as he is to be gulled by any pious pretense, no matter how fallacious, when it comes to the matter of money is generally pretty careful to see that he is going to get good value for what he gives. They have not yet forgotten, nor are they likely to, how badly they were bitten in this way by that oily, plausible, flattering charlatan from America, Col. Olcott, and very naturally some of the shrewder and soberer Burmans are beginning to ask, "Well, what of it? What axe to grind has this fellow, by his assumption of the sacred yellow robes? Isn't it more a zeal for rice and

curry and personal glorification than zeal for the truth of Buddhism as against Christianity?" And this doubt is beginning to chill the admiration and confidence of some that were at first bedazzled by him. Naturally for the present at least this is a serious hindrance to evangelistic work generally throughout the town, shown in a contemptuous spirit and unwillingness to listen to the truth; still our preacher and Bible woman find interested hearers here and there in the town, and hopeful feature, mostly among those who have heard it longest, particularly the older women, so long the objects of Mrs. Packer's devoted labors with her faithful Bible woman, Ma Kin. Several seem hopeful inquirers.

The want of a second preacher in this work has in part at least been met by A voluntary the faithful labors of our voluntary and self-sustaining evangelist and colporteur, our brother, Ko Aungba, whose business as a rice trader, attending

fifth-day market days in a circle of towns in the southern part of this district, while confining his work to a smaller area, enables him to cover it more frequently than our paid evangelist could. For this he as regularly loads up his carts with the bread of life as he does with the staff of life; and on reaching a market town while his wife, thrifty, clever business woman that she is, does business with and for the world, he does business for the Lord, distributing tracts and leaflets and joyfully preaching Christ to all whom he can get to listen. He is the first Burman Christian I have met whose face lights up and whose voice grows tender with joyful emotion as he talks of the loving kindness of God and the tender mercy of Christ unto us, and he is so evidently growing in love with this sort of work that I rather look to his giving his whole time to it unpaid. The wonder of it is not only that he does it without pay and from love, but that he was wholly led by the Holy Spirit and his own faithful heart to take it up, and as his business allows him to be present at our Sunday services only three Sundays out of five, his opportunities for instruction in the Word here with us are quite meager. But he is a diligent reader and student of the Bible. His preaching, therefore, is very simple, direct and tender, drawn from the Bible and his own experience, which has been a marked one, seeing that he was persuaded of the truth of the gospel eighteen years before he was brought to confess Christ in baptism four years ago. That such preaching is effective goes without saying, and the more so in that it is free from all taint of wages. He in good measure realizes in his life and work Paul's injunction, "Not slothful in business, fervent in spirit, serving the Lord." May the Lord raise up scores of lay workers of like spirit in all our mission fields! Our other lay members to our joy show more or less of the same spirit, all of whom regular in their attendance on the means are growing in grace and the knowledge of Christ and ripening in Christian character. Considering their means it is gratifying to know they have not come short in Christian beneficence, their contributions for mission work and Bible and tract distribution aggregating Rs. 86—9—3, which is well above the average. It is as gratifying as it is encouraging to note that in the face of the present prevalent hate toward Christ, his truth and his people, our little band of Christians have remained steadfast, least shaken from their hold of Christ nor any diminution of their love and zeal.

School Our school had our usual good success in the government examinations, passing every candidate in each standard, thus increasing our grant-in-aid considerably. Our income from school fees is slightly larger than last year's, being respectively for 1900 Rs 686—2—0 and for 1901 Rs. 696—8—0.

It remains for me to recognize thankfully, as I do here and now, the special mercy and care of God in blessing me with good health the most of the year without serious inter-



ruption in a time of so much stress and need. Though trying to heart and flesh for the time, I am neither dismayed nor cast down by the fierce onset of the embattled forces of Buddhism, but rather my faith in the ultimate triumph of Christ and his truth in this great stronghold thereof is more assured than ever before. Brethren of the home churches, pray for us that a door wide and effectual may be opened in this great and needy field for us that the word of God may have free course and be glorified here.

### 23. HSIPAW — 1890

*Shan.*—Rev. Geo. T. Leeds, M.D. and Mrs. Leeds.

Churches, 1; members, 42; added by baptism, 2.

#### Dr. Leeds reports:

The report for Hsipaw station this year is not much different from those of former years. Work has been carried on along the same lines and in each department has been constant and regular. The spiritual condition of the church is good and we believe beneficial to those who may come in touch with it.

**A week spent at a Buddhist feast.** Last February, Mrs. Leeds, with all the workers, went to the large annual Buddhist feast, held five miles from here, and stayed a week. The preachers report that better attention and real interest in the preaching they could never remember of seeing at this feast. Usually the people are very restless. On account of an outbreak of measles among our school children I could not attend the feast.

**An association and an associational map.** Arrangements had been perfected to have a meeting in April with the Mongnai and Namkham churches in the Hsipaw Church. Bhamo has ceased to be classed as a Shan station and Kengtung was not then opened. Dr. Harper of Mongnai was, by reasons beyond his control, prevented from attending, so Namkham and Hsipaw churches held a two days' series of meetings, in which the spiritual interest was good and the Christian fellowship was enjoyed by all. During the business portion of the meetings, it was decided to organize a temporary association of the Shan churches. All of the proceedings were left to be approved or not by the absent churches. It would no doubt be of great benefit to the different Shan churches to have an associational meeting every second or third year. The distances between the churches is the greatest barrier to annual meetings, but we trust some plan may be arranged and agreed upon whereby Shan associational meetings may be held. A monthly workers' meeting has been formed, at which we meet and talk over the work. Here we drew a rough map, describing a ten mile circle around the town of Hsipaw. Within this circle we have twenty-six villages, most of which are old, and the villages remember visitations from our predecessors, while some villages are new and were visited during the past three years for the first time. The map is on the wall of each preacher's house and in my study for reference.

**Condition of the church.** The Hsipaw church has a good pastor, who opened school again this year, as he did three years ago, and taught for one month before our schoolmaster arrived. Our former teacher, whom we had for two years only, was a good teacher with normal training and was much liked by all. He was fond of teaching. Because of the death of his mother, and his father being very aged, he acceded to his father's desire to begin a school in his own Karen village and stay by him so long

as he shall live. We have not been able to secure as good a successor, and consequently the school has not grown as we hoped it would. We have a good teacher whom we expect to place in charge of the school February 1. One of our boys who wants to prepare for the ministry is in Mandalay High School; another finishes his third year at Insein this year and expects to go with Dr. Harper to Namkham as a preacher. The Sunday school, church and young peoples' services have been held regularly, also house to house visitation and services at the different bazars. From all this work we are anxious to see some results and have additions to our ranks, but the people do not give up their heathen worship without a hard and long struggle, and in many cases after it is abandoned they are afraid to come out and identify themselves with the new sect. Some are very bitter against the new doctrine and will, of course, do all they can to prevent any of their friends from uniting with the church.

**Medical work.**

Medical work grows in spite of the fact that it receives divided attention. Treatment for the soul always precedes treatment for body. Have had thirty-two in-patients during the year. These are the most desirable class, as they receive systematic instruction daily in God's word. They are mostly from long distances and return home with the good news of the new doctrine. Receipts in fees and sale of drugs, etc., was Rs. 826—4. There were 2,539 out-patients, besides many who came to my house for treatment. In addition I made 241 visits to homes. Barriers of prejudice are fast crumbling, and the white male physician is frequently called to visit women, Burmese, Shan, Hindu, Mohammedan, when they are sick. Plans for the new hospital building are drawn, and we hope to be able to build this year. Rs. 1,500 are in the fund, but we must wait for a little more. This has all been raised from fees, etc., during the past three years. Every means is used to obtain a hearing for the Word. We cheerfully sow the good seed, knowing that God will one day give the increase and bring forth a harvest.

#### 24. MONGNAI — 1892

*Shan.*—Rev. W. W. Cochrane, Mrs. Cochrane (in U. S.), A. H. Henderson, M.D. and Mrs. Henderson, \*Mrs. H. W. Mix (in U. S.).

Churches, 1; members, 33; added by baptism, 0.

#### Mr. Cochrane reports:

**Changes among the workers.**

Dr. Harper and Mrs. Mix are the ones to write the general report of this station for the first year of the new century; but both of them are in lower Burma just now: Dr. Harper to attend the convention and Mrs. Mix to rest a while before her journey home. The way both have held on to their work is worthy of all praise. In the loss of his gifted wife Dr. Harper received a crushing blow which he felt as every true man must. He buried his dead from sight and went on with his God-appointed task as every true man should. Mrs. Mix has served a long term of over ten years and was urged some time ago to seek the change of air and scene necessary for long and efficient service. It seemed to her that the imperative needs of the station could not permit acceptance of the proffered invitation. With the return of the Hendersons, whose name will ever be associated with the early history of the station, the opportunity came when the change could be effected.

The year has not been one of large ingathering and exhilarating experiences. The number of prodigals, once professed disciples, who are still in "a far country" is uncom-

monly large. With the lax discipline of many a home church the unworthy members might still be with us in name. But it seemed best in order to secure a healthy, rather than a rapid growth, to exclude all whose life was beyond "rifle-shot" of the church covenant. These unfaithful ones are not forgotten. Every means will be used, I trust, to win them back that the Christlike spirit of gentleness and sympathy can command.

The  
outlook  
and a  
message  
from a  
Bible-  
woman.

The new year beams on us with bright eyes and hope and smiles of promise. The genuine spirituality and evangelistic method which has characterized all of Dr. Henderson's work is felt at once and will be a determining force in the history of the station for the coming year. Trials and disappointments are good for us, if made stepping-stones to higher things. As I sat down to write this a native Christian woman of considerable consecrated ability came in, and I asked her, jestingly: "What shall I tell the Great Secretary about you?" "Tell him," she replied, "that you have made a Bible-woman of me and I am happy." May this spirit of witnessing, the spirit of the ascended Lord, whom having not seen we love, take possession of us all. To this end we need and request your constant and fervent prayer.

## 25. NAMKHAM — 1893

*Shan.*—Rev. M. B. Kirkpatrick, M.D. and Mrs. Kirkpatrick, Robert Harper, M.D.

Churches, 1; members, 42; added by baptism, 10.

### Dr. Kirkpatrick reports:

The  
dark side.

The past year has been the most trying in all my experience as a missionary. The three senior native preachers have been dismissed and excluded from the church. One Bible woman died and another has gone to work in her old home at Bassein. Three Christian women have died. Two students from the theological seminary have left their studies and gone into secular work, and one of them has taken a heathen wife. The anti-foreign feeling and persecution of Christians is worse than ever before. On account of the hostility of the native officials all of the children have left the school at Lilan, our most promising outstation, and twice within the year, in connection with a Chinese and Kachin from over the Chinese boundary, have the Shan officials in Namkham planned to "wipe out" the mission and all foreigners. The raids were not made and we were not disturbed. The English officials have recently had a consultation with the Chinese officials, and the Chinese are to pay Rs. 26,300 for recent depredations. Doubtless this will have a salutary effect. We saw but one European in Namkham in over eleven months.

The  
bright  
side.

During the year two girls from the school were baptized and some other pupils, we think, are Christians. Seven were baptized at Lilan. A prominent business man and leader among the Buddhists was baptized at Namkham, and others are asking for baptism. We have been alone in distant frontier stations for eleven years. Promised an associate many times, especially since coming to Namkham, but no one has come yet. Our hearts were made glad on New Year's Day by the announcement of the appointment of Dr. Harper for Namkham; also for the promise of some good native helpers to come to us in January. One Karen hospital assistant resigned a good government position and came to us on two-thirds the pay he was getting so that he might be with Christians and "work for Jesus." The prospect was never so bright for Namkham.

## 26. MYITKYINA — 1894

*Kachin.*—Rev. G. J. Geis and Mrs. Geis.

Churches, 1; members, 31; added by baptism, 5.

Mr. Geis reports:

Only progress and blessing to report. The work of the past year has been one of steady progress. Our small band of Christians has been strengthened by the addition of five new members. In the early part of the year I was permitted to bring down two families from the hills and settle them in our Christian village. These people had given up the worship of evil spirits two years ago and, on account of this, had to suffer much from their heathen neighbors. Their pigs and fowls were taken from them and offered to the spirits. One family that had been living with the brother of the wife was driven out of the house, but when at last they started to come away to a place where they could serve the Lord in peace, one of the children was kidnapped by the brother, in order to keep the family in the hills. But the father and mother would rather endure the separation from their child than return to the worship of evil spirits.

I believe I can see some advance in the Christian life of our people. Their prayers are more spiritual; some of them have advanced beyond the stage of asking God simply for food and raiment and petition Him for holy thoughts and the power to lead a holy life. Out of their poverty they shared gladly with those who were in need; of their own accord they built themselves a new bamboo chapel because the old one was too small to accommodate them all. Still, while we are made glad in seeing them grow in grace, there is yet so much of the "old man" in them that we dare not slacken our endeavors to teach them to observe all things, whatsoever he commanded us.

Three out of the five who were received by baptism were pupils from the school. The school is a powerful factor in the evangelization of these people. The religious instruction is chiefly imparted by Mrs. Geis and myself. During the rains I taught the life of the Apostle Paul to the older pupils and teachers.

Owing to the disturbances on the Chinese frontier in the early months of the year, I was unable to do much touring, and therefore could not go out again until November. This I very much regret, for I believe these preaching tours to be the most important part of the work in this field.

First ordination of Kachins. Last December, Ning Krawng, who has been my helper ever since the work was opened here, was ordained (Compare Mr. Hanson's report under Bhamo) with his schoolmate, Ma Naw of Bhamo, and Shwe So, a Karen from Bassein, by a council called by the Bhamo Church. This was of special interest to our mission, since these two brethren are the first Kachins who have been set apart for the gospel ministry. It marks a new period in the history of the Kachin Mission, and our earnest prayer is that the Holy Spirit may separate many more of these young men and women to the work of preaching the glorious gospel to their own people.

## 27. HAKA — 1899

*Chin.*—Rev. Arthur E. Carson Mrs. Carson (in U. S.), Rev. E. H. East, M.D.

Mr. Carson reports:

Building his house. January 1, 1901, found me raising the rafters on the new mission house. As with the building of the schoolhouse so with this, I was unable to get a carpenter even by offering five times the regular Burma wages. I did get

men who claimed to be masons, and who did not know how to square the corners of the foundation, nor could they build the chimney without my constant directions. I finished and moved into the house May 15, just five months after I laid the sills and joists. The government engineers say it would have cost them over twice as much and would have taken longer to build it. This work took me to the close of the dry season so I had no time for touring. During the rains I put in my time in the mornings on carpentering, fence building, etc.; in the afternoons on language study and translations.

During the whole year I have had opportunities to preach to hundreds of visitors who came from far and near, in companies of two or three usually, but sometimes by tens, to see the new house, and ask for medicine. I have had a hundred in one day. Almost scarcely a day passed in which I did not doctor from one to a dozen, to whom I tried to tell the Story.

**Lack of words to express religious ideas.** The difficulties in the way of our preaching you will perceive, in some measure, when I assure you that we have as yet no word for "save," except one that means "to care for," "to rear;" no word for "sin," except one meaning "to mistake;" no word for "love," except one meaning "desire;" no word for "pray," except one applied to the incantations during sacrifices to the fairies and sprites; while "grace," "pardon," "glory," "hallow," "God," and numerous other indispensable words are wholly wanting.

San Win, who came up here with us when we first came has gone daily to the villages to preach, while Po Kut, a young man coming to us from the seminary during the year, has put his time on the language.

**A taste of civilization.** I spent the last month of the year attending the convention in Rangoon where I enjoyed the Christian fellowship of the brethren and sisters and also the helpful presence of Dr. Barbour as a feast after a two years' fast.

We have not yet seen a single sprout break the barren surface of this hostile soil. We do not see any more hope of it than we did a year ago. But we have the daily assurance that he led us to Haka; we know the people need light and life; we know that no one but the Light and Life can give it to them; and we have the promises. Therefore the sky is bright with the hope that dispels clouds, while we await his time.

## 28. LOIKAW — 1899

*Karen.*—Rev. Truman Johnson, M.D., Mrs. Johnson (in U. S.), Rev. C. H. Heptonstall and Mrs. Heptonstall.

Churches, 4; members, 115; added by baptism, 25.

### Dr. Johnson reports:

**Joy and blessing in the midst of loneliness.** It is now my privilege to submit the second annual report from this field. During the year I have had a band of faithful native assistants and God has continued to bless our work and has given us the joy of winning some souls. Dr. Bunker was obliged to return to Toungoo last April, and since that time I have been alone. I am now made joyful by the recent coming of Mr. and Mrs. Heptonstall, who have been temporarily transferred from Toungoo. This will not

only be a great help to the work, but their presence will relieve both the loneliness here and the constant dread of being visited by sickness so far away from all help.

We now have nineteen outstations where native teachers are engaged in evangelistic and school work. In occupying these villages we receive more than a simple consent, as might be had in many other villages. When the Karens receive a teacher it is usually by vote of the whole village, and they agree to break away from their heathen customs. Hitherto they have been the slaves of fear. All disease, every ill of life was supposed to be the result of the influence of evil spirits, which must be propitiated by constant sacrifice. On receiving a teacher a majority of the villagers agree to put aside these rites and trust to the teacher for help. To him they come for medicine in sickness and are ready to accept the message of grace he brings. It may be true that many villages among the Buddhists would accept a teacher, if one were offered them, but it would not be in the same spirit. They would continue in their idol worship.

There have been twenty-five baptisms during the last year, making the total number of church members in the field 115. Candidates for baptism are still waiting in another village. All of these baptisms have been in villages where we have had teachers for several years. They were located while the work here was a part of the Toungoo field. I am confident that we can hope for success only as we are able to give the villages permanent pastors. Very little is accomplished by visiting the villages and spending a day or two in each. The people comprehend the gospel message only when they have a teacher in their own midst who constantly instructs them and who makes known to them the spirit of the Master by his kindly Christian acts. If economy be the watchword, we can limit the number of teachers and accomplish perhaps a little by making tours among the people. If true success be the aim it will only result from giving the people their own teachers now that they are calling for them. The expense may at first be large, but will not the salvation of precious souls be an ample reward?

The people here are very poor. They have been subject to misrule. This will be improved now that the British have a hand in their government. Their constant heathen sacrifices and feasts and their excessive use of liquor have added to their poverty. These conditions will improve under Christian regime. Better means of cultivation may be started under the influence of the missionaries. So self-help will gradually increase. The native contributions for the past year amount to Rs. 635. I am sure the amount will increase from year to year. Success awaits us if we can give the gospel to those ready to receive it. I wish I might re-echo to the hearts of God's people at home something of the appeal that comes to my own heart as I see these people and hear of open doors. I am sure there would be a ready response to the appeal.

School work is being pushed in the villages as far as possible. We are looking forward to the time when we can have a boarding school at the central station where we can have a few of the choicest of the scholars under our own training. The time will soon come when the native preachers must be developed out of home material. When that day is reached there will be a great decrease of expenses, for the teachers will be accustomed to the habits of life here and can endure hardships with the people.



The medical department has had a successful year. A total of 3,618 new cases were treated in the dispensary, a great deal of suffering was relieved and many an opportunity furnished for preaching the gospel.

#### 29. KENG TUNG — 1901

*Shan.*—Rev. W. M. Young and Mrs. Young.

Mr. and Mrs. Young have spent the past year on this field, but have been too much occupied with house building and other work incidental to opening this new station on the extreme eastern frontier of Burma to write a report for this volume. It is quite possible, however, that a report has been written, but has been lost in transit.

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## II. MISSIONS IN ASSAM.

Stations, 11; missionaries, 54; churches, 77; members, 6,898; baptisms, 825.

Assam is still a very needy and, in proportion to the amount of labor expended upon it, a very prosperous field. The Lord has been exceedingly patient with us as Baptists regarding our attitude to this work, but there are now evident indications that he does not intend much longer to leave its tillage so exclusively to us. For sixty years the Welsh Calvinistic Methodists of Wales have occupied effectively a portion of the hills between our Naga and Garo mission fields. Their missionaries constitute a noble band of workers who have confined their labors strictly to the territories chosen by themselves and which are, relatively, only a small part of the province. They have always worked in most perfect harmony with our own missionaries; but the time must come when they will need to enlarge their territory, and there will be plenty which we have neglected.

The "comity" that has left us in undisturbed possession of these fertile fields which we have failed to till is soon likely to be broken; and this is well for the precious souls which are dying there, but it is a sad commentary on our lack of

faith and zeal. Catholics have not appeared in this part of India, as in some others, to disturb our missionaries and overthrow their work, but the agents of the Society for the Propagation of the Gospel, of the Church of England, and the Lutherans are now becoming actively aggressive and unfortunately are not confining their attention to virgin soil.

The situation demands immediate attention, and full quotas of missionaries should be provided for every station now in existence, to say nothing of advanced work which ought to be undertaken. Of the fifty-four missionaries attached to the stations in Assam, nineteen are at home on furlough; two stations are without missionaries, new recruits have been left alone in stations without adequate knowledge of the language or the people, while at least three stations which should never have, because of their position and the nature of the work, less than two resident missionary families, are supplied with only one each.

The reinforcements during the year consisted of two new families, Mr. and Mrs. Tuttle and Mr. and Mrs. Dickson, and three families were able to return from furlough to the field, but as has been indicated, more than this number were compelled to come home. Mr. Firth, who expected to join his wife in America, has decided to remain another year, at least, and is greatly encouraged by the arrival of Mr. and Mrs. Dickson, who join him in our only station north of the Brahmaputra river. Our brethren have been heroic in their devotion and self-sacrifice, and their labors are being crowned with success, but it is hard and discouraging for them to see year after year so many ripening fields left unharvested.

The work among the Garos in the southwestern part of the state continues to receive pentecostal blessing, while that among the Nagas has developed rapidly within the past few years. There are 3,806 members in the former and 444 in the latter field. The immigrant population still furnishes a fruitful field of labor and among these people the missionaries have wrought during the past year with signal success, though greatly hindered by lack of workers. A most hopeful and helpful development of this work is seen in the organization of the Upper Assam Baptist Association. The success of this movement, now in its fourth year, has far exceeded the most sanguine expectation of its originators, and it is believed that its inauguration introduced a strong element of power into the missions.

Mr. Carvel's report of work among the Mikirs is encouraging and we expect yet to hear of large returns from this field. The Assamese people themselves still continue stolid and indifferent; but until we have more perfectly fulfilled our duty by them, we can scarcely say they have rejected the gospel. Rev. and Mrs. P. H. Moore are the only missionaries who give their whole time to this race, though something is done for them by others of our missionary force.

Mr. Gurney's work on the revision of parts and the translation of the remaining portions of the Old Testament is now complete, and the printing has proceeded as far as Job. In 1903 the Assamese people will have, for the first time, a whole Bible in their own language.

### 30. SIBSAGOR — 1841

*Assamese.*—Rev. A. K. Gurney and Mrs. Gurney (at Darjiling).

*Immigrant.*—Rev. C. E. Petrick and Mrs. Petrick (in Germany), Rev. Joseph Paul and Mrs. Paul.

Churches, 9; members, 500; added by baptism, 123.

#### Mr. Gurney reports:

**Assamese bible printing.** The past year has been spent in Calcutta and Darjiling while carrying the Assamese Old Testament through the press,—the cold season in Calcutta, the rainy season in Darjiling. At the end of the year the printing has been completed to Proverbs 9. I expect to complete the whole Old Testament during next rains.

#### Mr. Paul reports:

**Progress in Sibsagor district.** We arrived on our field on November 20, 1901. From that date until the present I have been on the move over the field. As Mr. Swanson will have reported for Sibsagor up to the date of our arrival, I will speak only of the past two months.

I have visited all our churches in the Sibsagor district and many of those in the Golaghat district. I find that 126 have been baptized this year in the Sibsagor field. Most of the churches are in a fairly prosperous growing condition, especially those which are entirely free from the tea gardens. I have met on every hand the evidences of Mr. Swanson's powerful influence and missionary zeal. I am very glad to tell you that among our Christian brethren in the Sibsagor field there are some sturdy, steady, stable, Godly people. I have been made aware of the deep gratitude of our people, especially those in the newer churches, for the helpful influences of the brief visits I have made them. Incidentally I may remark that I can see the growing need of some form of industrial work here.

I have been much gratified, on examination of the schools, both Sunday and day schools, to find that much good work has been done and much progress made. One could wish to see the parents of our Christian children take up the school work with greater vigor and persistency, yet I believe that constant efforts on our part will bring this about. I am very sorry to say that I almost dread to think of some of the new churches and places where we have a few newly baptized Christians, for it has been impossible to give them suitable pastors and teachers. I could place at least six more preachers in very promising places where some Christians sadly need instruction.

**An immense field.** I have now an immense field from Sadiya to the Mikir Hills, from the Naga Hills to the Brahmaputra river. Some of this will be dropped as soon as Mr. Tuttle can use the language. But even then, with the Dibrugarh

work and that of the Sibsagor field, I will be very busy all the year around. Thank God for the railroad which puts our work at Dibrugarh in close touch with Sibsagor.

I have paid one visit to Dibrugarh and find that the opposition to our work is not very serious, but Mr. Parker's illness and other things have prevented the necessary amount of touring and instruction of the people, hence a great falling off. But I have already been assured by one prominent planter from the midst of the gardens on which most of our Christians live, that no opposition to my work will be found, and that I may carry it on as usual.

Our association, which meets at Bitbari at the end of this month, promises to be a great success. The brethren of the Bitbari church are doing well in their preparations. I am at present quite near the Mikir Hills in consultation with Mr. Swanson about "Property Committee" work, the association program, etc., and to become acquainted with the churches in this neighborhood. My bicycle brought me fifty miles the day before yesterday. To conclude, this is a great work, an encouraging work, a work requiring much patient plodding, and I heartily thank our Heavenly Father for good health. Fifty miles on a bicycle over very indifferent road without the least sign of fatigue, is the best testimony I can give as to my health.

I rejoice in the exceeding great privilege of having work to do for Jesus our Master, for having the assurance of his constant presence, for evidences of the Holy Spirit's presence when preaching the gospel, for the health of wife and family, and for all other success and privileges I bless his holy name.

### 31. NOWGONG — 1841

Assamese.—Rev. P. H. Moore and Mrs. Moore, †Miss Anna E. Long.

Mikir.—Rev. P. E. Moore and Mrs. Moore, (at Tika), Rev. J. M. Carvell and Mrs. Carvell (at Tika).

Assamese churches, 3; members, 227; added by baptism, 22.

Immigrant churches, 1; members, 7; added by baptism, 1.

Mr. and Mrs. P. H. Moore spent the larger portion of last year away from the field on furlough, so that no report of their work has been received. Mr. and Mrs. P. E. Moore were also in America, but Mr. Carvell reports for the Mikir work carried on in their absence, as follows:

**Mikir  
advance-  
ment.** There has been much to encourage us, and much to make the heart ache in the Mikir work. The terrible havoc made by opium among the people is beyond the power of words to describe. In spite of hindrances the outlook is brighter than at this time last year. The common people are more attentive, and the message is being listened to more thoughtfully than in former years. There is a greater desire on the part of the young men to obtain an education. In the belt of country where formerly we had but one school we have been able to start three others, with a good average attendance. Heathen Mikirs in former years ostracized the Christians, but this year at a marriage feast given by a Mikir Christian at least fifty villagers ate the food given to them by Christians. Five years ago Christian Mikirs were

not allowed to enter the home of a heathen Mikir. Today they are welcome to enter most of the homes. A few years ago it was almost impossible for a Christian to obtain a wife from among his own people. Within two years three of our Christian young men have married Mikir women given to them by village headsmen. Moreover, the missionaries understand the people better, and the people are beginning to give the missionaries a place in their hearts. There has been one baptism during the year, and there are other evidences that the heaven is at work.

"Not by might nor by power, but by my Spirit, saith the Lord of hosts."

### 32. GAUHATI — 1843

*Garo and Assamese.* — Rev. C. E. Burdette and Mrs. Burdette, Rev. S. A. D. Boggs and Mrs. Boggs, \*Miss Henrietta Morgan (in U. S.), \*Miss Isabella Wilson, \*Miss Gertrude L. Wherett.

Churches, 5; members, 635; added by baptism, ———.

No reports have been received from this station, and the last statistics received are those of 1898.

### 33. GOALPARA — 1867

*Garo and Rabhha.* — Rev. A. E. Stephen and Mrs. Stephen (in Scotland).

Churches, —; members, —; added by baptism, ———.

Mr. Stephen reports:

Mr. Boggs of Gauhati is now in charge of the Goalpara field and I hope he will be able to send you an interesting account of the work there. It is sad to think that that large district is practically left without a missionary. What can one person do with such a field in addition to his own?

When we arrived in Aberdeen, Scotland, last May, we were all very much run down and felt the need of rest after the long voyage and its adventures. Through the goodness of our gracious God and Father, giving us a beautiful summer and thus far a mild winter, we have benefited very much by our stay in the home land. We have not had the least symptom of fever since we left Assam. Our bodies are in the best of health and I trust our souls are prospering. Fellowship with kindred spirits has been very precious after being so long shut off alone in Goalpara. We have had the pleasure of meeting Rev. Jos. Clark of the Congo several times.

I have begun to look forward with joy to returning to Assam in the autumn. Sorry I was not on the field during Dr. Barbour's visit.

## 34. TURA — 1876

*Garo.*—Rev. M. C. Mason and Mrs. Mason, Rev. E. G. Phillips and Mrs. Phillips, Rev. William Dring and Mrs. Dring (in U. S.), G. G. Crozier, M.D. and Mrs. Crozier, \*Miss Stella H. Mason (in U. S.), \*Miss Ella C. Bond.

Churches, 16; members, 3,806; added by baptism, 386.

## Mr. Phillips reports:

**Difficulties in securing statistics.** I am sending you herewith the statistics for our Garo mission for the past year. I regret that again they are delayed, but it has been impossible for me to get them off earlier and do the work that was calling still louder for our attention. Blanks were distributed to the churches in November last, and all know that the statistics should be sent in promptly at the end of December, yet the report from one large church came in only recently and one is still unreported. The wide extent of our Tura field, the fact that some of the churches are made up of widely scattered branches, making it somewhat difficult for pastors to gather in the facts at once, and the added fact that this report has to be made at a time when I am giving my whole strength to visiting the villages, make it very difficult for us here to be prompt.

It is with gratitude that we look back over the work of another year. Our missionary force has been kept in good health. While there has been some illness among us, such may be counted on in our climate, we have been spared from such severe illness as has been our lot in many former years.

The statistics show a small decrease in the number of schools and in the attendance. I do not believe that this shows any real abatement in the interest in education, but such a fluctuation as any such work experiences. A large and promising school was opened and other teachers were asked for in a section where heretofore but little has been accomplished. In this same vicinity, or at the foot of the hills, bordering on this section, years ago we had a small, promising church, but opium smoking and its accompanying moral deadness nearly extinguished the interest, and the church ceased to exist. The work there has been blessed of late and I had the pleasure of baptizing eleven promising converts there recently.

We have had to mourn the loss of two of our prominent workers, one a promising young pastor, the other a teacher of long standing in our station school. Two or three prominent members of our churches, laymen, have fallen under the power of fleshy lusts. It makes us feel more forcefully that we are in war to the death with sin and heathenism. But while some have thus fallen, there has been a good increase in the number of baptisms throughout the field. There has also been a considerable increase in the contributions to the work by the churches, and that, too, in a year marked with scarcity amounting to almost famine in a part of our field. It is matter for encouragement that the church that suffered most from the scarcity has excelled all others in its liberality.

**Self-support in school work.** The interest in the station school is steadily increasing with the increased attention given to English along with the increased effort that Mr. Mason is making to put it on a self-supporting basis, so far as the maintenance of the pupil goes. Cotton growing is an increasing industry with the Garos, and cotton ginning promises to be a helpful industry in our school. Assisted by a skillful Garo carpenter, a man developed wholly in our mission, Mr. Mason has made cotton



gins which promise success. More pupils are applying for a chance to earn their living while studying than can be accommodated.

In the medical department Dr. Crozier has been doing good work and with his rapidly developing command of the language has rendered much help in the work of touring among the villages. He is maturing plans for aggressive work in the villages next cold season.

Some advancement has been made in literary work and more work is in hand. The Government has given us a grant of Rs. 1,000 to help in the publishing of Garo textbooks in the Roman character.

It has been a busy year and we look back with gratitude for the past and to the future with courage.

### Dr. Crozier reports:

**Good health.** We have in general enjoyed better health than last year, and the Lord's blessings have been very real in this work. It has been my privilege to make a tour of almost the entire field now occupied by organized work, the time required being thirteen weeks. Having thus seen the field in company with the older missionaries, I am all the more anxious to carry to the people the physical and spiritual blessings you have sent me to give. The needs are great and results hopeful.

**Medical work.** Other duties have made it impossible to give much attention to the medical work in the homes, and most of that at the dispensary has had to be left to my assistant, so that the medical side of the work has not developed as it otherwise would. In neighboring homes we have had forty-nine patients, twenty-five of them being malaria, making 136 calls for myself, and my assistant seventy-nine calls. We have had a total of 3,480 patients during the year, five of them having been in the hospital, which is occupied most of the time as a dormitory by the school boys, there not being room for them elsewhere. There was an average of 15.26 treatments given daily to old and new cases. Except about one or two hours a day in medical work, my time is largely taken in teaching, evangelistic work, language study, Sunday school work and various minor matters connected with the mission.

**Cost of heathen medicine.** A financial glance over the calendar year is encouraging, and strengthens the hope that general appropriations by the Union will be reduced or altogether unnecessary, though no positive forecast can yet be made. The people are more and more readily paying for their medicines, and a reference to their own expenses in sickness makes these charges easier. For example, day before yesterday a man came with badly inflamed eyes, for which he had sacrificed fifteen chickens and one hog at a total valuation of about \$1.65, but continually grew worse; the six cents worth of eye-water he purchased would have saved his entire expense, under the ordinary blessings of God. Another man just after him said he had sacrificed more chickens than he could think and his itch was not improved; five or six cents worth of medicine would have been sufficient. Shortly before, a man said he had sacrificed two cattle, several goats and hogs, and numerous chickens; he bought six cents worth of medicine, which seemed to me to be enough for his needs. Thus it becomes easier to make charges for medicines, especially since the people are learning that I am not here to make money by the sale of medicine. The people eat the flesh of the animals they sacrifice, so that it is not so much of a loss to them.

As I can get assistants better trained, the work will continue more and more hopeful, still leaving considerable of my time for other lines of work. I rejoice in the hopefulness of this work and in the privilege accorded me in it, and realize more keenly the tremendous need for its being pushed more thoroughly than has yet been possible.

### 35. IMPUR — 1876

*Ao Naga.*—Rev. E. W. Clark, D.D. and Mrs. Clark (in U.S.), Rev. S. A. Perrine and Mrs. Perrine (in U. S.), Rev. F. P. Haggard and Mrs. Haggard (in U. S.), Rev. W. F. Dowd and Mrs. Dowd.

Churches, 7; members, 430; added by baptism, 68.

Dr. Rivenburg, who left his station at Kohima to care for the larger work at Impur during the absence of missionaries, thus reports of the work at the latter station:

Doing  
double  
work.

The work of 1901 is done and some of it, I trust, has been well done. On account of the contemplated departure for America of Dr. and Mrs. Clark and the inexperience of Mr. and Mrs. Dowd, the conference advised our remaining in charge of the Ao work for the year at least. January 11th the Dowds reached Impur and February 28th the Clarks left it.

My first year on the field I had nothing to do but study the language and the people, for which I have never ceased to be thankful. I desired that Mr. Dowd should be equally free. The walls of his house needed recovering and this took much of his time for weeks. During the six months of the summer school he looked after the boys' out-of-door work. This, though not requiring much of his time, was a very great help to me. Notwithstanding these hindrances, in just ten months he presented himself for first year's language examination, and I was pleased to mark him 97 per cent.

Churches  
and  
schools.

One new church has been formed during the year and additions by baptism have been made to all the other churches except one. The total number baptized is sixty-eight, and the present membership 430. The association was well attended and considerable enthusiasm manifested. Ten village schools have been carried on with varying degrees of success. Some have done well; others leave much to be desired.

The station school has been open nine months: six in summer and three in winter. The roll contains fifty-three names, but the year closed with thirty-eight in attendance.

The summer school did excellent work. The teachers Levi and Beni deserve much praise for their earnestness and faithfulness. Mrs. Dowd's work with the music was very successful and helpful. Both Mrs. Rivenburg and myself taught two periods each. One seldom sees more earnest pupils than these have been, and the results of the examinations were satisfactory. During this time I preached every Sunday morning except two and tried to make my sermons models for the student preachers. At two we have prayer meeting, and after that preaching in the village streets by teachers and pupils, weather permitting.

Jointia, the widow of a former preacher, Zilli, has been employed as a Bible woman throughout the year and she has been faithful in her work.

Medical  
and  
literary  
work.

Very much of my time had to be given to medical work for which there is a great and constant need. In fact, this work alone might well occupy one's whole time. I have translated Acts into Ao Naga and have it partly printed. Mrs. Rivenburg has made an arithmetic which is also in the press.

From now, unless something unforeseen occurs, I revert to the Angamis and leave the Dowds alone at Impur; but really there are more irons in the Ao fire than any one man can keep from burning.

### 36. KOHIMA — 1879

*Angami Naga.*—Rev. S. W. Rivenburg, M.D. and Mrs. Rivenburg.

Churches in 1900, 1; members, 14; added by baptism, —.

Dr. Rivenburg, the only missionary assigned to Kohima, but who has spent nearly two years temporarily at Impur, thus reports on the eve of his return to Kohima. (See his report under Impur):

Only about six weeks of the missionary's time were spent on this field. During this period the bungalow was rethatched and a trip of six days was made to Nakama. I was much pleased to find the Christians here holding regular meetings in their little chapel, although not one can read. They can talk and sing and pray. I baptized two more believers here.

Salichur and Nicher have been doing evangelistic work the whole year. In the station Sunday services have been kept up by the church members.

Growth  
even  
among the  
unedu-  
cated.

### 37. NORTH LAKHIMPUR — 1893

*Immigrant and Daphla.*—Rev. John Firth, Mrs. Firth (in U. S.), Rev. H. B. Dickson and Mrs. Dickson.

Churches, 13; members, 487; added by baptism, 84.

Mr. Firth reports:

After several years of prosperity on this field we have now experienced a year of trial. Mrs. Firth went home in April much broken in health. Early in the year the churches began to be much disturbed over the efforts of a few native workers to stampede them into the German Lutheran Mission. This disturbance has continued throughout the whole year and has greatly hindered the work of God.

The minds of pastors, evangelists and others have been so occupied by it that their time has been taken up in arguing and discussing the various points of difference between missions, and the heathen have been left to perish in their sins. Many who were ready for baptism have turned back in disgust, and the number of baptisms on the field is not so large as in some former years.

On the other hand we have much over which we may rejoice. The churches have become greatly established and are going on to do a good work for Christ. Dead branches have been cut away and there has been growth in many ways. A bright prospect is before the village churches. Attendance at the services has greatly increased, and the pastors have had a good financial support

Injury  
from lack  
of  
comity.

Growth  
despite  
disturb-  
ances.

from their people in consequence. Three village schools are in a thriving condition and the station school, though small, is in a fair way to live and prepare some workers for present and future needs.

In evangelizing among the great host of lost men and women all about us, there never has been so much reason for joy. Villages where we have preached for years with no response are this year giving us every reason to hope for believers, baptisms and churches.

The Daphlas seem ready to come to the Saviour. Miss Frith, independent Macedonian missionary, and Tosin, a native missionary from the Garo Hills, have been greatly blessed in their work among them. A woman was baptized and several men are about ready.

Away to the west of us, in the direction of Behali, are Daphlas, Nepalis and others who are calling us to come to them. They need Christ, they want salvation, they need a missionary. Needs are appalling, prospects could not be brighter and there is opportunity to do a blessed and lasting work for God on this north side of Assam.

Lastly, Rev. and Mrs. H. B. Dickson have come to North Lakhimpur and already are helping much in the work.

### 38. UKRUL — 1896

*Tangkhul Nagas.*—Rev. Wm. Pettigrew and Mrs. Pettigrew.

Churches, 1; members, 18; added by baptism, 15.

Ukrul is placed in the list of Assam stations, although it is in the independent State of Manipur, for the reason that Manipur is politically and otherwise closely related to Assam; and our mission there could not be attached to any other group.

Mr. Pettigrew reports:

Two matters stand out prominently before the writer as he pens these lines regarding the past year's work:—

First, the carrying to completion of the new mission house, the material side of a missionary's work, and second, the answer to prayer, in seeing, after so many years of sowing, the fruits of labor appear, the spiritual side.

Building and school work. After returning from the Gauhati Conference, the time from January to July was fully taken up in erecting and finishing the permanent mission house, the missionary acting as overseer and instructor in this work. Looking back upon the troubles and trials of house building, one is thankful that none are the worse for it, and comfort, which was at a discount in the temporary building occupied since 1896, is a thing now known and appreciated. Owing to the building the missionary had little to do with the day school in the station for the first six months. The Manipuri school teacher helped much till the end of March, and others resigned with a good character. The teacher appointed in his place did the best part of this work for three months, but left in June without a character and has not turned up since. From July till end of the year the school has been under the missionary's sole care. The boys are continuing to progress favorably. It is hoped some of them will pass out next year, fit to teach others.

During the year the Sunday school has been kept up and much joy has been ex-

perienced in the attitude shown by those attending. All have been examined thoroughly in the catechism and passed creditably; all have a good grasp of the elements of Christianity. Fever raged in many of our villages during the rains, and three of the boys died. This cast a gloom over the rest and no doubt led them to think seriously of their condition before God. The Lord has mysterious ways in bringing lost ones to his fold and the missionary believes the Lord took away those lads that the others might be led to think of their attitude towards him. One Lord's Day morning in September last all decided to give up their old customs, their demon worship. All professed faith

**First-fruits.** in the Lord Jesus. After much prayer and searching of hearts it was decided to baptize only those who were willing to give up the drinking of the village "zu" (rice beer), mild or strong. Since that Lord's Day morning fifteen have confessed Christ in baptism. These, with the missionary, his wife, and a young convert from Impur, compose "the church which is at Ukrul." To God be all the praise for his wonderful grace in bestowing upon these poor ignorant people the gift of eternal life. This gracious dealing of the Lord has rejoiced the heart of the laborers and removed much of the disheartening influences which surrounded them and which tended to draw them away from the comforting presence of the Holy Spirit. God grant that these young converts may grow in grace and in knowledge of the Lord Jesus and become leaders among their countrymen to bring many to Christ.

**Literary work.** When the day's work has been done, many an hour has thus been spent in this branch. The Acts of the Apostles in Manipuri has been printed and is now being distributed. This is the only book on spiritual matters printed during the year. With the help of the higher class students, the Gospel of Luke is now being translated into Tangkhul Naga and with their help also a few more hymns have been prepared. It is hoped these precious portions will be sent to the press next year. For the Manipur valley schools\* much has been done in the way of translating text books into Manipuri. \*Owing to the desire of the government, Bengali, the language taught in the past, will be superseded and Manipuri, the vernacular language, will be taught in future. The former was taught because there were no text books in Manipuri, with the exception of two lately printed. The Political Agent of the State asked the missionary to see this translation work through, so that with the help of two Manipuri translators he has been busy preparing these books since April last. Besides this work at Ukrul, inspection of the schools in the valley took place in January, April, November and December. Results in the annual examinations of primary schools show a much better result than the previous year, and of forty-seven entered, thirty-five have passed up to the English course.

The medical work has gone on with little interruption during the year. Mrs. Pettigrew had many patients during the rains owing to the prevalence of fever. Altogether her medical book shows 653 cases treated during the year.

The closing words of last year's report were to express the hope that the Lord would give souls for the laborers' hire, making glad their hearts. The Lord has done so. Their hearts are glad. They look forward to the still greater manifestations of his presence, goodness and mercy.

\*Mr. Pettigrew's station is in the Tangkhul Naga Hills, which lie on the northern frontier of the native state of Manipur. He is not permitted to do any religious work in the valley among the Manipuris, but is free to labor among the wild hill tribes. However, the British political agent resident at Manipur City, the capital of the state, is glad to have him act as a kind of examiner or superintendent of the public schools in the city and district, and this he does with great success and increasing influence. When the time comes, and it will soon, for Manipur proper to be opened to the gospel, he will be prepared, and will already have placed the government under great obligation to himself and the mission.

## 39. GOLAGHAT — 1898

*Assamese and Immigrant.*—Rev. O. L. Swanson and Mrs. Swanson (in U. S.), Rev. A. J. Tuttle and Mrs. Tuttle.

Churches, 14; members, 634; added by baptism, 126.

Mr. Swanson reports :

I wish to record my gratitude to God for his abounding grace which has been bestowed so abundantly upon me during the past year.

At the beginning of the year two missionary families were found on the two adjoining fields of Sibsagor and Golaghat, namely:—Mr. and Mrs. Petrick in Sibsagor and Mr. and Mrs. Swanson in Golaghat. In February, because of illness and under medical advice, the former were compelled to leave the country, and in April Mrs. Swanson, with the children, started for America, leaving only one missionary in this vast region.

**Evangelistic Work.**—It is not difficult to understand how busy this one missionary must be in trying to reach a population of 598,353 souls with the gospel of Jesus Christ. The time has been taken up in touring among towns and villages, tea gardens and market places, at all times preaching Christ the crucified and risen Saviour.

The Lord has been pleased to bless these efforts to the salvation of precious souls, and so we have a larger number of baptisms to report than in any previous year on the Sibsagor and Golaghat fields, namely, 249 persons. For this we praise God and take courage to undertake greater things for him in the future.

As in former years, so during the past, has this work been one of the most important parts of your missionary's labor, as he has endeavored to visit each church at least three times during the year. All of them need the support of the missionary, if not in pecuniary matters, yet in all things that pertain to their spiritual welfare and growth. Some of the churches are being developed in the way of self-support and also in taking upon themselves the responsibility of giving the gospel to the heathen throughout Upper Assam. The church at Bebijia has not only paid its own pastor, church janitor, part of the school teacher's salary, and built a new place of worship worth at least Rs. 600, but also has given about Rs. 100 for the support of associational missionaries. The church at Teok also has done nobly in caring for the native association that was held there, which cost them in money over Rs. 100, to say nothing of the cost of building extra houses for missionaries and delegates and in helping to support the associational workers.

The third Upper Assam Baptist Association was held, as I before mentioned, at Teok. As the former meetings of the association proved to be a great spiritual blessing to all, the same also may be said of this one. At the meeting a committee of nine members was appointed to begin the actual work of the association, viz., the raising of funds, the choosing of missionaries and the sending of them forth. This committee began its work at once by appointing two native missionaries, one to work among the Assamese and the other for the immigrant peoples; during the remaining time its duty has been to raise funds for the support of these missionaries and to superintend their labors. They have been at work since February, and for their support nearly Rs. 300 have been sent in to the association treasurer.



Work  
in  
churches  
and  
schools.

During this last year I think the native preachers and teachers on the whole have labored faithfully. Ten have been employed partly as school teachers, but also have devoted some time to evangelistic work. Nine native evangelists, including the associational evangelists, have been employed to preach among the heathen and visit the weaker churches. Their labors have been blessed. The Bible class for the help and instruction of pastors, evangelists and other laymen was held during September and numbered twenty-two in all. This was a larger number than in any previous year and goes to prove that the study of the word of God in this way is being more appreciated. The subject for study was "The History of the Apostolic Church as Contained in the Acts, the Epistles and the Revelation," using Blakeslee's outline lessons. The work was greatly enjoyed by all and the results are being manifested wherever these workers have gone. I hope and pray that the day may soon come when we shall have a class not only one month, but at least for six months in the year, when men and women may be trained for pastoral, evangelistic and other religious work.

Schools.

During the year some advancement has been made, in that four new schools have been started on the Sibsagor field. The schools on the Golaghat field are the same as last year. One promising feature in our station school is that a number of Mikir boys have professed conversion and are now taking a marked interest in religious things. May these boys become true apostles of the Lord Jesus and be the ones to carry the gospel to their people in the Mikir lands.

New  
mission-  
aries.

We rejoice because of the new recruits that have come, namely, Mr. and Mrs. Tuttle for Golaghat, Mr. and Mrs. Paul for Sibsagor. We pray that they may be led by the Holy Spirit in all their work and that they may be preserved for God's glory in this land.

#### Mr. Tuttle reports :

Arrival,  
study,  
needs.

Inasmuch as we have been on our field but six weeks there is little to be said. Upon our arrival we were given a warm welcome by the Christians and schoolboys in the station; others also from different parts of the district were here to greet us. Our hearts were filled with joy to see how gladly they received God's messengers. Our time has been given almost exclusively to the study of the language. As Mr. Swanson leaves for America in March, we feel that we must become as well acquainted as possible with the work in order to care for it when he shall have gone. To be able to do this we accompany him on his tours and take our pundit along.

There is great need of workers here both to preach the gospel where Christ has not been named and to train those who have accepted him in the nurture and admonition of the Lord. We are glad to labor for God in Assam and are eager for the time to come when we shall have mastered the language sufficiently to enable us to enter active service.

## 40. DIBRUGARH — 1898

*Assamese and Immigrant.*—Rev. A. J. Parker and Mrs. Parker (in England).

Churches, 7; members, 140; added by baptism, ———.

Mr. Parker reports:

During the year just closed I have made it my aim to visit periodically <sup>Touring and preaching.</sup> several of the tea garden Christian communities, to preach among non-Christian coolies in Hindu and Mohammedan villages and at various large weekly markets. My valuable native helper, Benjamin, has accompanied me, and beside preaching we have sold large numbers of gospels and other Christian books printed in five languages. We have been cheered by numerous requests for baptism, and in two places professing believers have asked us to gather them in organized churches.

In this large station itself daily efforts have been maintained both in its crowded centers and among its suburban population. Here are thirteen hundred soldiers, several hundred students, hundreds of educated native gentlemen in government and professional employ, hundreds of traders, and many thousands of miscellaneous population.

Some idea of the linguistic hindrances to the rapid diffusion of saving <sup>A polyglot church.</sup> knowledge in this field may be had from an account of one of the meetings of our Dibrugarh Baptist Church: One Sunday the following assembled—Two Assamese, one Bengali, two Eurasians, one Mondari, one Santhali, one Nepali, one Kachari and two Europeans. These were addressed by an Assamese in the Hindi tongue

## III. MISSIONS IN SOUTH INDIA — 1836.

## TELUGUS.

Stations, 27; missionaries, 96; churches, 116; members, 55,210; baptisms, 3,782.

The work for the Telugu people has returned somewhat to pre-famine conditions. Some districts have now full crops, some have had partial harvests, while others are still so very short in food supplies that they can hardly be said to have ceased to be famine stricken. But wherever there has been famine during the recent years, there is now increased suffering, and many of the most willing supporters of their own pastors or preachers are unable to do anything at present. A careful reading of the reports following will show how difficult the problem of self-support becomes in the face of such poverty as exists in many of our Telugu fields; and perhaps all the more credit should be given to those missionaries in whose fields a good measure of self-support has been attained.

An interesting feature, and one which seems brighter than in the past, is the fact that the Sudras, a caste people, in their own opinions considerably higher than the Malas and Madigas who have turned to the Lord in such numbers, seem to be awakening from their dead indifference to the things of life, and are showing a real interest in Christianity. The number of those thus awakened is still painfully small compared with the millions of caste people; but the reports are more marked than last year in this respect, and the thickening drops portend the heavier showers to follow. To take advantage of the present movement our stations should be fully manned; but because we cannot send out new men to take the places of those who must come home on furlough, we have in several cases one man trying to run two or three stations, with the inevitable result that the harvest which might be gathered in "a little field well tilled," is largely lost by this diffusion of effort. The "irreducible minimum" is one man for each station, and we ought to have, as has been said before in this report, enough more men to provide a supply for each man compelled to come home on furlough.

#### 41. NELLORE — 1840

Rev. David Downie, D.D. and Mrs. Downie, Rev. W. L. Ferguson and Mrs. Ferguson (in U. S.), \*Miss Katherine Darmstadt (in U. S.), \*Miss Frances M. Tencate, \*Miss Katherine Gerow, \*Miss Annie K. Downie, (deceased).

Churches, 3; members, 789; added by baptism, 20.

##### Dr. Downie reports:

Returning from furlough, we reached Nellore October 11, and ten days later took over charge of the Nellore and Atmakur fields and the mission treasury from Mr. Ferguson. It is a pleasure to testify to the faithful and efficient work done by Mr. Ferguson, both as missionary and mission treasurer, during my absence.

I was glad to find Pastor Subbiah back in his old position as pastor of the Nellore Church. He had been loaned for a year or two to the seminary, where he did excellent service, but we feel that this is his field of labor and we are glad he is here. Pastor Nursiah stands faithful at his post in Rajapalem in spite of some very trying experiences. The pastor of the Rebala church had to be withdrawn partly on account of the failure of the people to support him, as they had agreed, and partly on account of his inefficiency. There are signs of improvement in all the churches and we are hoping for a gracious outpouring of God's blessing.

Mr. Stone and the preachers have continued to spend most of their time in the district. The results have not been all that could be desired, but there are hopeful signs in many sections of the field. Concerning the Atmakur field, which has been regularly visited at least once a month by the missionary, there seems to be very little of a hopeful nature to report. It is a needy field and ought to have a missionary at the earliest possible day.

Since Miss Darmstadt went on furlough last spring, our compound schools have been under the efficient management of Miss Tencate. She has won the love of her pupils, the respect of her teachers and the esteem and affection of her associates. The number of girls has fallen off somewhat, but that of the boys has considerably increased. There has been a decrease in the amount collected as school fees, due perhaps to the famine prices that have prevailed during most of the year.

The examinations appear to have been unusually successful. From the boys' school five went up for the government primary examination, and all passed. Seven went up from the girls' school and five passed. From the normal school five went up for the teacher's certificate, but the results have not yet been received. The normal school has suffered by the death of the head master and the marriage of two of the teachers. Still, the school has had a fairly prosperous year.

Dr. Coats having been transferred to Ramapatam in October, as no one came to take her place the hospital has been closed since that time. The court case respecting the title to the additional land purchased for the hospital has been decided in our favor, and I have had it included in the compound and walled in, thus greatly adding both to the appearance and convenience of the compound. It is very sad to see this fine medical plant closed up for want of a lady doctor, especially when we think of the scores and hundreds of poor women who are so sorely in need of a good physician who will minister both to their bodies and souls. Is there no one at home who will respond to the appeals of these poor sufferers?

A sad  
bereave-  
ment.

It was a great joy to us that we were permitted to bring with us our oldest and youngest daughters, the former as an appointee of the woman's board and designated to the Bible Training School and zenana work in Nellore. The two years' training at Hasseltine House and Newton theological seminary had specially fitted her for this branch of the service. She entered into it with such joy, throwing her whole being into it as she did into everything that she undertook, that it was a pleasure to see the bright happy life. Her love for the Telugus was almost boundless, and they very soon found it out and gathered around her as one sent of God to lead them. And yet scarcely two months had elapsed when God laid his hand upon her and after twelve days of illness took her to himself. Why God had thus dealt with her and with us we knew not till we laid our bleeding hearts before him and asked him why. Then he told us very plainly that her training at Newton and her two brief months of actual missionary work in Nellore were just what was needed to complete her preparation for the higher service he had for her in heaven. She was dedicated to missionary service from her birth; our hearts were set upon it and God graciously granted our wish and hers, and then quietly removed her to the service he had been preparing her for all her life. In this view of the case what could we say but, "Thy will, O Lord, be done"?

Alice relieves her mother from household cares and the mother takes up dear Annie's work till some one can be sent to take her place. There was a very general and spontaneous wish expressed that our daughter Minnie might be sent out to take up the work laid down by her sister. And that would be but resuming her own work, for she was in it before and longer than Annie. It would please us if God should so order it, though she is fitting for a different branch of the same service. [Miss Minnie sailed from New York almost immediately upon learning of her sister's death.—Ed.]

## 42. ONGOLE — 1866

Rev. J. E. Clough, D.D., and Mrs. Clough (in U. S.), †Miss Sarah Kelly, †Miss Amelia E. Dessa, †Miss L. Bertha Kuhlen (in U. S.).

*Collegs.*—Prof. L. E. Martin and Mrs. Martin, Rev. J. M. Baker and Mrs. Baker, Rev. Henry Huizinga and Mrs. Huizinga.

Churches in 1900, 14; members, 19,421; added by baptism, 1,160.

No report has been received from this station, and the above statistics are for the previous year.

## 43. RAMAPATAM — 1870

*Theological Seminary.*—Rev. J. Heinrichs and Mrs. Heinrichs, Rev. W. B. Boggs, D.D. and Mrs. Boggs, \*Miss Caroline W. Coats, M.D.

Churches, 1; members, 711; added by baptism, 28.

Number of pupils in Seminary, 73.

## Mr. Heinrichs reports:

It seems but a short while ago that we wrote our last annual report. The time has passed so quickly because so full of work. The doing of the work during the year is a much more pleasant task for the average missionary than the writing about it at the end of the year. However, a short review is called for.

Generally speaking, the work has gone on largely on the same lines as it did in former years. Remember, then, briefly, that the seminary has remained the center around which all our other activities at this large station have revolved. We have not departed from our former policy, repeatedly declared, to have the word of God as our principal text-book, and neither teachers nor students have been touched by rationalism or higher criticism. The Bible has been and ever shall be our "wheel within the wheel." In this we can furnish an example for imitation to some of our seminaries at home. We still study the Book from cover to cover, the most important parts of it exegetically, and the students have shown a most commendable love and enthusiasm for the Word.

The number of our students had a remarkable increase by a large entering class of forty-four last July. In regard to both quantity and quality this was one of the best classes we have received for many years. A good proportion of the men had received previous training at the college in Ongole, and with but a slight exception both the men and their wives conformed to all our entrance requirements. So our policy to have a high standard of admission stands justified and our experience during the past years makes us bold enough to attempt the raising of our standards still higher. The theoretical work in the seminary has, in accordance with our custom, been augmented by practical work of a pastoral nature and preaching to the heathen in the villages where the students go under our direction every Saturday and Sunday, if possible. Some of the reports of these embryo ministers, to which we have listened from time to time, make us hopeful

for their own future and that of the Telugu churches. The conduct of the students, on the whole, has been most satisfactory. As the year was approaching its end and we had jotted down in the note-book as a cause for special gratitude the fact that during the whole year not a case of discipline had occurred, one senior and one student of the entering class had to be expelled for immorality. This keeps us humble and incites us to still greater efforts for their spiritual and intellectual advancement. The total number of students was seventy-nine, ten of whom were in the fourth or senior class, six in the third class, nineteen in the second and forty-four in the first. Of the total number one died, one left, two were advised not to return, and two were dismissed, so that our actual total at the time of writing this report is seventy-three. The graduating class last April numbered twelve who had completed the full, and one a partial, course.

At the end of the spring term Rev. A. Subbiah, who had proved such a tower of strength in our institution, reverted to the pastorate of the Nellore Church, leaving only two American missionaries and two native brethren, Messrs. D. Nursiah and V. Jacob, on the faculty. Agreeable to a vote of the trustees of the seminary no new teacher has been called to fill the vacancy; hence the work, already rather heavy for those remaining, was increased to a considerable extent. We all united to share in the additional burden, which gave each of us an hour extra in Old Testament studies, making four hours' instruction for each teacher per day. The curriculum was consequently followed without any change and each teacher retained charge of his special department. Two interesting and instructive lectures on Telugu music were delivered by Mr. J. A. Curtis of Kanigiri during the year.

**Literary  
work.**

The missionary teachers of the institution, being also responsible for the preparation of suitable text-books, have put through the press a second revised and somewhat enlarged edition of 500 copies of Mr. Heinrichs' Telugu Introduction to the New Testament with full analysis of its books. A new Theology, but not "the new theology," is also in course of preparation. An edition of 2,000 copies of the Church Covenant has also been printed for the use of the old and new students in their respective spheres of influence. During the summer vacation both Dr. Boggs and myself have worked with Dr. McLaurin in Coonoor on the manuscript for the proposed Telugu Commentary on the New Testament.

**Other  
depart-  
ments.**

These, too, are about the same as formerly, plus considerable advance all along the line. The more than twenty villages in which our Christians live should be regularly visited by a missionary. Some have been; the reason why others have not may be inferred from what has been stated above. Some Christians in the larger centers have been addressed with a view to organizing themselves into independent churches; and with the advance of more prosperous seasons the ideal should not fail of realization. Twenty-eight persons followed their Lord in baptism. The number could have been much larger had we been less careful in admitting applicants for the ordinance, or could we have done more systematic touring.

The boarding schools for boys and girls have taken a mighty stride in advance under the leadership of Mrs. Heinrichs and resumed the fifth standard or first form in English discontinued during our absence in America. The school has also grown otherwise.

We are especially pleased to report that the medical branch of our work, so long in a precarious condition, has again sprung into bloom with the coming of Dr. Caroline



W. Coats at the end of September. Our little dispensary, vacant after Dr. Emma Cummings' departure in 1892, is once more the center of faithful, loving and efficient activities. It has been a real surprise to all of us to see both the need and popularity with all classes of Hindus and Mohammedans of this department of missionary work. During the three months as many as 785 patients have been treated and some 2500 prescriptions administered. And the work has only begun. In America this would be considered phenomenal success, here it is nothing unusual. That our oft repeated request for a medical missionary should have been answered thus is among our causes for gratitude.

It has also been our privilege to be engaged in some other work not directly connected with the Seminary or even Ramapatam mission field. I instance only the new editorship of the Baptist Missionary Review for Asia, the secretaryship of the local Reference Committee and the execution of extensive repairs on our bungalow during the year. But we count it not a burden, but joy and privilege, and the more so since such good health has been graciously vouchsafed unto us that all this work could be accomplished without any serious prejudice to our seminary duties. And so in reviewing the past year we join the Psalmist in calling upon our soul to bless the Lord and forget not all his benefits.

**Prospects.** There are two gardens in the Ramapatam mission compound. One has done splendid service for the mission during the past thirty years, but now its ground has become exhausted and some of the old fruit trees have died and others ceased to be productive. Many have been removed and others planted in their stead. In place of the old plantation a young and vigorous nursery is steadily rising and we have already gathered the first fruits of the coming harvest. Under the blessing of God we hope that the new will be better than the old.

Next commencement in April our seminary completes thirty years of its existence. Since its establishment some 800 persons have passed through its full and partial courses. As preachers and teachers they have done magnificent work. But the old men are passing away and some, alas, are unproductive. Hence the need of a steadily growing and gradually more efficient ministry. If we understand the signs of the times, the near future should bring the caste people into the Christian fold, and we need to prepare for this emergency. Should the new era not be marked by further progress? Should we not prune still more than before and introduce some grafts as we have done in the young orchard? Is the time not approaching when we may raise our ideals still higher and make the lower secondary examination a requirement for admission to the full course? May not an English department be advantageously grafted on the old stock to meet the wants of the steadily growing number of educated young men? And is our Ramapatam Seminary so much superior to other seminaries that we can do without three American missionary teachers?

#### Dr. Boggs reports:

**Short-handed, extra work.** As the report of the seminary is presented in detail by Mr. Heinrichs, my report need not enter into particulars. My duties have been much the same as last year, with this exception; that as our teaching staff is now reduced to two missionaries and two Telugu brethren, we have all had to take on extra classroom work. We have had to divide between us the work laid down by our brother, Rev.

A. Subbiah, when he returned to the pastorate of the Nellore Church. Since the beginning of the current seminary year, July 15, I have had the newly entered class in the Life of Christ, the second class in the Old Testament (Joshua and Judges), the third class in Ministerial and Pastoral duties; and the fourth class in the New Testament (Romans) and Homiletics.

I have been able to keep up the Sunday afternoon preaching service at Tettu, three miles distant, and in this work there have been the usual experiences of light and shadow.

The work among the Yanadis also, in which Mrs. Boggs is specially engaged, goes on steadily with much prayer and earnest waiting. Whoever would gather a harvest on such soil as this must "be patient over it until it receive the early and the latter rain."

We have much cause for thankfulness that our health and that of our children has been so good. Mercy and loving-kindness have abounded toward us. And so we go forward with cheerful hope.

#### 44. ALLUR — 1873

Rev. W. S. Davis and Mrs. Davis.

Churches, 2; members, 292; added by baptism, 22.

##### Mr. Davis reports:

**Bright prospects after famine reverses.** We were permitted to go on furlough in December, 1899, and after spending about eighteen months in the home land, returned to our work. The famine is answerable for the fact of our church being under the support of the mission again, but we hope soon to have it back on a self-supporting basis. Since returning, my time has been spent in repairing buildings, etc. That work and the heavy rains prevented us from doing more than two weeks' touring, but our hearts were very much warmed by what we saw and heard during that two weeks. There seems to be a rift in the clouds. The caste people are the ones now who seem to be desirous of hearing the gospel. In one village where we had preached the caste people were stirred to the depths. Before we could get away and while we were taking down our tents to go to another center, a request came, signed by some of the head men, asking us to return and tell them more. In other places the caste people united with the outcasts in giving us a royal reception.

Our school children are doing well, the schools themselves being about the same as when we left. Preachers are doing good work and the outlook for the coming year is bright.

## 45. SECUNDERABAD — 1875

Rev. W. E. Hopkins and Mrs. Hopkins (in U. S.), Rev. F. H. Levering and Mrs. Levering, M.D., \*Miss Mary D. Faye, \*Miss S. I. Kurtz, †Miss R. Emma Pinney (in U. S.).

Churches in 1900, 1; members, 212; added by baptism, 103.

Mr. Levering reports:

**This important field.** I have made several tours during the year which I have had the charge, and have seen almost all of the territory. The children in our boarding school are almost all of them from the other fields. We have no student in the high school or college, and no one in the seminary at Ramapatam. There is nothing discouraging in this, because as I have explained before, the condition is due to the change in the field and the cutting off of very much fruitful territory, to form other stations. There is much in the situation to stir us all up and nerve us to such a state of Christian and consecrated activity, as will bring the field up to a state of fruitfulness. The soil, I believe, is as good as any Telugu soil. It can become fruit-bearing. It is not worn out. It is new, and needs breaking up. The field lies about the cities of Hyderabad, the capital of the Nizam's Dominions, and Secunderabad, the chief city of the British cantonment in the Dominions, and the headquarters of the British garrison—numerically the largest in India. With Hyderabad we have nothing to do. We are conducting no work there, and for the present at least we do not need to begin any. Secunderabad has a population of many thousands, and is the headquarters of our work. Territorially the field is smaller than the other Deccan fields. By Deccan I mean the Nizam's Dominions. As the two terms are now used they are synonymous. Its location about the cities named makes it important in a geographical sense at least. It is in the center of things.

The field contains about 900 square miles to the north of Secunderabad, and about the same amount south. The territory to the south of us is that which the American Mennonites proposed at one time to occupy. When Mr. Hubert, their representative, went home he asked us to look after his field. In several respects the southern part of the field is more important than the territory north of Secunderabad. (a) The population is more dense. On its eastern side the villages are so thick it is with difficulty their names can be printed on the map. (b) Mr. Campbell and several missionaries since his day have toured that part of the field and there are four or five old Christians living in that territory.

**Outstation work.** There should be, and that at once, not less than three outstations established in the north portion and the same number in the south portion of the field. These outstations are centers from which work can be effectively carried on. In my judgment it is only by planting these out-posts that we can hope to take and hold the territory.

**Preachers and teachers needed.** There should be a preacher and a teacher in each of these outstations. Let me give you a recent illustration—a fresh proof of the value of an outstation. A short time before Mr. Hopkins left he bought a house and established an outstation at Ghatkesram, on the Nizam's Guaranteed State Railway. Two men were put there. Lately five persons were baptized, and I hope more will soon follow.

We have discovered lately that at a village ten miles north of this place, Yemjall, there is a large fair or market held every Saturday, and to this fair the people come for miles around. From it as a center many square miles of the field can be reached by the preached word and the printed page. If I could only put two good helpers into Yemjal they would be like a man in a telephone exchange—in touch and call with half the town.

Then in the south half of the field there are a "few names" and some of them appear to be trying to live Christian lives. I found the widow of one of the old preachers, who, from the reports I heard concerning him, died the death of a Christian, surrounded as he was by heathenism. I found the widow gone for work to a distant village. A call at her house did not reveal any of the signs of heathen worship. Her family say they have not had any Christian work done for them in some years. These few Christians are like smoking flax. There is fire there I believe. If a good man were put into contact with them the little fire of Christian life I believe could not only be kept from being wholly quenched, but might be fanned into a fresh flame.

We are doing a great amount of street preaching in Secunderabad. We very much need a central place in the city, where books could be sold and services held. We would like a "gospel hall," but can get along with a much less pretentious building for some time. In a town so large as this one, we should have a place in the central portion, the bazar, from which to reach the great multitudes going about the city, who do not and cannot come to the chapel. The chapel is conveniently located in the residence part of the city. We very much need a place, if it is only a rented room, where we can be among the multitude while they are at work and engaged in trade. There are thousands of people whom we do not touch, and cannot touch, unless we can enlarge our work along the line indicated.

#### 46. KURNUL — 1876

Rev. W. R. Manley and Mrs. Manley, Rev. W. A. Stanton and Mrs. Stanton (in U. S.).

Churches, 3; members, 1,005; added by baptism, 144.

Mr. Manley reports:

The year 1901 in the Kurnul Mission was one of hard work and was spent by the mission family entirely on the field.

*Personal.* We are thankful to be able to report no serious illness in our family during the year. So far at least we have escaped the fevers which make Kurnul the dread of government officials, and we desire also to acknowledge with gratitude the goodness of God toward our children in the home land.

For all directly, or strictly, missionary purposes I have come to regard one day in camp as worth a whole week in the station; but the work of the station must be done, and during parts of the year the weather makes touring not only uncomfortable but difficult. It requires two yoke of oxen to haul an empty cart even in this black cotton soil when it rains; and yet I was obliged to make one tour in July, as well as to get out several times while the hot winds were blowing. I made one extended tour through the eastern part of the field in the beginning of the year, but scarcity of funds has made it impossible to do all that needed to be done.

**Land grants.** A good deal of time and labor has gone to the lands for which Mr. Stanton had applied. There have been most vexatious delays in securing titles, and at the end of the year the matter is still pending, with the possibility that government may reject the whole scheme. The Indian Government is nothing if not conservative, and I have serious fears that they may after all refuse to make such concession as is necessary to enable our Christians to secure any waste lands for cultivation. The plan has met with the determined opposition of the caste people and most of the petty officials, who are easily influenced; and this has added greatly to my work and care during the year. The right to even temporary possession of some of the lands asked for was delayed until so late that only a partial crop, and in some cases none at all, could be secured, and this, of course, has affected the gifts of the Christians in those localities. There has been but little manifestation of a desire to evade Mr. Stanton's provision that all who received lands through the mission should give one-tenth of all they raised for the Lord's work. It has not been easy, however, to get those who had lands in their own right to do what they should, some contenting themselves with only a thirtieth or a fiftieth instead of a tenth, though even that would be better than the haphazard giving of many. There seems to have grown up an idea in a good many places, apparently from our requiring a share of crops raised, that unless a person has grain to give he need not give at all, and this has made it very hard to secure much for the preachers in localities where there is little or no cultivation.

**Self-support.** The total gifts during the year show little improvement over last year, but considering how unfavorable the seasons have been this is not to be wondered at. At the last monthly meeting, when the gifts for each locality were footed up, I was able to reduce the grant from the mission to almost every preacher.

**Religious work.** We are able to report a larger number of baptisms than last year, but many additions were believing before Mr. Stanton left. I am glad to be able to report conversions in several villages, however, where until recently no one had ever accepted the gospel. The Kurnul Church is still pastorless, but all the regular religious services have been maintained. We have set two new evangelists to work south and southwest of Kurnul, one of whom Mrs. Manley and I are supporting from our own contributions, and their work has been encouraging.

**School work.** The boys' and girls' boarding schools have done fairly well. We have collected a small fee from every pupil, and with the first good crop we hope to increase it to something more nearly what it ought to be. The primary and lower secondary schools in the town, which our boarding boys attend, have done very well. The attendance has steadily increased, and the fees collected, together with the grants from government, make them practically self-supporting. We have sent one young man to the seminary and one to the high school during the year. The village schools are not doing well. It is impossible to get parents, who have no education themselves, to realize its value for their children or the importance of regularity in attendance. In some instances the fault has been partly with the teacher. Preachers' wives are apt to be poor teachers. Often they are suffering from ill health, and nearly all have small children of their own to look after, so that school work, if not neglected altogether at times, is liable to be irregular. I hope to substitute our school boys who have had normal training in the village schools before many years.

Without any special training for either, but with a natural fitness for both, Mrs. Manley has served to some extent during the year both as nurse and doctor. There is as good a hospital in Kurnul as is found in most of its kind, but there is so violent a prejudice against government hospitals in the minds of many of the common people that while they would take without question anything given by a missionary, they would expect to die at once if taken to a hospital. None of this is a purely unreasoning prejudice, based upon ignorance and the fact that they are taken to the hospital only when they are past all possibility of recovery; but a great deal of it is due to the fact that, owing to caste distinctions and a lust for bribes, the poor and the outcasts are often not properly treated by the subordinates in a government hospital. I do not know of any place in the Telugu Mission where a lady doctor is more needed than here; for in addition to our own school children there are, in this Mohammedan capital thousands of females whose relatives would rather have them die any day than be treated by a man.

In addition to her work of this kind, and attending to the clothing of the school children, Mrs. Manley has had a Bible class for the Bible women and has gone out with them usually on Sunday afternoons.

This field needs urgently more money for general work. For our needs, preachers we neither need nor desire any more; but the touring which should be done on a great field like this, in order to follow up our work where we have Christians, and to preach the gospel where no one has ever yet believed, cannot be done on it is left now after taxes and all the other incidental expenses have been met.

The boys' school needs a suitable building. An old native bungalow in the town was rented for two years, but it was inconvenient and expensive, and even that is no longer available, so that our lower secondary department has been driven into temporary quarters in the chapel and a small building near by.

Our need of a lady doctor has been referred to, but most of all the Kurnul fields at least one more man to be located at Panem or Nandyal, on the Southern Madras Railway, to take charge of the eastern part of the present field.

So far as readiness, in some cases even eagerness, to hear the gospel message can be taken as an indication, the outlook for evangelistic work is encouraging, and if the work could be prosecuted as vigorously as it ought to be we might see great things on this field in the not distant future.

#### 47. MADRAS — 1878

Rev. A. H. Curtis and Mrs. Curtis, \*Miss Mary M. Day (in U. S.), \*Miss Anna M. Linker, \*Miss Kate M. French.

*English Church*.—Rev. I. S. Hankins and Mrs. Hankins (in U. S.).

Churches, 3; members, 372; added by baptism, 39.

Mr. Curtis reports:

We are thankful that at the close of another year we are able to report progress. We do not advance here in Madras with great strides as in some other fields. The city life with its various attractions and rush (if an Indian city can be said to have rush), seems to prevent the people from coming to church or to Christ in large numbers.



The departure of some of our missionaries on furlough has laid extra burdens upon us who remain, and so prevented us from giving as much time and attention to some of the departments as we formerly did. But we have tried to put upon our native workers more responsibility and they have responded nobly to the call.

The evangelistic work has been carried on along very much the same lines as in previous years, each preacher being made responsible for the work in a given section in which he is to consider himself the unordained pastor of all the heathen people. He is also supposed to look after any members of the church who may be living in his parish. These evangelists go out daily preaching to the people, who as a rule give excellent attention. The effect of their preaching, though not always seen in actual conversions, nevertheless shows itself in increased interest in the gospel. In some places where two or three years ago it was almost impossible to secure attention the people now listen thoughtfully when the Word is preached to them. The evangelistic work is carried on chiefly among the Madigas, Malas and Sudras, though we try to give the gospel to all who will listen, irrespective of caste.

At our Blacktown preaching hall we continue to have good meetings. Situated as we are in the very midst of Hindu homes, on a street where there is much travel, we are able to get good audiences almost invariably as soon as the singing and preaching begin. Again this year as in the past few years, a watch-night meeting was held, beginning a half-past ten o'clock on the last night of the year, and continuing until about six o'clock the next morning. The room was well filled with Hindus who listened attentively to the preaching of the Word. We cannot but believe that real impressions are being made and that the power of the gospel is being felt.

In the outside villages, some of which are about thirty miles from the city, our native workers have been working faithfully, with the result that a number from those villages have been baptized during the year, while others are now asking for baptism and will probably receive it soon. The membership of the churches has been increased by thirty six, of whom thirty-four were added by baptism, making the combined membership of our two churches 284.

We continue to hold the meeting for the preachers every Wednesday morning. The first part of the meeting is devoted to study and we have now nearly completed the life of Paul. The remainder of the time is devoted to consultation regarding the week's evangelistic work, and any other matter that seems necessary. Four times during the year the workers all come together for two days' meetings in which they read and discuss papers which they have prepared on subjects relating to Christian work.

**Schools.** In October it became necessary for us to move away from Perambur bungalow, and consequently we had to abolish the boarding department of our school. Some of those who were in the boarding department have been sent to Ongol while others have returned to their homes. We have now simply a day school attended both by children of Christians and non-Christians. This school and the other two near by under the supervision of Mrs. Curtis have been doing excellent work, as the results of the government examination testify. One known as the Boyapalem school has most unsatisfactory and insufficient accommodations, many of the children having to sit on the ground in the sun. The schools in the outside villages are also prospering, though not to as great extent as these in the city that are under our constant supervision. When Miss M. M. Day left for America in April her two schools for Hindu girls came into

the hands of Miss A. M. Linker. These two schools are doing a good work, not only in giving secular education to the little girls who attend, but in teaching them of Christ and his love, and so the gospel is being carried by these little ones into their caste homes.

In November, Miss K. M. French was transferred from Secunderabad to Madras and under her supervision were put the two other schools formerly superintended by Miss Linker. One of these is among the street sweepers of the city, and the other among a class almost if not quite as poor, yet there are among them many bright children. During a cyclone in December one of the buildings was demolished and the school is now being held in a temporary structure built of bamboo and leaves.

The Bible women under the direction of Miss Linker, Miss French and Mrs. Curtis have done good work. Some devote their time to the homes of caste people, while others labor in the hamlets among the lower classes. Thus we are trying to give the gospel to the women, even to those who are shut up in their homes.

**English church.** Last March, Rev. I. S. Hankins left for America, and the English work which had been in his charge was put in my care. This has meant much extra work for me, and has to a considerable extent interfered with my Telugu work. I have not attempted to do full pastoral duty, but merely looked after two preaching services on Sunday, superintended the Sunday school, taught a class of young men, and conducted the prayer meeting on Wednesday evening. I have received much assistance from our different missionaries who have spent Sundays in Madras, preaching at both of the services. The congregations have continued good, but it is readily seen that the church needs a pastor who can devote to them his whole time and attention. The church is weak, but we believe there is a grand opportunity for work. Before Mr. Hankins left he had the pleasure of baptizing five converts. Members of the Sunday school have taken the examination of the India Sunday School Union, some of them securing very high rank. It is to be regretted that many of the children attend the day schools of the Roman Catholic Church and of the Church of England and consequently they are brought under their influence so much of the time. It cannot help but diminish their interest in our own church.

**A ruined bungalow.** Early in the year the Perambur bungalow began to crack badly and continued until the cracks had extended from foundation to roof and from side to side.

Our missionaries who saw it spoke strongly of its dangerous condition, but we had hoped that it would become no worse and that we would be able to repair it. Different builders looked at it and made suggestions, but the nature of the cracks seemed to perplex them all. Finally it was inspected by the municipal engineer, who immediately condemned it as being unsafe. He declared the trouble was in the foundation and that it was consequently impossible to save it. A few days later we received a notice from the president of the municipality ordering it to be taken down. Not being able to make any more satisfactory arrangements, early in October we moved to the Tondiarpetta bungalow. We were exceedingly sorry to leave the Perambur bungalow and did not do so until we were obliged to. During the years we lived there we had most excellent health and were well satisfied with the location as a center from which to conduct our work. Our present location at Tondiarpetta is very convenient also, and we hope to see an improvement in the work in this part of the city as a result of the move. Both Perambur and Tondiarpetta are within the city, although about four miles apart.

Surely we have been wonderfully cared for during the year. Plague has been kept away from us. While cholera raged in parts of Madras the Christians of our mission were spared. The cyclone which struck Madras in December caused us only the loss of the one school building. No lives were lost, neither were the Christians of our mission made homeless. Yet there was destruction in some parts of the city and portions were flooded. Truly, God has been good to us and "His mercy endureth forever."

#### 48. HANAMAKONDA — 1879

Rev. J. S. Timpany, M.D. and Mrs. Timpany, \*Miss Lillian V. Wagner, \*Miss Harriet M. Sipperly.

Churches, 5; members, 388; added by baptism, 103.

Dr. Timpany reports:

Field  
work.

Nothing startling or unusual has happened during the year. The work has been prosecuted in the regular way, and while we have not attained to our ideals, we can say that we have made substantial advancement.

We are glad to report that we have been free from the terrible results of famine and cholera, but we regret to say that the successive years of drought are beginning to tell upon the condition of the people, and they are becoming very poor. The lack of water throughout the district is a serious problem, and unless relieved will result in untold misery and suffering.

The evangelistic work has been pushed on the field even though the missionary has been able to tour but little. Work has been systematically carried on by means of mission agents placed in suitable centers.

During the year it became evident to the missionary that a clearer understanding with the workers was necessary, as some were becoming fixtures in their villages and were engaged in various forms of secular work. Accordingly, due notice having been given, he called on all his agents to sign an agreement promising not to engage in any form of secular work so long as they receive their support from the mission. This done, a number of the agents were moved, with the result that the work received a new stimulus, and those of the helpers who previously devoted much time to secular employment became more interested in their mission work. The gospel is being faithfully preached and many have become interested and are asking for baptism.

Pruning  
and  
fruit-  
bearing.

The work among the churches continues to be encouraging and the members are seeking more and more to attain to a higher standard of Christian living. Of late it has occurred to the writer that we are perhaps requiring too high a standard from these people, forgetting their former state. We have five churches on the field and it has been a joy to see the influence of some of the workers upon their people. The churches have continued their work of discipline, and while many have been excluded, their deliberations have always been conducted in a true Christian spirit, and each erring member has received justice. They have at last come to believe that only true Christians should remain in the church. We are rejoiced to see a great improvement in Sabbath observance, many of our people now abstaining from their usual work, even though it means sacrifice and loss, situated as they are in this Mohammedan country. The attendance at the regular services has materially increased.

During the year 103 have been baptized, being the largest number ever received in one year since the station was opened. Many more are awaiting baptism.

The Christian Endeavor Society started over a year ago continues to prove a factor for good.

As yet Hanamakonda has no boarding school, and we are obliged to send our children to Secunderabad. More than half of the children in the Secunderabad school are from the Hanamakonda field. While we appreciate all that is being done for them there, we still feel that we should have our own boarding school and keep the little ones nearer their own homes. We also feel that our work would be greatly benefited if the boarding school were so located that our people generally could come in more direct contact with its influences.

Our compound day school, composed of Christian and heathen children, has done good work throughout the year. Besides this day school we also have two others, on a distant part of the field, which are entirely supported by the people.

The medical department continues to be one of the leading factors for good in our work. Through its influence we are welcomed everywhere by the people. The work on the hospital buildings having absorbed so much of our time, we have been unable to do all the direct medical work that we have desired to do. People all about us seem anxious to see the hospital completed and ready for work, showing an interest in it which bespeaks for it a promising future. This interest is explained by the fact that this hospital has been the early efforts of a number of the native gentlemen of this place, who were determined that the missionary should have a hospital. Especially do we owe a great deal to the Mohammedan friend who was the first to suggest it and subscribe to the fund, and who has constantly taken a deep interest in its development. From these small beginnings we now have nearing completion a hospital with ample accommodation for twenty-six beds. When completed it will consist of one large dispensary building, two large sets of wards (one each for men and women), and other necessary buildings. There will be private rooms for private patients.

At the request of the missionary the woman's board transferred Miss Wagner to Hanamakonda to assist in the medical work, and she has already won for herself a place among the people. As there has been a call for Christian nurses in our mission, with the advantages our hospital will afford, it has been deemed advisable to open a training school in connection with our work. The woman's board have approved the plan and a prospectus of the future school has already been sent to each of our missionaries. Some have promised to send us women for training and others from stations where suitable women are not available at present, have heartily commended the scheme.

In conclusion the missionary wishes to record his profound gratitude for the blessings of the past year. In February he had the pleasure of a visit to his station from Mrs. Safford and Mrs. Harris. In September last his wife returned from America, where she had gone some fifteen months before in quest of health. Immediately afterwards Miss Sipperly returned also, and soon after Miss Wagner came to us for the first time. Each one of these seasons was made a time of special welcome by the Christians, and in some cases by the heathen. I need not say that the missionaries were equally joyful in being together in the work here, and I voice the sentiment of us all when I say that "the Lord hath done great things for us whereof we are glad."

Personnel.

## 49. CUMBUM — 1882

Rev. John Newcomb and Mrs. Newcomb (in U. S.), Rev. G. J. Huizinga and Mrs. Huizinga.

Churches, 4; members, 3,262; added by baptism, 456.

## Mr. Newcomb reports:

Past and  
present.

In rendering this my last report of my second term of service it may not be out of place briefly to refer to the work of these two periods. Sixteen years ago when we relieved Dr. and Mr. Boggs of the charge of Cumbum we found a young but large mission field well in hand at that stage of the work, but, as in all new fields, plenty of room for improvement. During our time we have to thank God for blessing our efforts at various reforms, for giving us good buildings, a fine full grade lower secondary school, and for adding some thousands of souls to the churches.

The great event of the year was the visit of Mrs. Safford and Mrs. Harris. They spent three days with us and saw much of the work at the station, and visited a new work in a village where the people were about to become Christians, and they will be glad to know that these have since been baptized and are steadfast in the faith.

Famine  
relief.

Famine relief operations again took up much of our time. Late in March, just before we were obliged to go to the hills, we relieved some five hundred widows and a number of old, lame and blind people to the extent of two, three and four rupees apiece, and many of them were so naked that we also gave them clothing. As soon as we returned from the Hills many poor and destitute had to be relieved daily with work and food. How long will these famine times drag on? It is now six years since the Cumbum tank has been full, and during that time famine prices have prevailed until many of our Christians have had to emigrate, and those who remain have lost their property on account of debts made for food, and are as poor as can be in this world's goods; but, thanks be unto God, they are his children, and he has chosen them, the despised of the land, "to bring to naught the things that are."

Earthly  
poverty—  
spiritual  
wealth.

In a recent extensive tour of the field with Mrs. Newcomb, Mr. and Mrs. Huizinga and a corps of native helpers, we were greatly impressed with two things, the extreme poverty of the Christians and their high spiritual condition. In many places their hymns and prayers were a spiritual feast to us. Our only regret is that we could not give more time to preaching the gospel to the heathen. We exhorted the Christians everywhere to be faithful witnesses for Christ and to give the gospel to the caste people, their masters. At one place a poor leper woman, full of sores, came to an outdoor meeting and was consequently seated a distance from the others. When I asked if any could pray she cried out, "Let me pray;" but as the impropriety of her request struck me I asked others to pray, but she asked again and again, till at last I consented, when she made a most beautiful and touching prayer, making many references to Christ's mighty power to save and to heal. Though her body is vile with leprosy, that woman's soul is "whiter than the snow."

A "Lord's  
tenth"  
society.

Among things contingent to the work, I may mention that the Lord's Tenth Society has voted Rs. 51 (about \$17) of its funds to the following societies: Home Mission Society, Rs.20.; Bible Society, Rs. 15; Tract Society, Rs. 8; Telugu Publication Society, Rs. 8, and now has in hand some Rs. 90.

Monthly meetings of all the workers on the field, as referred to in last year's report, have been held by them in important centers independently and without any aid from mission funds. These meetings are for the spiritual uplifting of the people and have done much good. Minutes are kept in a book reported to the missionary.

Another new thing has come to pass—a company called Volunteer  
 A volun- Workers, organized January last, has been at work throughout the year.  
 teen band. These are spirit filled men, giving much of their time to the preaching of the Word. They like the name "Volunteer," and think it an honor to have a name and to work free of charge. Their motto is: "They that turn many to righteousness shall shine as the stars."

Our station schools, primary and lower secondary and the village schools have continued as last year and have done good work. Mrs. Safford and Mrs. Harris spent about two hours inspecting the station schools and expressed themselves as well pleased. Mrs. Newcomb has charge of this work and will report to the woman's society.

We have to thank God for graciously sparing the life of our faithful assistant, Rev. M. Anumiah. He was sick unto death, but the Lord heard our prayers for him and raised him up. All the native workers have been faithful and done good service. And now may God bless and watch over the work as we leave it to other hands.

## 50. VINUKONDA — 1883

Rev. Frank Kurtz and Mrs. Kurtz (in U. S.), Rev. A. Loughridge, LL. D. and Mrs. Loughridge (temporarily at Madras), †Miss Dorcas Whitaker.

Churches, 1; members, 3,901; added by baptism, 196.

### Mr. Kurtz reports:

Care of a second station. Mr. Dussman having gone on furlough in February, the Gurzalla station was transferred to me until his return in November. The work there necessitated four trips involving a whole month of my time. During the hot season Mr. and Mrs. Unruh and Miss Suderman lived in Gurzalla. Mr. Unruh greatly relieved me by assisting in the work and making some very necessary repairs to the mission buildings. Miss Suderman helped in the school and in the women's work. The native workers also deserve praise for their faithful work. Very rarely have so many responsibilities been put upon our workers with such good results. During the nine months that I had charge, twelve were baptized and several were excluded.

Middle class people coming. Among the Sudras we have never had a better hearing. They have listened earnestly and I am sure that the number of inquirers is increasing. One old Sudra, a native doctor, was baptized, and also a Brahmin, a widow of the priestly class. She is now the wife of a Christian. More time should be given to this purely evangelistic work. The first-fruits are already appearing. The missionaries must in some way get the Christians to look after themselves more so that they may have opportunity to work among the Sudras. The Lord does not mean that we should devote ourselves always to the outcasts, who number only a fifth of the population, while the Sudras are twice as numerous.



Hard times hinder the work. The continued hard times have hindered the work among the Christian hamlets this year. Many have been absent from their homes for months at a time. In some places one-third of the people were gone. The census reports covering the ten years 1891-1901, recently published, show how our work is affected by the hard times. The population of this county, which ordinarily would have increased several thousands, has slightly decreased. This decrease has naturally affected the poorer classes more than others. Many of the Christians have lost their lands, with no present hope of regaining them.

The 196 baptized were mostly young people from the Christian community. A few of them were Madigas who had been inquirers for some time. The death rate has continued unusually high, caused chiefly by fevers. Discipline for stealing cattle for food removed from us one teacher and several elders. The continued hard times cause a reversion to their old customs.

Eleven pastors and one evangelist have been employed and wholly supported by the people. Efforts have been made to increase the contributions, but they have not met with much success. The outlook in this line for the new year, I am sorry to say, is anything but promising.

Good reports continue to come from the Christian coolies in Natal. They have sent about Rs. 1,000 to their relatives here this year. This represents the value of the labor of twenty coolies for a whole year here in Vinukonda. No evangelist has yet been sent them, though the Home Mission Society is trying to send one. A missionary of Andrew Murray's Mission has visited several groups of the coolies.

The Lord's Supper in village churches. Much work preparatory to the organization of independent churches has been done this year. The pastors are now trying to have the ordinances celebrated regularly. The village congregations use country bread and raisin wine. Raisins can be purchased in any large bazaar. Wheat bread and imported wine used at many of the mission stations had led many of the village Christians to think that it was impossible for them to celebrate the Lord's supper. This ordinance as celebrated in a village church is a very primitive affair. A date palm mat is spread on the ground of the chapel floor. On this are placed the bread and wine brought in the common brass vessels. All the church members sit around on the ground while the pastor sits on a low stool. The people are poor and few, if any, of the men have coats except the pastor; but the death of our Lord is just as truly remembered as in any fine American church with individual communion cups.

Village schools. Our village schools, though fewer in number than last year, still showed better results in the examinations, nearly 300 children finishing the work in their classes. Through the work of these schools the number of Christians who can read is slowly increasing.

The boarding school has had an increased attendance this year. Twenty-five famine children are supported by the Christian Herald. A number of these were so emaciated that they had to be doctored and dieted for some time before they were able to study. The school received Rs. 200 government grant and Rs. 106 in fees. The fees, though larger in amount, are collected with much more difficulty owing to the increasing poverty of the people. The fact that twenty-four of our staff of sixty-six mission workers were former pupils of our boarding-school shows its importance in the work.

**Famine crimes.** Thefts and robberies have been common nearly all the year. Several times on tour I was warned to be ready for an attack on the village where I was camped. Armed gangs frequently raid a village in these famine times and carry off grain. However, I escaped, as the thieves do not usually attack Europeans. Miss Whitaker was not so fortunate, as on a tour in the jungle she was attacked by a gang of professional dacoits armed with bill-hooks. They first threw stones, which injured her face, and then threatened to murder her if she did not give up all she had. She lost a little money, a gold watch and other things to the value of Rs. 200. She went at once to the Lutheran Mission hospital in Guntur, where she remained two weeks. Eight of the gang were arrested and after a trial before the European Sessions Judge in Masulipatam, six were released after two months' imprisonment and two were sentenced, one to seven years' imprisonment and the other to five. This attack does not represent in the least any hatred to Europeans or missionaries as such. It was only an attack by professional thieves, spurred on by the continued famine and their practical immunity from arrest by the police. This same gang attacked and robbed two preachers five years ago in the same place and were not arrested.

In November we had the pleasure of welcoming Rev. E. E. Silliman to Vinukonda to take charge of the station when we go on furlough in March, 1902. His former experience in Madras and Kurnul and his knowledge of the language enable him to enter upon the work at once.

#### Mr. Loughridge reports:

**Arrival, scarcity of water.** We reached this field January 1, and hence begin work with the new year. We have been assigned to the care of this station after Mr. Kurtz leaves for America, but for a brief time I am to look after the English work at Vepery in Madras, which I will enter upon after a brief tour of the chief points on this field. The rains have been very short, wells are very low or dry; all the water for the mission compound is hauled in barrels a full mile from a well which is failing. Hard times are certain to follow such a scarcity of water.

### 51. NARSARAVAPETTA — 1883

Rev. William Powell and Mrs. Powell (in U. S.), Rev. E. E. Silliman.

Churches, 34; members, 4,972; added by baptism, 561.

#### Mr. Powell reports:

The first year of the new century has been a period of labor and reward. The Lord has inclined the hearts of many non-Christians to listen to the gospel and has given us hundreds of souls for our encouragement.

**Camping.** Except in the months of May and June, I toured nearly all the year, and with the evangelists preached to Hindus and others, generally receiving a cordial reception from the people, who usually requested us to return soon. We have tried to avail ourselves of every opportunity at our disposal to make known the glad tidings of Christ's love and salvation to the perishing souls around us. In chapels and

school houses, towns, villages, hamlets; in trains, roads, by-paths; at home and in camp; to crowds and individuals, we have endeavored to bring sinners to the knowledge of the righteous and Holy God, and the merciful Saviour of the world.

**Marked change towards Christianity.** When I first visited many of the people of this field fourteen years ago, they would not allow us to preach to them and bluntly told us they did not wish to hear of the Christian religion. In some places mud, stones and dung were thrown at me, and our meetings were completely broken up. But a marvelous change has taken place in the minds of the people towards Christianity and Christian workers. Places where we were formerly hated and ill-treated, we are now frequently invited to proclaim the word of God, and from a few villages requests have been sent asking me to work expressly among the Sudras. Many of these have assured me that they have abandoned their idols and are ready publicly to profess faith in Jesus Christ; but they are waiting for their relatives and friends to join with them.

**The Sudras will come in masses.** The signs clearly indicate that the Sudras will embrace Christianity in masses. Are we encouraging them to come in this way? If they come in such masses, are we ready to welcome and receive them? I believe the Holy Spirit can convert multitudes as easily as individuals, and the conversion of hundreds and thousands of these Telugu people in one place at one time is no more of an impossibility or an improbability than the 3,000 souls on the day of Pentecost in Jerusalem. Their coming in large numbers will increase the responsibility of training them in the spiritual life, but the Lord will, in due time, raise up workers to minister to their needs. If we will not hold out our hands to receive these people, the Roman Catholics and others will. Let them come as the Holy Spirit leads them.

**Immersion.** In 1901, 561 professed believers in Christ were immersed and received into our churches. Most of these are young people from twelve to twenty years of age. Many of them are faithful Sunday school scholars, and we trust they will grow up to become active workers in the Master's vineyard.

Earnest efforts have been made by our workers to train our members in the knowledge of Christ, and gratifying results are evident. But some have proved unworthy, and with great sorrow we have had to expel and drop seventy-four during the past year.

**Our churches and self-support.** At present we have thirty-four churches on this field, but on account of continuous hard times for years and lack of uniformity in the policy of self-support in our mission, only a few of these churches are entirely self-supporting. Unless all our missionaries unitedly practice the system of self-support it is an almost hopeless task to try to enforce it in single stations. The Missionary Union should bring pressure to bear upon all its missionaries to work upon this principle. I am thoroughly convinced that most of our Telugu churches are able to support their pastors and teachers and erect their own places of worship and school houses, and will do so if trained and encouraged.

During last year 171 of our members died chiefly from fevers and cholera. This heavy mortality followed the famine of 1900. Many were reduced in strength through want of food, and when disease attacked them they soon succumbed. Many of these were among our best members. They were faithful unto death and now wear the crown of life. Among these were two splendid workers, the mission writer and a pastor. They both were in full manhood, were earnest and zealous in the Master's work, and among

the best Christians I have known in the Telugu mission. The writer was an industrious worker and faithful in all his dealings with the mission and the people. Thousands of rupees passed through his hands, and I am glad to testify that I never knew him in twelve years to misappropriate a single pie. The pastor had a genuine love for his work and the salvation of his countrymen. He gave up the charge of our station church two years ago to care for three small churches in the country, at nearly half the salary. These two departed brethren were model workers, devoted, enthusiastic, wise, peaceful, and loving followers of our Lord Jesus Christ. Though dead, they live in the minds and hearts of many Christians and others.

**Educational work.** Our village schools are fewer now than in former years, but they are decidedly more efficient in secular and religious instruction. While we have tried to give the children a good training in the studies prescribed by the government, we have laid special emphasis upon grounding them in a knowledge of the Bible, and above all in the life and death of our Saviour. We hope the time is not far off when our members will take a far more lively interest in the education of their boys and girls.

It gives me great pleasure to testify to the faithfulness of most of our workers according to their ability, but I think the time has come when we must have better educated men and women both in secular and religious knowledge to lead our Christian community. India's great need at present is consecrated men full of the spirit of God and love for the salvation of their own people.

## 52. BAPATLA — 1883

Rev. W. C. Owen and Mrs. Owen (in U. S.), Rev. G. N. Thomssen and Mrs. Thomssen,  
\*Miss Lucy H. Booker.

Churches, 16; members, 2,834; added by baptism, 318.

Mr. Thomssen reports:

There are many different lines of work prosecuted in Bapatla and I report on them in order:

**Evangelistic work.** This is our most important work. We have visited as many villages as possible, but have done only one-tenth of the amount of touring we desired.

We were in many places in the three counties of our field and encouraged, admonished, comforted and advised our poor brethren in the villages and preached the blessed gospel to many thousands. We examined the school children and looked after the work of teachers and preachers. Of the 318 baptized during the year, the largest number were baptized on this tour.

**School work.** By the generosity of the woman's society at Boston, we are enabled to have a good normal training institution for teachers in Bapatla. If Indian Christians are ever to take the standing God wants them to take, we must send the schoolmaster abroad in the villages. Our poor village Christians have not made much progress in Christianity, because we have so few properly organized schools and so few well-equipped schoolmasters. The training institution is doing good work. The government examination was very severe, and very few students throughout the presi-

dency passed. In our school all the students from Narsaravapetta and Bapatla passed. Out of seventeen from another school only fifteen passed, however, and these poor students brought our average down. To the present the normal school has been on the temporary list, but as we now have fulfilled all of the requirements of the government, we shall be placed on the permanent list.

There is one feature about our educational work that we value very highly. Every day all the pupils, Hindu, Mohammedan and Christian, are taught the Bible thoroughly, and our children have a better knowledge of the Bible than many Christian children in America. On Sundays all the teachers, students and pupils attend our Sunday school. The superintendent of the Sunday school is a normal student and the classes are taught by the students. This gives the future teachers a good training in Sunday school work, and it certainly is encouraging to see sixty or more Hindu and Mohammedan boys come to Sunday school, where they are taught Christian hymns, prayers and the Bible by the Christian normal students.

**Famine  
orphans.**

By the liberality of the readers of the Christian Herald we are able to care for about seventy-five orphans. These are our legacy from the famine. Many of these little ones are even now very much emaciated and full of disease, but on the whole they are doing well. Some of them have been baptized and all of them are very happy in the Christian homes they have found here. There being so many girls now in our station, it is absolutely necessary for us to open a girls' school.

**Industrial  
work.**

A German business man, the manager of a large business house in Madras, is very much interested in developing industries, and he has given the necessary money to teach us a new industry that has great possibilities. We have established a well-equipped Palmyra fibre factory in our mission compound, and already over four tons of fibre have been manufactured. This is not a very profitable business, but the poor people in the villages can at least earn a living and those employed in the factory are brought under Christian influence. We open the factory daily with prayers, reading of God's word, and a short address. Every Sunday the different caste people employed in the factory come to attend divine worship in our Gospel Hall, and, of course, their hearts and homes are open to the reception of the gospel. We expect to extend this work. We also teach carpentering and sewing, and expect to establish a weaving industry in connection with our orphanages, so that all the children can learn some trade to fit them for life's battle for food and clothing.

We praise God for health and strength and especially for supplying our every need according to his riches in Christ Jesus, Our Lord. To Him be all the glory!

## 53. UDAYAGIRI — 1885

Rev. F. W. Stait and Mrs. Stait, M.D.

Churches, 1; members, 357; added by baptism, 15.

**Mr. Stait reports:**

Famine  
ended;  
spiritual  
prospects  
bright.

This report must needs begin with thanksgiving, for very different is the prospect from that which met our eyes last harvest. The fields are green with the growing grain; the tanks are full; in every direction signs of prosperity and plenty are seen. Great things may be hoped for from a spiritual point of view, for the strain of want and anxiety has been removed from almost every heart.

It is only those who have had to struggle against the spiritual depression that has walked hand in hand with the scarcity and famine of the last three years who can fully comprehend with what a feeling of relief and gladness the missionary looks forward to this revival of life among his people. With them he has lived, with them he has suffered. Their cry for help has pierced his heart with a two-fold pain because of the deaf ear that has been turned to his words of soul comfort. The fact that this apathy was a natural sequence of long continued suffering made it no easier to witness.

The evangelistic work opened by a tour which I took in company with my preachers. I was struck by the large and attentive audiences which we met at almost every stopping place. Here it was a Sudra village where the people were comfortably settled and intelligent; they listened to the word and questioned the speaker. There it was a Madiga hamlet. Filth, want and ignorance reigned supreme; but even in the midst of such surroundings God's voice gained an entrance and his message was heard. Again we come to a village where the Brahmins held the reins of government. Their remarks revealed the hidden sneer at Christianity; their bursts of indignation when the preacher lifted the veil and revealed the depth of immorality in their private life, proved his charges. We contrasted the two—the Madiga with his openly lived life of filth and unspeakable degradation, the Brahmin with his many washings and much praying, but himself the embodiment of all that is evil.

Much good has resulted from this tour. Christians who were baptized many years ago and had lapsed into heathenism were sought out and brought under the precious influence again. Old believers who were vacillating between Christ and Rama were strengthened and new members were added to the church. A closer union has been established between the missionary, the preacher and the people. We learn to understand something of the under currents which influence their lives, and through this knowledge our sympathies were quickened.

The Sabbath services have been well attended and most helpful and the spiritual growth manifest in our church members is encouraging.

The Friday night prayer meeting has been as a rule crowded, not only Christians being present, but the famine coolies at work attended in a body. So that we have had the privilege of telling the gospel tidings to a large heathen audience every week. The result is seen in the changed lives of many of the hearers. During one of the summer months all preachers and teachers were called to the central church, and a systematic



study of the Bible was begun. A written examination was promised at the end of the session and a prize offered for the best paper.

The Young People's Society of Christian Endeavor meets every Monday and is well attended. The women's prayer meeting has been an unbroken pleasure to both teacher and taught. Dr. Stait closed the study of the Book of Acts with a general examination, both written and oral. She is now unfolding to the class the story of Israel's journeyings in the wilderness, the study to be followed by an examination.

The station Sunday school keeps up well, and we have now opened a Sunday school in connection with the day school in the Madiga village.

Dr. Stait's sewing class is one of our bright hopes. Women who a year ago laughed at the idea of a home-made coat or waist are now quite clever with the needle and the more advanced are able to turn out some very pretty fancy articles.

**School  
work.**

The educational department of the work has been very satisfactory. Two branch schools have been opened in the district during the year. The number of scholars in the boarding school is about the same as that given in former reports. There is an encouraging increase in the amount raised by fees. The high price of grain has made it hard to make ends meet, but that is over for the present. The improved condition of the harvest will enable us to open other schools throughout the district, but we have decided that only those villages will be favored where the parents show an interest and are willing to provide a building and assist in paying the teachers' salary. When they have to bear part of the burden they will the better appreciate the efforts put forth to benefit their children. Hitherto they have been utterly indifferent, and that indifference has so perverted the public spirit that throughout this taluq, with a population of over 120,000, we meet with only two government schools. Of late the people have awakened to the fact that they are being left behind in the march toward enlightenment and wealth, and are pleading for the knowledge that will open the door to better things. This is our opportunity and we are seizing it by seeking to establish self-supporting schools. That which hinders us most in our efforts is the difficulty we experience in procuring consecrated and efficient teachers.

In the month of July the foundation of the new dispensary was laid, and at the present time the building is almost ready for occupation.

In regard to self-support we can say with glad hearts we have not gone backward, for notwithstanding the sore strain of a famine year and the dismissal of several incompetent workers, as the consequence of the reduction made in the mission appropriation, we note with pleasure that the amount paid into the mission treasury is not decreasing.

**Medical  
work.**

The medical work has largely claimed Dr. Stait's attention during the past year. The number of patients is daily increasing, and calls to the zenanas are frequent. As the season has been unhealthy, the burden borne by the doctor has been anything but light. When the care and oversight of the boarding schools, the teaching and governing of the women's evangelistic meetings and sewing classes are joined to the burden of every detail of the medical work, such as compounding and dispensing, the work becomes so constant that little rest can be found night or day. It is because of this burden that we plead for a qualified native assistant.

## 54. PALMUR — 1885

Rev. Elbert Chute and Mrs. Chute.

Churches, 1; members, 819; added by baptism, 95.

**Mr. Chute reports:**

We have just passed through another year of famine and distress for the people, and consequently one of worry and toil for the missionary. Much of the time has been spent in devising ways and means to alleviate suffering.

**Hospital building.** The beginning of the year, however, was occupied in completing a large and commodious hospital. A much needed bridge has been constructed over the ravine which separates the boys' dormitory and hospital compound from the school house, mission bungalow and church compound. It is a substantial structure of four arches of solid masonry and will last for ages with scarcely any repairs. It is a great convenience and the cost was very moderate, as all of the requisites for its construction, except the lime, were prepared with famine labor.

**Famine conditions.** In order to help a number of our poor Christian families we took 200 acres of jungle land from the government and divided it among them, giving from five to ten acres to each family. They built a village on the land and named it Bethlehem. We trust that it may indeed be a "house of bread" where many may partake of the bread of life. We assisted them in buying seed grain and oxen with which to till it. They cleared it of jungle, plowed and sowed it, but received little compensation, for the rains were a failure again. Much time was spent in digging and deepening wells. The water in many localities being very scarce, it is with difficulty that the people obtain enough to drink.

**Self-help.** With nearly 200 pupils attending our boarding schools, and the appropriation for its support being quite insufficient, we attempted to supplement the latter by sowing about twenty acres of grain in the mission compound. It grew and was very promising until the ears began to appear, when it dried up and we scarcely realized from it the amount of grain which we sowed.

Famine continues and the prospects for the future are dark. Our chief concern now is to save the people from the present distress, hoping for relief at the coming of the next harvest.

**No famine in spiritual matters.** But we are happy to report that the spiritual welfare of our mission presents a brighter aspect. Ninety-five hopeful converts were added to the church by baptism during the year. Many others are believing and say they intend to be baptized in the near future. The native preachers have been doing good work in different parts of the district.

In the months of November and December, in company with eleven of my preachers, I made an extended tour in a distant part of the field where a number of our Christians, whom we had not been able to visit for more than eight years, resided. We feared that some of them might have relapsed into heathenism. On our arrival among them we were made happy to find them all waiting for us. Not only had they proved faithful, but there were four converts awaiting baptism. They had preserved their spiritual life by meeting together daily for a midday prayer meeting.

About ninety miles from the mission station we visited a large town containing about

30,000 inhabitants called Yemmiganur. We preached to crowded audiences in many of the principal streets. The people listened with intense interest, acknowledged the truth and in some instances even contended for the Christian religion. The doctor of the town being a Christian man, invited us to hold service on Sunday evening in a large hall in connection with his bungalow. Having gained our consent he had the meeting published extensively in the town. An immense crowd, among whom were all of the chief officials of the town and some of our Christians from six miles distant, attended, the hall being insufficient to hold them, the crowd extending far out into the street. They maintained perfect order while we preached Christ to them for nearly two hours, from the words, "There is one God and one mediator between God and man, the man Christ Jesus." All seemed to be much impressed. A wealthy high caste man professed belief in Christ and said that he would be baptized at Palmur at the time of our association in the month of March. He is a man of about thirty years of age and well educated. But he wishes to remain at Palmur for a year or two in order to gain a better knowledge of the Christian religion. In the meantime he says that if we can make any use of his large shop, which is situated in the center of the town on the chief business street, we are welcome to it. While on this tour ten converts from heathenism were baptized.

Our church is in a prosperous condition. The salary of the pastor and all other legitimate expenses have been paid by the church, and still there is a small surplus in the hands of the treasurer. The general weekly prayer meetings, the women's prayer meetings, the Baptist Young People's Union meetings, and the Sunday schools, the Sunday preaching services and Sunday prayer meetings have been regularly conducted and well attended during the year. A large and enthusiastic gathering of four days' duration was held in the month of October, many Christians from almost every part of the field attending. Several papers on subjects relating to the spiritual growth and development of the church were read and discussed. We all had a very profitable and enjoyable season. A service in English each Sunday evening has been held throughout the year.

School work has been steadily prosecuted with a fair degree of success. We are very anxious to raise the grade of the school to that of the upper secondary or middle school. Considering the large number of pupils in attendance, the extensive territory served by the school and the fact that many of the pupils require to be advanced into higher classes before their age will justify sending them to distant schools or colleges, we do not think it unreasonable to ask that a middle school be established at this station.

The suspension of the famine help, as might have been expected, was the cause of a large falling off in the attendance of our village schools. Yet we have reason to believe that good work has been done and is being done not only in the imparting of an elementary education to the children, but also in instructing them in the way of salvation, and through them interesting their parents and relatives in the truths of the Christian religion. From what we have observed we have reason to believe that these little schools have a strong evangelistic influence in the villages where they exist.

The medical work of the mission under the increased facilities rendered by means of our new hospital has been prosecuted with energy and efficiency by Dr. Graham and her assistants. Many thousands of treatments have been made and the seeds of truth have been sown in hundreds of grateful hearts.

## 55. NALGONDA — 1890

\*Rev. A. Friesen and Mrs. Friesen, \*Mrs. Lorena M. Breed, M.D. (in U. S.).

Churches, 2; members, 832; added by baptism, 179.

**Mr. Friesen reports:**

The first year of the new century has been full of work, and still more full of blessings. The Lord's presence has been evident in every department, and there has been a slow but steady progress everywhere.

**Medical work.** The work among the sick and suffering has been greatly revived under the care of Mrs. K. Christie, who reports as follows: "The Register shows 2,489 patients and 5,425 treatments for the year. The average daily attendance is seventeen and the maximum thirty-two. The dispensary is closed on Sundays, except to those who are very ill, in order to give the nurses and hospital servants a chance of going to church. A good many patients come a distance of thirty and forty miles. Although this is a hospital for women and children, yet many men come for treatment and are willing to pay a small fee for medicine in preference to getting it free from the government hospital. Patients from all castes and creeds come for treatment. Purdah women are received privately and their prejudices are respected.

The hospital contains eight beds, but there is sufficient accommodation for at least twelve. When purdah women come a part of the ward is screened off for them and made private. It is very difficult to get these women to leave their homes, and it is therefore encouraging to find even a few (five during the year) willing to remain in hospital. One of them came from a village eight miles away, and went away expressing herself highly pleased with the hospital and the arrangements for her comfort.

While the out-patients are waiting for their medicine a Bible woman reads and speaks and sometimes sings to them. Tickets are issued to each new patient with a text in Telugu printed on one side, while the other side is left blank for her number. Three Christian women are being trained as nurses. A small fee from two pie upwards is charged for medicine, so as not to pauperize the patients; but the very poor get their treatment free. The total income of the year has been Rs. 652-1-7. We have cause for great thankfulness in this important work. The ignorant natives regard us with confidence, are learning to look upon us as their friends, and their homes are being opened to us in the villages."

**Educational work.** This part of our work has received great attention, and not in vain. The labor among the children of India is not without trouble and care, but it gives a rich harvest of joy, pleasure and profit. Great efforts have been made to raise the standard and to improve the teaching. We were very fortunate in getting four trained teachers during the year. The number of the boarding school children has increased to 112. Besides these we have five boys of our school at Ramapatnam who gave evidence that they were called of the Lord to do his work. At Ongole we have only one boy, but four are learning a trade, and three are being trained in cooking and housework. These later are not only supporting themselves, but are learning a work which will easily support a family. In June a little evening school was opened for Christian coolies, who have the desire to learn to read their Bible. We were also able to revive the difficult but much needed work of village schools, and have now three such schools with thirty-six pupils. Special attention has been paid to orphan children,

of whom we have forty-six in our boarding school. We are trying to serve our Master in caring for these destitute little ones, six of whom are supported by friends in Russia. We rejoice over the conversion and baptism of fifteen of our dear children. There are in our boarding school now twenty boys and twelve girls, members of the church.

I cannot well close the report on educational mission work without mention of the fact that we are trying to educate and interest our churches at home (in Russia) in the Lord's work here: To reach them we have published a little monthly German missionary paper for the last two years, which has about 1,300 readers, and is self-supporting. An annual report also is issued, which is distributed to all our supporters free of charge. Judging by the many loving letters we receive and by the very liberal gifts which are sent to us, this little work is greatly blessed by our Lord.

Evangelis-  
tic work.

In order to bring the gospel of Christ to the distant villages of our large field, several extensive tours have been made. There are very few mission fields at the present time in Telugu land where the outstations are so far removed from the headquarters as in our part of the country. We have an important and well established center right on the bank of the Kistna river and about forty-five miles from Nalgonda. And going west we have to travel thirty miles to reach the farthest outpost of our mission work. Within this large area we have eighteen well equipped outstations, twelve of which have houses owned by the mission. The chief object in touring has been so far to deepen the spiritual life of our Telugu brethren and sisters. Besides this the redeeming gospel has been preached to thousands of those in darkness. We have had many proofs of Christ's power to save to the uttermost. One hundred and seventy-nine have confessed Christ publicly in baptism. Three new outstations were opened during the year.

We have had, however, the greatest encouragement in the evangelistic work in and through our two regular churches. The Nalgonda Church has for the last six years borne its own expenses, and besides has contributed a little each year to the British and Foreign Bible Society as well as to our Telugu Home Mission Society. This church has now advanced one step further and has resolved to assist the church at Mirialagoodam to become independent of the treasury at Boston. This resolution originated at our monthly ministers' meeting, where two papers were read in November about scriptural giving and about the best use to be made of our contributions. These meetings have grown in interest and power every month and have been a season of great spiritual blessings to the Lord's servants in the Nalgonda mission field.

The five departments of the Nalgonda Church, viz.: The Sunday school, the Christian Endeavor Society, the Women's Home Mission Society, as well as the Women's Bible class, have been used by the Master to increase the knowledge of Christ's love among the church members, as well as among the heathen of the surrounding villages.

The ordination at the association of the pastor of the Nalgonda Church, Davatala Muttiah, gave us great joy.

The traveling to the meetings of the Reference Committee has taken much of my time, but I have personally profited by it, and it has also been a pleasure to me.

I refrain from saying anything about our own health, but I want to acknowledge the goodness of our Lord, saying with David: "Bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord, all ye, his works, in all places of his dominions. Bless the Lord, O my soul."

## 56. KANIGIRI — 1892

Rev. Geo. H. Brock and Mrs. Brock (in U. S.), Rev. J. A. Curtis and Mrs. Curtis.

Churches in 1899, 8; members, 3,510; added by baptism, 35.

No report of the work at this station has been received.

## 57. KAVALI — 1893

Rev. E. Bullard and Mrs. Bullard, \*Miss Sarah R. Bustard.

Churches, 1; members, 318; added by baptism, 0.

Mr. Bullard reports:

The past year's experiences with us have been different from usual. The year commenced with one additional number in the missionary workers, Mrs. Bullard's niece having come with her from Canada to work for Christ among the Telugus. It pleased the Lord, however, to call Miss Ritchie to her home above before she had been with us long. She died very suddenly of heart disease February 17.

Sickness  
and death.

Miss Ritchie was a member of the Baptist Church at Perth, Ontario, Canada, and had received her education at Moulton Ladies' College, Toronto.

Her death left a deep impression upon all in the station. Later in the year Mrs. Bullard was taken seriously ill, the result of too much wear and worry, but through the timely help of Dr. Coats of Ramapatam, and the faithful nursing of Mrs. Bustard, who came to our help from Ootacamund, she has recovered. Still another serious illness visited us just after the close of the year. Miss S. R. Bustard, who had been transferred to Kavalali in July, from Ootacamund, was taken down with a mild attack of smallpox, to which she had been exposed while passing an infected hut on her way to visit the neighboring villages. She has, however, quite recovered and is anxious again to pursue her study of the language and her missionary work.

Progress in  
spite of  
hindrances.

Notwithstanding these seeming hindrances in our work, the usual services and work of preaching have continued throughout the year. Much of my attention has been given during the latter part of the year to the preparation of the material of a new hymn book for the press, under the auspices of our conference and that of the Canadian Mission, Rev. Mr. Craig of Samulkat having been chosen with me to collect and arrange the material, while Mr. A. T. Palmer of Ongole, and the senior munshi of the college at Ongole have aided in the careful revision of the book.

Change of  
methods.

We have thought best to make a change in our method of evangelistic work and are concentrating our workers more than hitherto upon the immediate neighborhood of Kavalali. The preachers also divide the field work, one visiting new villages, another the Christians, while a third tries to interest the people in Sunday school work, and still another seeks to interest the members in regard to their duty to give and collects their offerings. These take turns in visiting the different parts of the field so as to reach as many villages as possible each month. The Lord's Supper



is observed in each section of the field monthly so as to enable all the church members to receive it regularly. We very much need more workers, at least a few more preachers.

**Care of orphans.** The work of collecting and caring for destitute orphans has also occupied considerable of my time during the year. The Christian Herald of New

York having promised through its representatives in this country to support one hundred orphans at Kavali, I have found my attention, together with Mrs. Bullard's, largely taken up with the care of these orphans. We believe this to be one of the most promising branches of our work. Already several of the children profess to have experienced a change of heart. A few dormitory buildings are urgently needed, and any friend of orphans can help very materially just at present by sending us the means wherewith to build. One house to accommodate twenty children can be put up for \$60.

### 58. KANDUKUR — 1893

Rev. Wheeler Boggess and Mrs. Boggess.

Churches, 2; members, 682; added by baptism, 85.

#### Mr. Boggess reports:

**Growth during furlough.** After an absence of two years we arrived at Kandukur on October 22, 1901. It was gratifying to see that the love of many had waxed warm rather than cold. The signs of spiritual progress were manifest notwithstanding the recent famine, the evidences of which were painfully clear. During my furlough Rev. W. L. Ferguson had charge of the work; and although he had the oversight of three other fields, too, was enabled to do much service in the furtherance of the gospel. The energy spent here has brought forth fruit in the strengthening of Christians and in the conversion of the heathen. Of the eighty-five baptized last year all but nine were baptized before we returned. It has been a great satisfaction to see how many of these have remained earnest, active and consistent.

The schools that were prosperous before have vanished, owing to the retrenchments of the government. The teachers who were formerly supported entirely by government salary or grant have been forced into other work. These schools now need to be revived on a different basis so that they shall derive at least a part of their support from the parents of the scholars. The fees in the large public school in the town of Kandukur have been raised so that now only two Christian boys are attending. Their influence, though, is not lost on their heathen fellow students nor on their teachers. One day the gymnastic teacher asked these boys to pray aloud. When they did so he exclaimed at the simplicity and beauty, and then told the other scholars it would be well for them to pray, too. I hear that that teacher is a changed man, though I have not seen him myself.

**Increase in caste inquirers.** The numbers of inquirers among the caste Hindus is on the increase. Hardly a day passes but some one comes with a question about sin, righteousness or judgment. For the last two days an educated Mohammedan has been coming with every evidence of a sincere desire to know the truth. Yesterday he marveled at every question being answered from the Book.

**Self-support policy.** Self-support is still the policy here. Although the preachers have been forced to labor with their own hands much of the time, it has fallen out rather to the furtherance of the gospel. Their work has been more largely

blessed than ever in the conversion of souls. The greatest, if not the only, obstacle to the full growth of self-support into self-propagation lies in the fact that in the neighboring fields, preachers and teachers are paid with foreign money. Many of the native brethren cannot understand how the Missionary Union will countenance such radical differences in policy, and some feel that their rightful due is being withheld from them. The presence of such dissatisfaction has hindered fuller developments. I must gratefully acknowledge, however, the kindly attitude of all my fellow-missionaries, especially my neighboring missionary, toward Kandukur and its work. Their invitations to attend their quarterly meetings and preach to their people, have been tangible proof of their brotherly love and confidence.

**Triumphant death.** The last days of the year were full of sad ministry to a native brother who, though employed in another mission, felt drawn to come here to preach during his Christmas vacation. After a few days in which he gave several messages to both Christian and heathen, he was suddenly taken ill and died after a short sickness. His confidence, often expressed, that he was going to be with the Lord, will long remain as a valuable testimony for Christ. "Blessed are the dead who die in the Lord."

With humility as well as with great joy we acknowledge the loving kindness and tender mercies of the Lord in our behalf. We can show our appreciation only by faithfulness in word, thought and deed.

### 59. ATMAKUR — 1893

Churches, 1; members, 69; added by baptism, 11.

This station is still without a resident missionary. Mr. Ferguson of Nellore had oversight of the work during the absence of Dr. Downie, who has now assumed charge while the former takes furlough.

### 60. PODILI — 1894

Rev. W. T. Elmore and Mrs. Elmore.

Churches, 3; members, 2,997; added by baptism, 19.

Mr. Elmore reports:

**Cordial welcome, bright prospects.** We arrived on the Podili field December 12, 1901, so we have less than three weeks to report for. We are glad to say, however, that Mr. J. A. Curtis has done hard and faithful work here since he took charge, although it has added much to the burden of his already large work at Kanigiri. There is no famine here this year, and many of our people are returning, but the number of Christians is much reduced by death and removal, as the statistical report will show.

The Christians and many non-Christians have received us most cordially and seem delighted with the prospect of having a settled missionary again. Mrs. Elmore still continues to be an object of interest, as there has never been a missionary's wife here for any great length of time before. She is doing a little medical work which is already bringing some caste people within our influence.

There seems to be an enthusiasm among our workers for advance work. They are very anxious that we shall provide schools for their older children, as it is difficult to send them away. Fifteen Hindu boys have asked for admittance into such a school, and promise to pay the regular fees. At present our school building is the shady side of a native house, and the bungalow veranda is the chapel, but we are hoping for more equipment soon.

#### 61. DARSİ — 1894

This station is still under the care of the missionaries at Ongole, but no report of the work has been received. The statistics are included under those from Ongole.

#### 62. SATTANAPALLI — 1894

Mr. W. E. Boggs and Mrs. Boggs, \*Miss Lillian E. Bishop.

Churches, 1; members, 1,118; added by baptism, 28.

Mr. Boggs reports:

The first year of the century has been one of blessing to us. Hitherto our reports have been confined very largely to accounts of work undertaken, efforts put forth, with an occasional hopeful glance at the prospect before us. Our reports of results achieved, have been all too meager and unsatisfactory. But the experiences of the year just gone have shown us that God has not left us alone here, neither have we any doubt that the work we have been trying is his.

Famine  
averted.

The year opened with no particular distress or scarcity. Fair crops had been harvested and hungry people had begun again to be satisfied. There was, however, the fear of considerable distress because of lack of proper supplies of water. The rains had not filled the wells or tanks to any appreciable extent, and a hot season was coming on with little water for man or beast. As this shadow deepened and fear increased, rather suddenly and at a most unseasonable time, we had several days of good rain which filled tanks and helped wells so that we passed through the dreaded hot season without that suffering which we had anticipated. May this experience be repeated in 1902, for 1901 closes with insufficient water all through our field, and distress lies immediately ahead unless God interposes as he did last February.

Heathen  
festivals.

In this district annually in February or March, there occurs a great heathen festival at a hill some miles from our mission station at Narsaravapetta. The festival lasts for about three days and attracts in the neighborhood of 100,000 people. Men, women and children come from many miles on foot or with carts, for worship, excitement, trade and theft, and the occasion is the great one of the year. It so happened (or shall we say that it was so ordered?) last year that those unseasonable rains, of which mention has just been made, came just at the time when this festival took place, preventing numbers from going and making it so uncomfortable for those who were foolhardy enough to venture, that many said to me as they returned: "We have had enough of this thing. If Kotappa (the god in whose honor the festival takes place)

cannot protect us from rain when we go to worship him, we won't go again." We hope the lesson may be helpful in hindering some from going this year, but Hindus are apt to forget such lessons just as other people are.

Our hearts have been cheered by being able to welcome into the church by **Spiritual gains.** baptism twenty-eight members. Of these, nine are the first fruits from a village where we have been carrying on work for three or four years, and they are proving themselves particularly encouraging.

We have had occasion for considerable disciplining and we are doing all that we can to free the church of the unconverted material that has in one way or another crept in. We believe this to be as much God's service as taking in new members. And we have reason to believe that the church is growing under the treatment.

Several times during the year cholera visited our field, and in the month of January came among our people here in Sattanapalli, causing a few deaths. During the time when the disease was present among them our Christians were in the habit of meeting each evening to sing hymns and pray. After the disease had passed off they united in holding a thanksgiving, lasting for two days, during which they invited all their fellow Christians in the county to join with them. Interesting and profitable meetings were held and the work received an impetus for which we all felt thankful.

At this time an incident occurred which meant much to us. Our regular services were of course put a stop to, for cholera has terrors for this people as well as for those in America. One Sunday a Sudra man, who has, by the way, been a regular and interested attendant at our meetings, came to me and said, "Are you not going to have a meeting today?" I said, "How can we have a meeting without people? If you will go and bring some others we will have a meeting." So he went off and soon returned with three others of his own caste and we had a little service, a Sudra meeting called by themselves! We had never had such an experience before and we believed that God was honoring our efforts on behalf of this people. No one from among them has yet had courage to break with old environment and come out boldly for Christ; but there are several who show a deep interest in our work and words.

In May we welcomed another little daughter into our home and all were **Joy and sorrow.** rejoiced. In September our eldest daughter Nellie was taken from us and our hearts were filled with grief. She had just passed her tenth year and was such a help and comfort in our home that we miss her more than can be told. But God has given us grace to submit, and though our hearts are sore and we do not understand yet, we believe that such providences do not come unguided, and though we cannot see now, "some day we'll understand." The close of the year has found us, who are left, in fairly good health.

Miss Bishop is hard at work and making good progress with the language. She is already doing as much as she can in work with women and children. Meetings are held for them on Sunday and Wednesday and she has a class of little ones in the Sunday school.

Our staff of assistants remains about the same in number. We have sent two more men with their wives to Ramapatam and in their place were able to secure two of last year's graduating class from the seminary. We are all now looking forward with eager expectation to a visit from Dr. Barbour next month.

## 63. NILGIRI HILLS—1895

Rev. John McLaurin, D.D. and Mrs. McLaurin, at Coonoor, †Mrs. Ellen Bustard, at Ootacamund.

Coonoor and Ootacamund are villages in the Nilgiri Hills and are about four miles apart. The Union does not maintain stations, in the strict sense of that term, at either point; but the first is important as the place of residence of Dr. McLaurin, who gives his whole time to literary work for the Telugu Mission. His report appears below. Mrs. Bustard is doing school work under the Woman's Society of the West.

Dr. McLaurin reports :

After an absence of seventeen months on furlough we reached Holmwood, Coonoor, shortly after the middle of November, 1900. During our absence my assistant, Mr. A. T. Veeraswamy, was assisting Dr. Boggs of the seminary. On my return I was urgently requested to loan him to Mr. Bullard on "The New Hymn Book," which I did till after our conference at Bapatla in January, 1902.

Telugu  
commentary  
on  
Matthew  
and Mark.

After conference a couple of weeks were spent at Ramapatam with the Commentary Manuscript Committee, but as two of the members were seminary professors, the progress made was too slow and intermittent to be profitable. So the committee adjourned to meet in Coonoor during the seminary vacation.

The interval was spent in somewhat recasting and revising the comments on Matthew's and Mark's Gospels. During parts of April, May and June the Commentary Committee met sometimes four and often five times a week and were four to five hours a day at work. Much time and care and prayer were spent upon the work. Most of July and August were required to rewrite the mutilated manuscript and prepare it for the press.

During the latter part of August and early September Madras and Ramapatam were visited in connection with the printing of the commentary. Finally an arrangement was entered into with the S. P. C. K. Press, Madras, to print 1,000 copies. Printing began early in September and binding began early in December. It is now on sale, a slightly book of 404 pages, crown octavo, bound in half-sheep with cloth sides. The work was well and expeditiously done, and all in the most workmanlike manner.

While correcting proof we revised and prepared for the manuscript committee for the next season the Acts of the Apostles and the Epistles of Paul to the Galatians, Ephesians and Philippians. These had been written during past years. We shall hope during the coming year to print the Acts of the Apostles and finish the Comments on the Gospel of John. We presume one volume a year is all that our people can assimilate.

A uniform  
Telugu  
Bible.

I am also pleased to say that during the past year negotiations have been going on between a committee of the Baptist missions on the Telugu coast and the committee of the Madras Auxiliary Bible Society to secure a practically uniform Telugu Bible for the Telugu people. The labors of that committee are, I believe, about to be crowned with success. In addition to the above, I have had the work of half a dozen committees, the financial management of the Telugu Baptist, the Publication Society and the new hymn book.

In common with our missionaries we look forward with great pleasure and hope to the forthcoming visit of Dr. Barbour, our Foreign Secretary, and his companion, and pray God's blessing upon them and us.

#### 64. MARKAPUR — 1895

Rev. C. R. Marsh and Mrs. Marsh (in U. S.).

Churches, 4; members, 4,060; added by baptism, 0.

##### Mr. Marsh reports:

Compelled to return. Becoming convinced early in 1900 that we ought not to remain in India more than a year longer, I reluctantly applied for furlough for 1901, which was promptly granted by the Executive Committee. However, the famine still lingered, and we were so much needed at our station that we many times considered the possibility of postponing our departure, and it was with much regret that we felt compelled to leave for America in April, 1901, making over charge of our field to Mr. Newcomb of Cumbum.

Famine relief. Prior to our departure for more than a year we had had both hearts and hands full of relief for the famine stricken. Our first attempt was in the opening of a kitchen for feeding the aged and infirm, the sick, the children, and mothers with babes. This was carried on for five months, with two hundred daily applicants from among the poorest of our Christian community. Those who were able to work were employed on relief work for the mission or for the government, several hundred being wholly or in part dependent on such work for their daily food. Of the Christian Herald corn, 600 sacks were allotted to our station. Of their cash donations I used \$930, and of funds sent through the Missionary Union I used over \$1,600, the balances being turned over to my successor.

While such famines result in mass movements towards Christianity, they also result in disorganization of all regular mission work,—schools and congregations are broken up or weakened, and the effects on the morals and character of the people are often deplorable.

We now rejoice in looking forward to a return to our station in a few months with much hope for the future success of the cause of Christ there.

#### 65. GURZALLA — 1895

Rev. J. Dussman and Mrs. Dussman.

Churches, 2; members, 1,745; added by baptism, 44.

##### Mr. Dussman reports:

Faithful work during missionary's furlough. The year's report must be a short one, because most of the time was spent on furlough, the missionary being only three months on the field. During my absence the work was cared for by Rev. F. Kurtz of Vinukonda and Rev. H. Unruh of Nalgonda. Both have done as much good and faithful work as it was possible for them to do in connection with their other work. We are very grateful for their help.



Our native staff consists of nine preachers, sixteen teachers and two Bible women. Most of them were faithful to the trust committed to them.

The report would be incomplete if it did not mention the faithful service of Pastor Bandara Johan of the Gurzalla Church, who led his people most courageously in the way of self-support and added six new members by baptism; but the church had to exclude three members. To the other church were added thirty-eight, while we had to exclude ten.

The boarding school had twenty-seven boarders and nineteen day scholars. The management was under the able care of Boppuri Joseph, who deserves great credit for his faithfulness and devotion to the work.

The outlook is encouraging. There is an inquiring spirit among the caste people. We preach to them whenever it is possible. Many consent to the truth, but to give themselves entirely to Christ, they have not the courage.

## 66. SURIAPETTA — 1900

Rev. A. J. Hübert and Mrs. Hübert.

Churches, 2; members, 420; added by baptism, 21.

### Mr. Hübert reports:

We have hired a little compound with a small house in it. The house being occupied by the pastor's family, we erected a shade, under which we have our regular Sunday services. As there is no more space we cannot enlarge the shade, and so it is very inconvenient, especially in the hot and rainy seasons. Besides our Sunday services we began to have a prayer meeting on Wednesday evening, but we cannot say that this meeting has been going on regularly. The woman's prayer meeting, opened by Mrs. Hubert, takes place every Wednesday morning, and the Lord has blessed that wonderfully. During the year 121 souls were added to the church by baptism.

Our Sunday school also is in progress. Heathen children as well as Christian have been taught the welcome news of our Lord's love. Almost all of them are able to repeat some Bible verses and sing some Christian songs.

Day schools have been opened in five of our outstations. This work has been especially carried on by the wives of preachers. The work done in schools last year was very satisfactory.

Besides visiting the villages around our station, we had the pleasure of starting on tour in November. Our time was spent in feeding the sheep and preaching the sweet gospel of our Lord Jesus. Although we have not a regular medical mission work, Mrs. Hubert finds much pleasure in treating the sick that come daily to our door.

For a long time we tried to get a piece of land on which to build a mission bungalow. At last we succeeded and bought the land and paid for it. The contract has been made, but as long as we have not the registration of the land from the government we cannot begin with the building work.

Whilst living in the travelers' bungalow last year I had some famine relief work going on. About 65,000 bricks and thirty-five measures of lime were burnt. Besides that I superintended the work of a small house in which we are now living.

During the first of the year we enjoyed good health, but the last three months we have been suffering from fever, boils and sore eyes. But we hope that the Lord will bestow upon us again good health and strength. Our desire is to love and serve him more and more.

## 67. BHONIGIR — 1901

Rev. H. Unruh and Mrs. Unruh.

Churches, 1; members, 124; added by baptism, 0.

### Mr. Unruh reports:

The year under review has witnessed a great deal of God's love and kindness to us. The longer we are in India the more we like it, for we know there is a great work still to be done by God's children for our Lord and Master in this vast heathen land, and if God wants to use us here in his service, and we believe he does, we shall be very thankful for the privilege.

In the first evening after our arrival in Secunderabad on our way from <sup>The call to the field.</sup> Russia to Nalgonda, Mr. Hopkins gave off Bhonigir and its neighborhood with the Christians to Mr. Friesen. And the same evening it was suggested that I should become later the missionary of that field. Although I did not know anything about Bhonigir, the suggestion seemed good. After a few months I met Dr. Boggs, who asked me: "Mr. Unruh, have you ever thought of Bhonigir? I think it would be very good if you would open there a mission station." The more I heard about Bhonigir, the more I felt I ought to go to that place, and here I am. December 31, 1900, Mr. Friesen went with me for a tour to Bhonigir, in order to show me the field as well as to introduce me to the people.

<sup>First church organized.</sup> A church was not organized until October last. After we received permission from the committee in Boston to open a station at Bhonigir, the Christians took letters from the Secunderabad Church and we organized at Jangoun October 13, 1901, because most of our Christians are living in this vicinity, whereas near Bhonigir only a few Christians are to be found. As soon as I had taken charge of Bhonigir I began to look out for land, but I have not been able even to find a place which I could acquire. Bhonigir is a Mohammedan town and the headquarters of many officials. These men do their utmost to prevent the acquirement of land for mission purposes. We probably will have to take Jangoun as our center of this work and not Bhonigir, since God is opening the doors for us there. It is about thirty-five miles west of Hanamakonda and about forty-five miles east of Secunderabad.

<sup>Touring.</sup> Soon after the tour with Mr. Friesen I made another alone, and found that there was a great work to be done in my field, especially among the Christians. On account of the English work in Secunderabad, the field could not be worked as it ought to be; there are many Christians in this field who after their baptism never had seen a missionary again, although they were baptized several years ago, and the result was, when I came to their villages, that they fled from me, for they were instructed by the Mohammedans and Hindus that I had come to take them as slaves to England. In one village I tried for four days to see the Christians, but I was not able to do so. It was told me that they were hidden in the field somewhere all the day, so that I might not catch them and carry them away. I have not written this to blame

at all any of the missionaries who worked the field before me, for I understand very well that they could not undertake touring into the jungle villages on account of so much other work.

In the month of November I made a second short tour. As I understood the people better and they me, this tour was of more interest and blessing. The people listened very well to the preaching of the gospel.

As the Reference Committee asked me to go for a few months to Gurzalla and take charge of that station in the absence of Mr. Dussman, Mrs. Unruh and I went. The time we spent there was a time of many experiences, for first I was able to improve in the use of the language, and secondly I learned many things concerning mission work which will be of great use for me in my own field.

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## MISSIONS IN CHINA

Stations, 15; missionaries, 64; churches, 57; members, 2,962; baptisms, 316.

The past year has seen all of our stations in China reoccupied and many houses rebuilt and chapels reopened, sometimes with rejoicing on the part of the entire communities. The reports which follow tell of 'steadfast Christian converts who are living out the Christ-life before their townspeople as bravely as any of those who have obtained the martyr's crown; of the new conditions which prevail in many places, where crowds are seeking to be enrolled as Christians in order to secure protection for themselves from the foreigners whom so lately they drove from their cities and villages with heartless cruelties; and lastly, of the beginning of a movement toward Western education and Western science, the results of which no man can foretell. If China shall awake from a Rip Van Winkle sleep of more than twenty centuries and, laying aside that conservatism which has bound her with fetters of riveted steel, shall follow Japan in a ready adoption of Western thought and methods, she will very soon become a power almost beyond reckoning with in the world's affairs. China advancing, China unfettered, where will her path lie? Who shall guide her, Christ or man? These simple and straightforward reports bring the duty of American Baptists very plainly before us. We must do our share of evangelizing China, lest we with others fall before her advancing wave when, like her own Yellow River, she bursts her barriers and makes for herself a new broad channel to the sea.

## SOUTHERN

## 68. BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D. and Mrs. Adamsen.

Churches, 5; members, 123; added by baptism, 24.

This station is included in the list of Southern China fields, because while being the only center of our work in Siam, it is also closely identified with Swatow and the Chinese Mission.

## 69. SWATOW — 1846

Rev. William Ashmore, D.D. and Mrs. Ashmore; Rev. S. B. Partridge, D.D. and Mrs. Partridge (in U. S.), Rev. William Ashmore, Jr., Mrs. Ashmore (in U. S.), Rev. J. M. Foster, Mrs. Foster (in U. S.), Rev. G. H. Waters and Mrs. Waters, †Mrs. Anna K. Scott, M.D., †Miss Helen L. Hyde.

Churches, 14; members, 546; added by baptism, 37.

## Dr. Ashmore reports:

Division of the field. The large inland field opened and worked by myself from Kakchie as a radiating center for a period of nearly forty years, and comprising the largest part of our entire membership in the country, has latterly been divided up and put under the superintendence of other workers. One portion was made over to Mr. Speicher six years ago; the remaining portion of the great Kityang district has recently been made over to Mr. Waters, whose faithful and successful study of the language during the less than three years he has been here well qualify him to enter upon the responsibility. It remains for me to report only the compound work in conformity with established custom which has made it the function of the senior missionary resident on the compound to report this station as a station. It so happens that at the last moment I find that I am expected to report also Chowyang, that great city of 200,000 people, only nine miles away, and which I have also had under my care from the first, and which is still more directly related to ourselves at this place.

Kakchie center. After all the slicing off that has been done to make other centers, and which may still be continued to a certain extent in a southwesterly direction, Kakchie must still remain the point from which will go forth healing influences on a great scale quite independently of local environments. From it go forth Mr. Foster to look after his work in the district of Poleng and Huilai, Mr. Waters to his outstation in the district of Kityang and Mr. Ashmore, Jr., to his outstations in the district of Senghai, and also myself to care for the city of Chowyang above referred to. As we are at present, certain large cities of 200,000, of 100,000, of 80,000, three large towns of 20,000, and no end of smaller places, probably a couple of thousand of them, and containing all told the best part of two millions of people, are, so far as we Baptists are concerned, looking to us for the gospel. We recognize with pleasure that our English Presbyterian

brethren are doing a great work in this same field, but all together we are but a handful for so many.'

On the compound, and as general agencies, are: The Theological School with twenty-five students, the Boys' High School, the Smaller Boys' Compound School, the Bible Women's Training School, the Girls' School and our exceedingly useful and well managed hospital, entitled to a very foremost place in all our agencies for good. The bare fact of their existence here is all that pertains to this report. Their separate and distinct reports will be made by those in charge of them respectively.

**Changyang**  
**city.** This great city of Changyang has had a varied and at times a distressing experience. Religiously speaking it has not forged ahead like some other places. It is still in a backward condition, but we expect to see better days. For the first time in its history we own a piece of ground on which we hope to build. The greatest drawbacks to the work of late years have been the terrible outbreaks of bubonic plague. In one of them in about four months time it carried off, it is said, some fifteen thousand of the population. The consternation was something awful, and yet they repented not to give God glory. The chief business of the city was a trade in coffins, and the chief occupation of hundreds of its workingmen was the digging and filling of graves.

**Personnel.** The personnel of the compound, as you will see, includes ten persons, Mr. and Mrs. Ashmore, Mr. and Mrs. Ashmore, Jr., Mr. and Mrs. Foster, Mr. and Mrs. Waters, Mrs. Dr. Scott and Miss Hyde. The last named is a new addition to our force most gladly welcomed by us all. She has entered upon the study of the language with zeal and success.

#### Mr. Ashmore reports:

I reached Swatow, returning from the United States, October 13, in time for Dr. Barbour's most helpful visit. I am glad of the privilege of resuming my place in the ranks and taking my share in the work which has pressed so heavily on the shoulders of others during these years of absence.

**Dividing the field.** In taking up my work some rearrangement has seemed desirable, and two of the older and most advanced stations formerly in my field have been transferred to Mr. Kemp, who has had charge of them during my absence. Seven outstations remain to me, and I have been able, since my return, to spend one, and in several cases two Sundays at each of them. Three of these outstations are weak, and yet, with one exception, even they are not without some little cheering indications. A fourth has seen severe trial in loss by death from plague during the year, as well as in the wrong doing and exclusion of one member who has been rather prominent in the past and who has now, since his exclusion, appeared as a leader of the Roman Catholics in opening a chapel not far from our own. A fifth center, Swatow city, is by far the most important of them all. Its chapel centrally located in a very busy part of the city, and with entrances on three streets, is a place where a preacher can get an audience on almost any day of the year. It has been open two afternoons during the week, and if we had enough workers, might be open every day. Many from all over the field speak of having first heard the gospel in this place. The brethren at Swatow have had a pastor of their own the last year, supported mainly by their own contributions, but with a little grant-in-aid.

The remaining two outstations of my field have had teacher-preachers, men who have taught a Christian day school during the week and preached on Sunday. One of these outstations has paid all of its current expenses, besides making a considerable contribution toward a deficit in the funds of the preachers' training school at Kakchie; the other has cared for all but six dollars of its current expenses, and has besides paid toward the above mentioned fund an amount considerably more than what it has received as a grant-in-aid for the support of its teacher.

**New outstations.** Two large centers now invite our attention in this field, namely, the district city of Thenghai with a population of about 100,000, and Namie, a large village about three miles distant from Thenghai, with a population equally large or larger. There are now a few believers in both of these places, the outgrowth of the work in outstations on either side, and we hope the time is near at hand when we shall have a room for meeting in each of these places. I have visited and preached in them both during the last few weeks with encouraging attention on the part of some of those who heard. Some book selling and preaching by members of the preachers' training school during the summer had helped to prepare the soil. A harvest awaits good and faithful labor there.

**School work.** The school work in the mission compound at Kakchie has also called for rearrangement. The teacher for many years past of the intermediate department has for some time been unequal to the school work, and as a consequence the two departments, intermediate and primary, have been united under the care of the teacher of the latter, with an assistant. The primary teacher has now been advanced to the regular charge of the higher department and his place filled by a promising young man whose good work in one of the country schools pointed to him as the right man for the position made vacant. The year closes with an increasing number of pupils in the schools, and an appeal to our native churches on the question of ways and means to meet the increasing expenses.

#### Mr. Foster reports:

**After the boxers — what?** The situation at the beginning of the year was easiest expressed by interrogation points. The storm of heathen rage had lulled. Would it allow us to go on or break out anew and nearer home? Indemnity was promised for our destroyed property. Would it be paid? Could our chapels be rebuilt? What would be the condition of the churches? What would be the attitude of the people? Could we hold our own? Could we advance?

A backward glance at the close of the year shows that God has done for us far more than we could ask or even think. There has been no anti-foreign outbreak, although the people have indulged in clan fights more freely than for many years, killing more than a thousand men and destroying tens of thousands of dollars' worth of property. These have affected us only by turning the eyes of many toward us in the hope that the gospel of peace might in some way help to avert such calamities. The indemnity was paid and the chapels so far rebuilt that in October our second annual convention met at Ungkung, where the compound had been wholly wrecked.

**Enlarged opportunities.** The people have been more friendly than in past years. We are more fully in the public eye than ever before and better understood. They often say, "The American church is just, upright, preaches truth." We are considered



to have less political backing than any other mission and to be too easy in condoning offences against Christians, but the term they use, "lau-sit," is the one often used in translating "harmless as doves," and we rather glory in the criticism. The year has been one of ever widening opportunities, the people of many towns asking us to open preaching stations within their borders. The decision of these questions has been a tremendous burden of responsibility. I knew these people were not all sinners under conviction and seeking peace of soul, yet they were seeking something better than they had known and their minds were open to the truth, therefore I decided to open several new places telling the people we came to bring them the gospel of Jesus Christ and not to help them in the lawsuits. In my own portion of the field more new preaching stations were opened and more new hearers came than in all the previous ten years of my missionary service put together. More men of wealth, position and education have come than in previous years. Only forty-two were received for baptism but we could have easily baptized 500 if willing to accept a formal profession. Here is one hopeful feature of the situation; the native Christians have stood by to help rigidly examine applicants for church membership and have been more ready than in former years to tell what they knew of the candidate's life and character. Herein is the hope of the Church's purity and strength. We see imperfections enough in the brethren, but many a good trait, too. There is advancement in willingness to contribute money. More congregations offer money for paying preachers and teachers in 1902 than we can find men to furnish them.

**Help from Korea.** When this field was opened circumstances seemed to forbid a self-supporting work and to make the change is more difficult than beginning anew. We have been helped substantially and in example by the little Baptist church of Wonsan, Korea, established through the labors of Malcom C. Fenwick, which since they first heard the gospel in 1891 have been self-supporting and missionary. They have been paying six dollars, Mexican, per month to support an evangelist in our field. We are continually urging the brethren to pray the Lord of the harvest that he will thrust forth laborers into his harvest, and are sure the prayers are heard, for we see men constantly coming without personal solicitation to study in our training class which is now well filled.

**The greatest need.** Our great need is the power of God's Spirit, for ourselves, for the native helpers and for the whole native church. We may not see a great ingathering, yet we may. The Chinese have a saying, "the time has come," or "the time has nearly come." One of the most prominent of the gentry in Punin District has said to me several times: "Your Church will get eight-tenths of this Tiechi people," but he is not instructed in the things of the Kingdom of God. We know the hindrances and the foes better than he. We should, though, "expect great things" and "attempt great things," and labor first and foremost for a truly spiritual church that can stand against the false teaching and worldly power of the Roman hierarchy represented by the French priests and consuls. France sits in her far eastern capital and reaches out one arm over Siam, the other over southern China, ostensibly to protect the Holy Catholic Church, evidently to grasp land and people in the grip of Church and State. The Governor of Anam is a strong colonialist and his influence is felt from Bangkok to Canton, with Russian and sometimes other influences to help. We trust their grasp may not be tightened till we have the opportunity to preach the gospel fully in these regions and that with power.

The care  
of the  
churches.

During the first three-quarters of the year the responsibility for the training class and care of all the churches in the Kakchie field rested on me. The demands for visiting in the country and the open door for preaching everywhere led me to divide the week in half, and on Friday noon to dismiss the students for work in the near-by stations and cities while I took short trips to the country, returning to open recitations again Tuesday morning. During the vacation we employed several of the students who did satisfactory work. The native Christians made a special offering of nearly \$400 Mexican, \$300 of which went to make up the 15 per cent. reduction in the appropriations from the Union and the balance toward a new edition of the colloquial New Testament, which was needed, ordered largely on faith, and is now provided for. One native believer gave over \$140 toward the 1,000 full copies and 300 of the Gospels and Acts, many of which are already sold.

Welcome  
relief.

The load was getting very heavy when the other missionaries came from home and Mr. Waters was ready to take full responsibility for a portion of the field, which relief came in October. We were greatly helped also by Dr. Barbour's visit, which was all too short, though he gave us a proportionate share of his precious time, so much that he could not visit Siam and urged my coming here as the Executive Committee had suggested my doing a year ago. At that time the work at Kakchie was so pressing that all the missionaries there protested against my abandoning it when there was no one ready to take up the burden.

I should not fail to express my gratitude to God for his great goodness to me and mine the past year while we have been separated by the widest of the oceans. Our lives have been spared and strength given us according to the day. The multifold cares and responsibilities of the position have been a mercy to me in not giving me time to get weary or worry for absent wife and children, though I did have one time of very great anxiety when my wife was suffering from a felon and subsequent blood poisoning. The escape was a very narrow one, but her life was spared to us and we hope she will ere long be again able to take up the work she loves for the women and girls of China.

#### Mr. Waters reports:

First years  
of preparation  
passed.

The period of exclusive attention to language study is past. The third year in China has been entered and a definite share of the field with the supervision of a certain number of outstations has been assumed. The time for bearing responsibility, both in the care of churches and in evangelizing amid a great population of heathen, has come. In addition to my work of language study, pursued as formerly with the aid of a personal teacher, I had frequently the privilege of spending a Sunday at some outstation, visiting the Christians, evangelizing in the villages, taking part in the services and conducting the communion with the churches. These trips taken into various parts of the field, accompanied by a resident or visiting preacher, have been of great help in the general preparation for full entrance upon the work.

Baptizing  
first  
converts.

On the first Sunday in July I had the privilege of baptizing the eight candidates received at the quarterly communion of our home station. These were entirely the fruit of others' labor, so far as conversion is concerned, but it was an occasion of great joy and gratitude to me, for they were the first I have baptized in my ministry as well as the first in this land.

In October Dr. Barbour was with us, and at that time I was given the supervision of a field, taking over a portion of that formerly in the care of Dr. Ashmore.

This field is a district some fifteen miles long by eight miles broad, and can roughly be estimated to contain four hundred villages with a total population of 400,000 people. The district is distinctly one of villages, having no large cities. It lies on either side of a large river which is the natural highway of travel and commerce, and is thoroughly net-worked with natural and artificial streams which make access by boat an easy matter in reaching almost every village in the district. Being level and well watered it is distinctly an agricultural district and, except for the ravages of clan feuds, is quite prosperous.

The church report for this section of the Kakchie field shows that there are thirteen regular outstations, nine organized churches, 315 church members, with a total native contribution for church and educational expenses of something over \$900 Mexican. Since taking over the field I have visited all of these outstations at least once, and have been to some several times. At Khekkhoi, which is I believe the strongest of the nine churches, five were baptized the first Sunday in November, while a number of other candidates were asked to wait. Two of the five were a mother and son, the son being one of five stalwart brothers, two of whom had previously been received into the church. On this occasion, as on most of the trips, Mrs. Waters has been with me, and when I go in one direction with the preachers, visiting and evangelizing, she goes with the Bible women in some other direction, doing the same work among the women. In two weeks we hope to have further baptisms here.

The preacher in the above place is a young man who, as a Christian, has suffered much at the hands of his own heathen family. He was a painter and decorator before his conversion, and delights in painting scriptural scenes and stories. Their grotesqueness and lack of perspective is striking, but doubtless they preach many a silent sermon from the chapel walls.

The Phauthai and Powkia churches have suffered this year from the bitter clan fight that has been waged in their district. The Kuangpou Church is just now thronged with "new hearers," many of whom, we fear, are seeking political protection from heathen, Catholics and Mandarins more than the words of life. We are striving to stem the tide which is now very strong and hold preachers and churches to maintain their religious and spiritual position, and not be carried away by the numbers who, though coming daily, have ulterior motives.

Several of the outstations are in rather a weak condition and have suffered from the inevitable neglect incident to the very small number of missionaries here during the past few years. There are other discouragements, but there are also many things that show that the grace of God has wrought in the lives of the native converts enlightening and moulding. It was no more than this that gave Peter his vindication as a missionary when he said: "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

With one little incident I close my report. Last Sunday at one of the outstations, in the early prayer meeting, a number made requests for prayer and then the preacher called on a brother to pray. How beautiful in significance were the words of this former worshiper of dead ancestors and dumb images:

His field of labor.

Number and condition of the churches.

An artist preacher.

Clan fights and "new hearers."

Discouraged but not cast down.

A prayer-hearing God.

"O Lord," he said, "I have just heard these requests, but I have but half an ear while thou hast ten thousand ears."

### Mrs. Scott reports:

Hospital 1, dispensaries 1, helpers 4, medical students 14, in-patients 648, dispensary patients 9,170, out-patients visited 397, surgical operations 219, prescriptions written 5,790.

**The work grows.** Our work is growing to such an extent that we must enlarge our hospital accommodations or suffer serious loss in consequence. We are also greatly in need of two more doctors. The hospital, the dispensary, the training of medical students, the visiting of outside patients, and the care of the sick in our many outstations, is far too big a load of responsibility for one doctor to carry. Owing to my inability to care properly for all of this work I have during the past year called upon the English community surgeons, Drs. Layng and Morland, to take charge of the serious surgical operations. The result of their very skilful work has been most helpful and satisfactory.

The students and graduates are doing excellent work in their visits to country stations, vaccinating many hundreds and treating numerous patients suffering from fevers, dysentery and other ailments. The hospital helpers have been diligent and faithful and our friends at home who are giving their money to support them have good reason to feel that this money is well invested.

**Smallpox, plague and opium.** Our district has had during the early part of the year a visitation of both smallpox and bubonic plague. Whole villages have been depopulated by the last named disease and people have fled to the hill-tops to avoid the terrible poison of this pestilence. Many opium smokers continue to come to be cured of the baneful habit and we are thankful for the good results attained. Some of those cured in former years are now useful members of our churches.

The evangelical work of the hospital has received most valuable help and guidance from Mr. and Mrs. Waters. The good results of their labors are very apparent. At our last quarterly conference the native Christians voted to support a Chinese worker for daily Bible instruction in the men's wards. This arrangement establishes an intimate relation between the church and medical work which tends to the spiritual good of both interests. The healing of the body should go hand in hand with the saving of the soul.

The good already accomplished by the medical mission work and the sure conviction that yet much greater good will result from its enlargement, embolden me to press this subject earnestly upon our patrons and friends in the home land. Do not allow this work to run down for lack of doctors and money. The Chinese are fast learning to pay for what they receive, and another building will enable us to have a number of patients from the higher classes, a better and larger operating room, and a chapel for daily religious services. All of these we greatly need.

## 70. KAYIN — 1890

Rev. G. E. Whitman and Mrs. Whitman.

Churches, 4; members, 84; added by baptism, 0.

Mr. Whitman reports :

Getting  
settled.

As I did not arrive on the field until November 1, and a good part of that month was taken up with getting settled, my report ought to be brief.

It will certainly be a report on present conditions rather than a report of last year's work. Since the summer of 1900 there has been an interruption instead of a progression of work so far as the missionary is concerned. There has been no resident missionary here since December, 1900, the date of Mr. Campbell's return home. Mention should be made of several helpful visits by Mr. Speicher during the year. He and Mr. Foster kindly looked after financial matters. Some were ready for baptism, but Mr. Speicher preferred to let them wait until my return.

Faithful  
native  
preachers.

The native preachers for the most part have continued in their work faithfully, although under circumstances more or less trying.

Of the lines of work which have been interrupted may be mentioned the effort to train native workers, and the attempt toward self-support begun at two or three of the stations. At one of these latter the native preacher was indiscreet and had to leave the field, so that Sunday services were suspended. A wolf in sheep's clothing had crept into the flock, greatly injuring the work. In general, the congregations have diminished and the statistics are not pleasant reading. Moreover the provisions for the present year are inadequate to support present needs.

Discour-  
agement  
turned  
into hope-  
fulness.

I was prepared, therefore, to send a report in which "blue" would be the predominant color. Since returning I have visited all the stations with the exception of one in Fokien Province. The result is that the "blue" has been pretty well buried beneath the present promising conditions. There are signs that the report of the coming year will make better reading. There are two or three promising workers to be trained. At six out of the eight preaching stations one or more converts are ready for baptism. Where the attempt at self-support has been interrupted the brethren are ready to take the matter up again. The prospect for increase in reliable adherents is good. No foundations have been destroyed. The opportunities for enlargement are waiting for more money and workers. God is ready to bless consecrated effort and prayer for these Hakka people. We are hoping and praying that the Executive Committee may find itself able this present year to make a beginning towards supplying the money and workers that are necessary to preserve and continue the work already begun.

## 71. UNGKUNG — 1892

Rev. J. W. Carlin, D.D., Mrs. Carlin (in U. S.), Rev. A. F. Groesbeck and Mrs. Groesbeck (in U. S.).

Churches, 1; members, 563; added by baptism, 20.

Dr. Carlin reports:

**Some general observations.** Since his return to China the writer has spent three months among the heathen Chinese, meeting with them everywhere and in every relation almost, conversing with them and preaching to them in the streets and elsewhere; and he finds them, if possible, more friendly and teachable than before the persecution of 1900. Manifestly, so far as relates to our district, it was not animosity toward missionaries nor hostility toward missions that provoked the assault upon foreigners at that time. It is the writer's deliberate conviction that no one's life or property would be safe at any time or anywhere in the empire, were it not for the whole some fear of its deterrent laws and merciless customs. China is full of bad characters who, when assured of immunity from condign punishment, as they were by the officials in 1900, will rise up and kill and rob without discrimination.

As an evidence of the respect and good feeling shown toward our mission, the writer was requested a few days ago by all the clans of our city to arbitrate between the two largest clans of the city and community, who have been fighting for three weeks, during which time many have been wounded and some killed. There were 2,600 men bearing guns, and two days while fighting in sight of our house, it was said there were 40,000 spectators. After a week's conference and futile effort by the leading men of all the clans to settle the matter, it was no mean confidence reposed in our mission in referring the whole difficulty to us for arbitration, where death and wounds, damages to the extent of \$50,000, and the reputation of the two clans, representing 25,000 persons, were involved.

Preaching is now more attentively received than the writer has observed before; and, if law shall maintain in the future even medium order, it is quite sure that the outlook for missions is the most hopeful we have had. It is also now financially safe to prosecute missions in China, when 1,000 gold dollars will exchange for 2,175 Mexican dollars, though we pay no more for rents and the purchase of ready-built houses for chapels than formerly; and the salaries of the native helpers have not had to be increased. The na-

**Work at the mission station.** tive brethren have contributed quite liberally this year to carry on mission work. Our mission, as a separate station, is only about eight years old, and the Executive Committee has appropriated only about 1,300 Mexican dollars to purchase property here, and yet we have about \$10,000 worth of property deeded to the Missionary Union. This property was secured

mainly through the contributions of the native brethren, which were augmented by those of the missionaries and an anonymous source. This estimate makes no account of Laiphusua and Jiopheng, large chapels formerly operated from the Swatow Station. Looking back over our record as a mission it is manifest that but for the monetary assistance of the natives, and the loaning of their houses for chapels, we should now have but one little, inadequate chapel and perhaps not half so many converts as we have. Still, we are in great stress for more chapels in important places where we have been laboring with inadequate houses for chapels, and sometimes being deprived even of these.



We have planned for a six months' campaign of daily preaching. There is a preacher at each of the nineteen stations, and the preachers of each two stations nearest to each other will go forth daily together to preach for two weeks in the towns surrounding each chapel even to a distance of seven miles, thus preaching around the two chapels four weeks, after which they will combine with the preachers of the next two nearest chapels, and the four preachers will go out to preach together for the next four weeks, spending a week about each of the four chapels. The writer will be with the combinations of four mostly, preaching with them in the day and teaching them at night. We have done two weeks of this work and have found it profitable in a way we had not contemplated, viz., in visiting our members and hearers as incidental to preaching when we were in their towns. Not infrequently while calling on them, heathen gather about us, and thus we have a ready-made congregation to which we may preach. Furthermore, a number of mere hearers took fright at the persecutions of 1900 and ceased to attend chapel preaching, but by visiting them and preaching boldly in their towns they are encouraged to attend chapel preaching again. Some derelict church members also who grew cold when preaching ceased for so long after the persecutions, and, perchance, a few who from fear ceased to attend Sunday preaching, but have not turned back to the worship of idols, are being brought back by this method of itineration.

Our force of preachers on an average should preach in about fifteen towns a day for four months, and for the remaining two of the six months they should preach in over 300 towns, making in all 1,600 or 1,700 towns; but some hindrances will doubtless occur, and the preaching will be repeated in some of the towns; so if we preach in as many as 800 towns we shall, I hope, accomplish much. We are now carrying on work in three dialects, the Tiechieu, the Fokienese and the Hakka. The Bible women are instructed to go forth daily from the chapels where they are severally located and teach the women in the surrounding towns. It requires much and hard preaching to save a Chinese, humanly speaking, and much more to train him in Christian character, and God is giving us converts much faster than we can train them. However, he is the master workman that makes no mistakes, so we will gladly take all the converts he gives and train them the best we can. He will do the rest.

Mr. Groesbeck reports :

Inasmuch as my report last year went down with the fated steamship "Rio," or else to that place which sees more letters and reports than Neptune ever dreamed of, it is necessary to correct certain statements printed in the annual report for 1900. The house at Ungkung was not "rented property," but was and is in the name of the Union. As a matter of fact, no rented property in this whole county was destroyed, while all properties owned by foreign societies were destroyed unless protected by force. The loss to the Union at Ungkung was from \$7,000 to \$8,000 Mexican all of which has been made good by the Chinese Government at the instigation of our consul at Canton, who sent a special deputy to examine all claims and make a report on the same.

The past year has been a season of waiting and expectation. Our builder, with true Chinese conservatism, has kept us waiting, waiting for our houses. Officials have made no effort to punish offenders, so that there is still much unrest and the heathen do not dare to join themselves to us. The indemnity paid was to have been collected from the

parties responsible for the riots, but having been advanced by the officials, the matter has apparently been allowed to rest there.

**Touring  
unhindered.** Notwithstanding the unsettled state of the country, I have spent almost the whole time in the field, visiting and encouraging the Christians and overseeing the rebuilding of the chapels and houses. The painters are at work on the last building. All our chapels have been reopened except one, which is located in a village which has been engaged in a clan fight for more than a year. This place can be opened whenever peaceful conditions prevail. Our chapels have been enlarged and rearranged and are better adapted to our work than before their destruction. This enlargement has demanded funds in addition to the indemnity. These funds have in part been met by the natives, and the Union will be asked to make an appropriation to meet the balance. In addition to the work on my own field, I have looked after the rebuilding of two chapels formerly under Mr. Foster's care. These have been handed over to the Ungkung Mission for the present since they lie adjacent to our field and are more easily reached from this point than from any other; in fact, they cannot be reached from any other station without traversing the whole length of our field. During the year Mrs. Groesbeck and myself, one or both, have tried to visit our entire membership in their homes. This has been almost accomplished. While we were especially seeking out the Christians, we made use of all opportunities to preach to the heathen at the markets, in the streets and by the waysides. Of perhaps ten markets visited, in only one did we encounter any objection, and in that one half the men are said to be confirmed opium smokers. Many tracts and books were sold. This sort of work does much to allay the suspicion of the heathen and make them friendly, although seldom leading to immediate acceptance of the gospel. As an illustration: one day when returning from a long walk we met a boy of perhaps fourteen years, dressed in the finest style, who accosted us with the most profound bows. When asked where his elegant mansion might be located, he replied, "Oh, you don't know me? Why, I purchased a book from you yesterday at Jio-pheng." This boy may never become a Christian, but he has at least been made friendly. At the house of a village elder, who is very friendly, I found a number of tracts that I had sold in a neighboring market two years ago.

**Steadfast  
converts.** Among the Christians we found many things for the encouragement of faith. One of the two Christians in a certain village was robbed last year, and soon after his wife died, leaving a young child which has since died. The man remains true to his confession. The other brother said that when the mob came to loot he had no one to depend upon for protection, so he kneeled down and prayed to God to protect him. The mob, after threatening him, went off saying: "Let's not loot this old fellow; he is a good man, anyway." Three families living up in the mountains are worthy examples to the church in any land. The first of these lives eight miles from the chapel, but is most regular in attendance. When in the last mile of the journey we had to climb 747 stone steps up the mountain side in addition to what we had climbed without the steps, I felt like taking off my hat to that man. Next day we climbed a much higher mountain to visit the members of the second family, who regularly attend services. Two days later we went twenty miles to visit an old brother and his wife who live on a high mountain alone. The weariness of the flesh was soon forgotten, for they refreshed our spirits as a certain household of old did the spirit of the Apostle. Last year when the rowdies of a neighboring village came to loot these saints the old man went to the door

and invited them in, saying how much they must love him to come so far to visit him in the night, inviting them to be seated until he could prepare them food, that he would feel slighted if they went away without eating. Of course no one had the heart to take anything except the simple meal prepared for them. . At evening worship they always open the door facing a neighbor's house across the valley, in order that they may know that God is being worshipped and that a welcome is extended. Many a Chinese home is shining forth the light of divine grace and truth into the darkness.

The first week in October we had the privilege of entertaining the conference of the native churches. Although our buildings were not completed, we managed to entertain some 300 delegates. The military mandarin gave us the use of some of the houses on the city wall, and our Presbyterian brethren helped us also, so that all were comfortably cared for. These meetings are destined to be of great value to the churches. The opportunity for instructing the whole body of believers in the things pertaining to church life and polity can be attained in no other way so advantageously. The churches learn how to do by doing.

Of course we were glad to welcome Dr. Barbour and let him see things for himself. He spent one night with us at Ungkung, and then we gave him a taste of Chinese methods of travel in order to get him back to Swatow. Mr. Isaac was with us longer and his visit was deeply appreciated. I hardly need to say that the return of Dr. Carlin was a happy event. The natives turned out in force to greet him. In view of his coming it has seemed wise for Mrs. Groesbeck and myself to take our furlough now. The strain of the past two years has been very great, and the burden of getting things to running once more has been exceedingly heavy. A rest at the present time will add years of service in the future. Then there is certain to be growth and enlargement as soon as the condition of the country becomes more settled. We can better be spared now than later.

During the last year there have been twenty baptisms and about as many exclusions. We now have a total membership of 563, which is larger than that reported at any previous time. This increase is accounted for by the additional stations received from other fields, these stations having members to the number of ninety-three. The large number excluded is owing not so much to the persecution as to the long period that the missionary has been absent from the place and unable to exercise needed watchcare and discipline. It is the accumulation of derelicts for two years. At the same time, the fact is recognized that some have not stood the stress of persecution and have turned again to the world. All things considered, the church has come through this storm in remarkably good condition, giving ample proof of her strength and power to endure and furnishing every ground for faith and hope in the future. Yet certain things forbode evil. The upheaval of last year has lessened the hold which the officials have over the people and has incited the latter to disrespect for the office and for the authority of which it is representative. Throughout this county lawlessness abounds. Clan fights are not only common; but in some parts peace is the exception. As I write, the roar of the guns of two contending parties sounds above the noise of the typewriter. Last night a man only a little way from the chapel was killed in his own lodge while keeping guard over his field. In these fights the officials are not to be reckoned on.

**Plague conditions — needs.** A report would not be complete without reference to the bubonic plague, which last year in Ungkung alone swept off from 3,000 to 4,000 souls, according to the reports of undertakers, and this does not include the hundreds of children for whom coffins are not provided. Two of our best and most promising preachers were among its victims. The disease was worse adjoining our compound, where in one day it was reported to have taken off thirty. God graciously kept our premises free from the dread scourge. As the heathen builder said: "The true God certainly protected us all." This presents the problem of building at Ungkung in a new light. It is neither morally right nor wisely economical for a missionary to be compelled to live here during an epidemic as your missionaries are now compelled to. Cannot some good brother who feels that it was right to quarantine the whole State of California because of three supposed cases of plague in San Francisco be induced to see his duty clear to buying out some of the plague spots back of the compound? These houses are for sale, and for about \$5,000 Mexican all adjacent property could be secured, giving us greater immunity from the disease and making a valuable addition to our working plant.

## 72. CHAUCHAUFU<sup>1</sup> — 1894

Rev. H. A. Kemp and Mrs. Kemp.

Churches, 2; members, 182; added by baptism, 22.

### Mr. Kemp reports:

**Record of success.** During the year we have examined 100 candidates and baptized twenty-two. Contributions for preaching \$292.34, for education \$65, for repairs, furnishing books and gifts to the poor, \$105. There have also been a great many private gifts by individual Christians to the poor of the congregations which cannot be brought within the range of statistics. As mere figures, the above means very little, but as indicative of Christian growth it is certainly, to us who are looking on, a source of joy and encouragement. When one considers that the above amount is the gift of 182 members, and further considers the condition of the two peoples, these figures would not suffer much in comparison with the gifts of an equal number of Christians in the home land.

**Preaching station work.** In November we opened our preaching hall on one of the busy streets in the city. We have been preaching every day when the demands of our other work would permit. The opportunities have been good, large crowds attending daily. Many have manifested keen interest in the gospel and have begun to attend our chapel services on Sundays. We hope great things from this work in the future. The year has been one of unparalleled opportunity for sowing seed in the villages. Never before have I met with so friendly an attitude in the presentation of the gospel. Of course the motives for this interest are mixed. The Chinese are given to persecuting one another; the wealthy and influential prey upon the less fortunate. Their

<sup>1</sup>. The date here given indicates the year when, according to the custom of the Union, Chauchaufu began to be recognized as a station because of the permanent settlement of a missionary. This was, however, a preaching place or outstation from Swatow after 1863.

natural protectors, the officials, are covetous and grasping, deciding cases not according to merit, but according to the amount of money expended by the litigants. The result is that a great multitude are seeking a way of escape from this intolerable condition of things. They regard the foreigner as representative of a people who have recently gained a victory over them by force of arms, and hence conclude that to identify themselves with him is to furnish a remedy for all their ills. Of course this gives us excellent opportunities for preaching the gospel. It also increases the necessity for the exercise of greater wisdom and carefulness. Men are clamoring for admittance into the church, and it is safe to say that not one in a hundred have the remotest idea of the conditions of church membership. The dominant thought in their minds is to get themselves identified with the foreigner in some way, it matters little how; and then he becomes, as they think, the custodian of their welfare, their champion in lawsuits and troubles of the past and any which may come up in the future, either through their own fault or the fault of others, and as proteges of the foreigner they will be amenable no longer to the laws of their own land. This view, of course, has to be met and rooted out, and it results in a great scattering. Our position is, preach the whole gospel, refrain from all interference in affairs of the people, and hope that God will choose out from this great mass by the preaching of the Word all those who belong to him.

French  
Catholic  
interference.

The French Catholic question is here, as indeed it is everywhere, a serious one. The priests and their helpers are taking up all kinds of cases. If a man has a lawsuit or a bill to collect, or even one which he does not wish to pay, he immediately applies for membership in the Catholic Church. His name is enrolled for a fee without any reference to his character or standing. His case is taken in hand by the priest and pushed to a successful and satisfactory end for the new member without regard to whether it is just or unjust. Of course there can be but one result from this mode of operation: a grand rush of all rascals and lawless people to the Catholic Church. Hitherto they have confined their operations among the heathen in this district, but having become inflated with their successes in that direction, they are now threatening to attack the Protestant Christians. However, a few days ago I received a letter from Canton in which I was informed that the American and French consuls were considering the question of missionary interference and were likely to reach an understanding by which their nationals of whatever denomination will be limited in their intervention to cases of purely religious persecution. Of course all Protestant missionaries will hail this with joy. The Catholic priest alone will chafe at this restraint, for this is their sole mode of increasing their membership and adding to their revenues. They have no hospitals, nor do they have any village or city evangelizing agencies, and if they cannot take up cases no one will join them. Let us hope that the day is at hand when these artificial methods of spreading the gospel may cease, and give it a chance to spread by its own intrinsic power and worth.



73. KITYANG<sup>2</sup> — 1896

Rev. Jacob Speicher and Mrs. Speicher, †Miss Josephine M. Bixby, M.D. (in U. S.).

Churches, 12; members, 504; added by baptism, 79.

Mr. Speicher reports:

**A new danger.** The storm and stress of a year ago have spent themselves with the result that the steadfastness of the Christian and the persistency of the gospel in our district demand the respect of the heathen. Whether in season or out of season we constantly have had the same gospel message, "Be ye reconciled to God," for all classes of men. The urgency of the gospel has compelled many to give heed and we trust many are not far from the kingdom. But we fear mission work in China will soon be in danger of being overwhelmed by an undesirable class of men, who seeing that the church has withstood the tempest so superbly will now seek favor with the Christians and protection on the part of the church from their enemies. The danger to true spirituality of the young church in China will be far greater than during the crisis of 1900. May we be spared from the mob trying to enter the church! Men are born into the kingdom not by regiments but as individuals, here one and there one, through the Word. It is to the glory of God and to the credit of the cause to preach such men from crowds of men out of our chapels. The remaining number may be small at each chapel, only a few tens perhaps, but then such congregations will be in a proper condition to receive the pure word of God. Though we have organized seventeen new centers of gospel interest during the past six years we have constantly fortified ourselves and the mission from the dangers of a sudden influx of unconverted members.

**Spiritual aspect.** During the past six years 300 persons have been baptized among these new centers of interest. It has been my greatest desire to do all that I could towards the development of the Christian faith and character of these men and women. It is a privilege to receive converts into the church; it is a greater work to train these converts in Christian life and truth. Being alone at Kityang during the past year (Mrs. Speicher and our children being in the States), I was able to devote my entire time and thought to this kind of work. For weeks and months I lived among the natives, teaching them by example and precept, and I believe some good was accomplished; though I shall ever more doubt the statement that a single male missionary can accomplish more in his work than the missionary "hampered" by the presence of his family. The Christian home of the missionary and his family count more for true development of Christian character and life of the native converts than many word-sermons. Since the return of my family to Kityang and the re-establishment of our Christian home we feel that the missionary's influence and power is augmented very much in every way. Family life is one of the essentials to respectability among the Chinese.

We believe that these newly established churches and gospel centers have some life. We find that they have raised a total of \$1,299.96 during the past twelve months. This sum, together with the \$733.73 raised among the eight churches and outstations recently added to our Kityang field, make a total of \$2,033.69 for 504 church members, or over \$4.00 per

2. The date here given indicates the year when, according to the custom of the Union, Kityang began to be recognized as a *station* because of the permanent settlement of a missionary. This was, however, a preaching place or outstation from Swatow after 1864.



member. It should, however, be said that other natives beside church members have contributed toward this sum.

Another aspect of spiritual life of our converts is the development of many "places of prayer" in the homes of baptized members. As soon as a few persons are baptized from a certain village it is the desire of the native church that these members arrange for regular prayer meetings in their own village. Sometimes the missionary or the native preacher is able to attend, but that is not essential; it is expected that the converts have the necessary spiritual gifts among themselves to worship God, and we are seldom disappointed. Such centers often grow into churches. We do not encourage unbaptized persons to make use of their houses as "places of prayer." The tricks of the heathen would not warrant us in so doing.

**Evangelistic work.** The Christian life of these little churches in order to be of a healthful kind must be expressive; it should extend to people of regions that are yet without the gospel. Each local church has its own field to witness for Christ. Remote towns of strategic importance have been constantly visited, and, if possible, houses have been rented and used as preaching halls. Thus we have opened work at Lio, an important market town thirty miles west of Kityang. This town is situated at the terminus of the most important commercial highway, called Mandarin Road, in this part of the province. Southwest of and adjoining our Tieceu District is the Huiciu District with its 2,000,000 people whose dialect is much like our own. Up to the present time we Baptists have had no adherents or any gospel interest among these people. Recently I undertook an evangelistic trip there and traveled over eighty miles inland and we opened religious services at Kuetham, an important market town fifty-seven miles from Kityang. This also is on the Mandarin Road. It will be my endeavor to establish outstations along this highway until we get to the border line of the Cantonese speaking people; indeed, we have some prospect of being able to open work at Lokhong, a district city twenty-seven miles further on into the Huiciu District. To carry out this plan will require money and quite a number of native preachers. We purpose to get the little native churches to co-operate with us. We are about to organize a native missionary society among the churches and gospel centers for the purpose of carrying on the work of evangelization of the Huiciu District. God has laid this matter upon our hearts and conscience, and it is with thanksgiving that I have noticed a good deal of enthusiasm among the native Christians for this mission endeavor. A native helper has volunteered to go into the new field to do pioneer work. We shall agitate this matter until the churches are alive with missionary zeal for the Huiciu people. We believe in teaching these young churches that in helping to save others they will do much towards helping to save themselves.

**The hospital work.** As Dr. Bixby has been recuperating in the homeland, the hospital has been closed the entire year, but we are glad to know that Dr. Bixby has regained her health and we look forward to her coming to her field of usefulness.

**Women's work.** Mrs. Speicher has a class of twenty-five women at present who are being instructed daily in the Bible and Christian life. These women have come from twenty different villages and we trust they will all prove to be good witnesses for Christ in their own homes and vicinity. A truly converted native woman is of more value to our mission at the present time than five men. We have scores of men who, though truly converted themselves, are constantly confronted with idolatry.

and its evils in their own homes, because their wives and mothers are not yet won for Christ. When the wives and mothers are Christians the house is cleansed from all idolatry and the children are likely to be brought up according to Christian ideas. We then have the Christian home, which is the most important factor for the regeneration of China.

Items from  
the  
churches.

The native church at Kityang has paid all debts contracted in building the commodious chapel during the year 1900. The building is well filled every Sunday. The native church has called a pastor, an assistant preacher and a school teacher for the coming year. The Kange Church has built a chapel during the past year. Four-fifths of the money was raised by the Chinese. The Huencheng Church is now passing through a trial of faith because of many tribulations and persecutions. The Christians have suffered much from the hands of lawless men, who in order to protect themselves from justice have united with the Catholics. The congregation at Cieching has obtained possession of an old ancestral hall, which has been converted into a chapel.

The Suano Church at the beginning of the year refused to pay any money towards the salary of their native preacher. The missionary and the native preachers could do nothing but let the church try their selfish method, and so did not visit that church for six months. Result, they called upon the missionary to come to them and help raise money among them for a preacher. Within three days enough money was raised for the salary of a preacher for the remaining part of the year. Evidently they have decided not to be caught like that this year, for they have already raised enough towards the salary of their preacher for the entire year. The little church at Tekkie has paid all its church debts during the past year. They have now raised three times more money towards the support of their preacher than last year. Much interest in the gospel is now manifested at this place.

In the Chimkhen District the one congregation has grown to seven during the past five years, and these centers are now reaching out towards the Huiciu District.

In conclusion I desire to ask for your prayers in our behalf. Our little work during the past six years has grown larger. We have thus far opened seventeen outstations and gospel centers. About 300 persons have been baptized during these six years. In addition to this, eight outstations with 252 baptized believers were added to our field during the year. These stations were formerly connected with the Swatow work. Many of these outstations are very near to our central station, so we are able to visit them frequently during the year. At all local churches the Lord's Supper was observed four or five times during the past year. To feed these little churches that are in Christ Jesus and to call men to repentance for sin, and to faith in the Lord Jesus Christ is our bread and meat. May our imperfect and unworthy service be acceptable to our Master and Saviour.

## EASTERN.

## 74. NINGPO — 1843

Rev. J. R. Goddard, D.D. and Mrs. Goddard (in U. S.), J. S. Grant, M.D. and Mrs. Grant, Rev. F. J. White and Mrs. White, †Miss Helen L. Corbin, †Miss Anna K. Goddard (in U. S.), †Miss Helen Elgie.

Churches, 7; members, 487; added by baptism, 60.

Dr. Goddard reports :

Peace and  
progress.

In happy contrast with the preceding year, the work of 1901 has proceeded without interruption and with many evidences of the presence and favor of God. At all our chapels there has been large attendance, with quiet and attentive listening to the Word. Forty-one baptisms are reported in connection with the three churches under my care, of which five are of boys in the boarding school, and one from the day school. The contributions have been larger than heretofore, though still below the mark we hope to attain, and in some parts of the field there has been a distinct advance in the direction of self-support.

Ningpo  
colloquial  
Old Testa-  
ment com-  
pleted.

Among many subjects for grateful thanksgiving, I may mention the completion of the translation of the Old Testament into the Ningpo colloquial dialect, a work which has taken all the time during the last five years that could be spared from other duties. I have just received from the British and Foreign Bible Society the first bound copy as a New Year's gift. Thanks be to God for the health and strength necessary to carry the work through to completion. May it be a blessing to many in this land.

The arrival of Mr. and Mrs. F. J. White in October is another occasion for thanksgiving. May they be permitted to spend many years in this field and do good service in the advancement of the Redeemer's kingdom here.

Changed  
conditions  
in Chusan.

A remarkable change in the conditions of the work in Chusan has developed during the past year. For many years past this island has been a hard and unfruitful field. But of late, under the faithful ministrations of Mr. Yiao and his excellent wife, a new state of things exists. Fourteen have been baptized and there are some thirty professed inquirers. Contributions have risen from \$20 to \$30 in the past to \$137.94. The little chapel in the city of Tinghai is crowded every Sunday and on communion occasions is utterly inadequate. They are looking for a larger place which has become an absolute necessity and are doing what they can to raise the money for it; but they will need to be helped, as property is expensive as well as difficult to procure. In my last visit to the island I was invited to the houses of many wealthy and influential men, places to which I had never gained access before. Few of these men were personally interested in the gospel, but they wished to be friendly with the foreigner and were ready to converse on religious topics. They were bitter in their denunciations of the Roman Catholics and approved of the course pursued by us of refraining from intermeddling in law cases. I wish that a missionary could be located on the island. If that is not done I must try to spend a considerable portion of my time there.

The outlook for next year throughout the field is hopeful.

### Dr. Grant reports:

Peace  
restored.

As I begin this report the first thought is one of praise and thanksgiving to our loving Heavenly Father. Truly, "then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us: whereof we are glad." A little more than one year ago the emperor and empress dowager were in flight, the country in confusion and God's children hunted like wild animals. The seventh day of this month saw the royal party again entering the capital, the country comparatively at peace and the religion of Jesus Christ given a favorable hearing.

Touring  
methods.

Our work has been carried on much the same as in the preceding year. We usually proceed to a certain place, an outstation, where we leave our medicines, instruments, bedding, food, etc.; then in company with two or three natives, often including a colporteur, we work the country roundabout. In the evening we hold meetings and rarely fail to have a good audience. I think the audiences during the past year have been fully twenty per cent. larger than formerly. As it is not convenient for us to carry much medicine with us each day, I appoint a certain day when all who want may come and be treated. In all I have made seventeen trips, the longest lasting eleven days. Mrs. Grant with the Bible women has accompanied me on a good part of these tours and has rendered valuable assistance in working among the women.

Baptisms.

We have baptized nineteen, seven more than last year. Of these all but two are living in the vicinity of places where there are Christians. About half of these members can now read, and I am glad to report that the importance of early setting the inquirers at work learning to read is being more and more realized by our helpers. Some of my members were much helped in their knowledge of Scripture and reading by attending the men's school that Dr. Goddard held last spring for three weeks. The Dongao members have been leading their own services every alternate Sunday. Self-support has been kept well to the front, though not much progress has been made in the amount of money raised. Some are doing nobly and literally giving out of their want.

Chapel  
saved from  
fire.

Our new chapel in Nyingkonggyiao was opened on a beautiful Saturday in June, Dr. Goddard and most of our native helpers from the other stations being present. Five months later at noontime a fire started some twenty rods from the chapel; the wind was blowing quite strongly towards it, there had been no rain for months and everything was dry. Nearer and nearer crept the fierce flames till only about twenty feet intervened between the fire and the chapel. Already the shutters were scorched with the fierce heat, and it seemed almost useless to throw water on them any longer. Most of the things had been carried out of the place, when suddenly the wind turned and our chapel was saved. "Ah, Lord God! behold thou hast made the heavens and the earth by thy great power, and stretched out arm, and there is nothing too hard for Thee." Last spring shortly after the chapel was finished, this village was visited with a severe epidemic of fever and bowel trouble which carried off a good many persons. The people consulted the "luck-doctor" to find out the cause, and his answer was that it was due to the building of the chapel and the disturbing of the earth in digging the baptistry. This of course was believed by most of the people whose faces from that time were not turned toward us in love. If the fire which made over fifty families homeless had occurred two weeks earlier we would have been blamed for it also, but God in his great mercy so ordered it that the Nyingkonggyiao stone bridge had just been taken

down for repairs, so the doctor said it was due to moving it and that the spirits were angry at being disturbed. Truly, the devil is a hard taskmaster. God grant that many now sitting in darkness may have their eyes opened this next year and know the Light that is now in their midst.

I feel that I cannot close this report without returning thanks for Dr. Barbour's visit, as well as for Mr. and Mrs. White and Miss Elgie, who have come to strengthen us in the work. Judging by the manner in which Dr. Barbour seemed to be able to comprehend the matters that were brought to his attention, God is certainly answering the many prayers that are going up for him, that the spirit of wisdom and understanding may be his in an especial manner. Individually he was a blessing to me spiritually, as well as a help to the work.

### 75. SHAOHING — 1896.

Rev. H. Jenkins, D.D. and Mrs. Jenkins, Rev. C. E. Bousfield and Mrs. Bousfield.

Churches, 2; members, 44; added by baptism, 3.

Dr. Jenkins reports for the Theological School:

Return to the field. It is with sincere rejoicing before God that we are permitted to resume work in Shaohing. It seemed wise, immediately after sending off the report for 1899, to return to America for a few months' rest. We had remained at our post thirteen consecutive years, with only three weeks' vacation. Our request to visit America was cheerfully granted, and on New Year's Day, 1900, we bade goodbye to our numerous Chinese friends. After a few days, seemingly, of most comfortable travel by sea and land we were with our children and friends at home, fully expecting to take up work again in this city at the end of nine months. The general disturbance, however, which broke out throughout China shortly after our departure and the awful tragedies enacted in certain districts, causing the deepest distress to native and foreign Christian workers and to the Christian world, detained us at home until the present year, being an absence of sixteen months.

Theolog-ical school re-opened. Resuming work the middle of May last, I spent the time, with the exception of a three weeks' visit to Kihwa to look after the work of brother Holmes with his associates, up to the first of October, arranging for the reopening of our theological school and preparing work for future students.

The school had remained closed during our visit at home, but was opened October 1 with an entering class of eight pupils. Two of these came to us from Ningpo, four from Kihwa, one from the Huchow District, and one from Shaohing. The two men from Ningpo represent a membership of over four hundred. One of these comes from a Christian family and is a farmer, but with some experience in Christian work. The other is a dyer, coming from a heathen family. During the Boxer troubles last year many of his Christian associates sought refuge in flight, but he continued at his employment, though much annoyed. While visiting Kihwa in July several young men asked permission to enter our school. Not caring, in the absence of Mr. Holmes, to assume the responsibility of deciding, I submitted the matter to their spiritual leaders, all old pupils of the churches of the district, with the result that the four men above referred to were fully recommended as worthy of our support while pursuing the regular course of

al instruction. These four brethren represent a membership of 120. Of the are from Kiangsi, the province next west of us, and, like other pupils we have that district, are men of sturdy character. One of this stamp was Dzao Hwun-ow Mr. Adams' righthand man in the Central China Mission.

These men enter our school direct from the churches and from their shops or bringing with them no recommendations to show from what school, teacher or where they have come, other than their own Christian experience and the approval of their respective churches, indorsed by the missionary. They come with the avowed intention to do good work in the study of the Scriptures and other helpful branches, with full intention of devoting their acquisitions and best energies to the propagation of the truth. They are not all men of equal ability and intellectual promise, but all are equipped with soberness and honesty of purpose, and the experience of the three months now closing commends them to our confidence as students. As much as we value the self-offering in Christ of honest, unsophisticated men from among a sincere people, full of the spirit and might of the Scriptures, and after all they are the class that often the most effective in soul saving and church building, we sometimes long for a school made up exclusively of youth and young men already born into the church. Such shall come forth some so deeply impressed with God's truth and stirred with convictions of spiritual duty to God and man, as to knock at the door of our normal school and, passing through, go forth to valiant and successful warfare against the powers of darkness, wickedness and death. In the meantime we seek for laborers as in the New Testament times and every missionary period, from among those already in the fold of those chosen unto eternal life.

Since my last report the Commentary on Ephesians, 140 pages, has been published and nearly eight chapters of the Commentary on John have been prepared for the press. This work is being added to daily. Brothers Goddard and Bousfield, owing to last year's disturbances, have not been able to bring to completion the translation they had undertaken. See report for 1900.

#### Bousfield reports:

Nearly nine months have passed since we arrived, and it seems as if all the bright hopes with which we left New York have been, or are about to be, realized. It is true that soon after our return we were not a little disturbed by the constant reports of a renewal of the troubles of 1900. But it was only distant thunder of the storm cloud as it passed away. Peace has been restored, for a time at any rate.

Whatever past annual letters have been, this one must be filled with thanksgiving to God. First of all, during the dangers and threatenings of 1900 none of our people denied their faith or went back, and none suffered material loss. On our return our whole work was in as good condition as when we left it there. But had we returned later it would not have been so. In one of our two churches there was division growing up, and the other, which had stood so nobly firm in the dark days of threatened destruction, for the danger was much greater in the country, was beginning to feel a little forsaken when the troubles were over. It was still alone. But the Lord arranged for all. He brought us back at once, and in our joy at being reunited with them after the sad experiences of the



previous summer and fall, and their joy in welcoming us back, the discouragement and discord were forgotten, and after less than three months all was running as smoothly as ever.

We have to thank God for more than we knew when at home. We knew we had stood face to face with death in July, 1900, but we did not know by how wonderful a providence we were saved. We knew that the Chinese magistrate who rescued us acted nobly and performed a difficult task, but we did not know that he risked his position and his life to protect us. This generosity we now appreciate all the more because he carefully kept us from knowing of his personal danger and difficulties, thinking that we had suffered enough on our own account without being troubled with his private worries. Such a man is surely one in ten thousand in any land, and we cannot but wonder at the goodness of God in providing such a true friend and protector for us. These things and many others add to our confidence that our Father in heaven will be, and ever is, with us in the work for which he has so wonderfully preserved us. China is awakening, and I think I have sold more New Testaments during the past two months than in any previous year. We have been having, during the last few weeks, something like a revival in one of our outstations. As I write, the time has not been long enough to speak confidently of definite results, but we have seen enough to feel that it is indeed of God. As yet our baptisms have been fewer than in any year since I came to Shaohing, but before the associational year is completed they seem likely to exceed any previous report.

**Schools in demand.** Our boys' school has done good work during the past year, and is going to open with larger and better prospects than ever. Before the year that has just closed we could only get little boys of the poorest class; now we are getting more than we can take of young men of the best families in the city. The reasons are that we have a better teacher than we have ever been able to get before, and because during the past year Western sciences are required by the government examinations. This change makes everything Western in demand. The gospel is being read and studied and listened to with real interest. Surely there was never such an opportunity in China before, but how sadly inadequate are our forces for what ought to be done! How can eight Chinese helpers and ourselves "make disciples" of two millions? But we expect great things from God, and that confidently, only we do wish our home churches could feel and know the need and opportunities here just now. If they did, and the privilege of preaching to those who have never heard, there would be forty where there is only one.

**Dangerous new conditions.** These are dangerous days also. Foreigners have so much influence in China that native helpers, just because of their connection with us, can turn the scale in the administration of justice. So if we were willing to countenance such proceedings we could multiply our numbers many times over in an incredibly short time. But we have taken a firm stand against everything of the sort according to the principles laid down in the Bible, and are holding and will hold to it at any cost, so that though the growth of our work be slow, yet what there may be will be built on the only sure foundation, Jesus Christ; and the building is by the rule of the Word alone. We rejoice that our native helpers have nobly supported us in this stand, though at the cost of unpopularity among other missions where lax customs prevail. On their own motion they decided that if any of their number should be beguiled into any such business, he ought to be dismissed from mission employment. They did this

that they might have the ready reply to all requests to interfere in lawsuits, that to do so would cost them their positions. We thank God for this action of theirs, and pray him to reward and bless them in the right, though difficult, course they have chosen.

## 76. KINHWA — 1883

Rev. T. D. Holmes, Mrs. Holmes (in U. S.), \*Miss Clara E. Righter, \*Miss L. Minniss, \*Miss Stella Relyea.

Churches, 5; members, 126; added by baptism, 0.

### Mr. Holmes reports:

**Kind reception.** I arrived on the field late in October after a very pleasant journey up the river from Hangchau. The Christians everywhere were very glad to see me, and seemed to vie with each other in showing kindness. To them a journey into a foreign country is a great undertaking fraught with many dangers; so they assured me that they had prayed for me every day and that they felt sure God would send me back safely.

After having been run off the field as we were last year, it seemed the proper thing to send my card to the officials before landing. The mayor immediately responded by sending a handsome private chair to carry me to the house, and two trusty men to land my goods and see them safely at our compound. The next day bright and early the three chief magistrates called on me one by one, and gave me a hearty welcome. They apologized for the treatment we received last year and promised to protect us even though their own lives should be endangered thereby.

**Staunch Christians.** I have gleaned some interesting items regarding the persecution of the Christians last year. After we left, some of the leading gentry went to the prefect and tried to persuade him to allow them to massacre the Christians. He, however, did not feel strong enough for such an undertaking and begged time until he should know whether the Boxer movement were a success or not. For three months the air was full of terrible threats. None but the most faithful dared to assemble themselves for worship. During this time two blind beggars, who belong to the Kinhwa Church, could get nothing but threats and curses and had to fall back upon the church for support. The Maoteo Church seemed to suffer the most. It is situated on the highway from Hangchau to Kinchau, where eleven missionaries were murdered. The Kinchau Christians had scattered in all directions, some coming to Maoteo with stories of the awful hardships they were suffering. The whole community was soon in great excitement. But with the exception of one family all the Maoteo Christians were true to the faith. Previously the church had met for worship in this Christians' house. The sign, TRUE GOD CHAPEL, was still over his door and Scripture texts written on his walls within. When persecution came he had the sign taken down and pasted heathen epigrams over the Scripture texts, thus obliterating every outward sign that he was ever a Christian. Now, mark how quickly Jesus' words, that he who would save his life shall lose it, were fulfilled. In a few weeks this man died, frightened to death, the people say, by the threats of massacre, then so rife. Many of the Christians, however, seemed to glory in suffering persecution for Jesus' sake. At Lanki a heathen friend of the preacher came

to him and told him of the plans of the people to search out and kill all the Christians. "Now," he said, "you take my advice and take down this sign, 'True God Chapel,' over the door, and shut yourself in closely for a while until all this talk blows over." "What," replied the old man, "I take down that sign! Why," said he, pointing heavenward, "I depend upon Him for my living." A living means a good deal to a Chinaman. The argument seemed unanswerable, so the man walked away.

At the same place I learned of an old woman who has presented herself for baptism. Her friends were all warning her and advising that she keep away from the chapel for a while. But she replied: "You all know how sick I was when I began going to the chapel. Then the Christians prayed for me and I soon recovered; and now I am well and strong. If they will kill me they may; I am not afraid to die." And she never missed a meeting during all the trying time.

Now all that has passed away. Foreigners and Christianity seem to be <sup>Changed conditions.</sup> above par, so to speak. Nearly every day we are asked, "How can we enter your religion?" The mayor of Tangki, a city about twenty-five miles away, hitherto noted for its deep-seated hatred towards foreigners and Christians, is asking us to come and open a chapel there. We have some ten or twelve candidates ready for baptism, but think it best to hold them over until the spring opens.

I feel deeply the loss of one of my most faithful preachers, Mr. Nie, who died about six weeks before I arrived. He was the only Christian in his family and witnessed a good confession in his dying moments. He had gone some time without calling for food, when one of his nephews asked him to take some refreshment. "Oh," he replied, "none of you will believe, I have just partaken, Jesus has fed me." "Yes," they said, "but will you not have some of this food," mentioning several delicacies. "Yes," he said, taking a little, "these things are good, but Jesus is more to me than everything else; would that you all would believe on him, too." And with many other exhortations he passed triumphantly away a few hours later.

The times seem ripe for opening schools and giving those who will come to <sup>Christian schools needed.</sup> us a Christian education. Many Chinese see the need of studying English and foreign sciences and are ready to establish schools for that purpose. At

Lanki in our own field some thirty wealthy men have contributed and are building a place to educate their sons along these lines. They are calling for teachers. Surely the prophecy made last year, that after these troubles the open door in China would be opened wider than ever, is being amply fulfilled. "The harvest is plenteous, but the laborers are few."

## 77. HANGCHAU — 1886

Rev. W. S. Sweet and Mrs. Sweet.

Churches, 1; members, 22; added by baptism, 4.

Mr. Sweet reports:

<sup>Work of the press.</sup> The year has been one of fond hopes unrealized—of saying to needed work which had been attempted, This must stop, but some future day I'll try it again. The press has been busy every day except holidays and Sundays. Only once during the whole of the year were we up with the work and free from

hurry. Three men have been kept busy, with the following results: About 104,000 pages. All of which makes about 125 pages a day for each man. Testimonies of the value of the printing work have come to our ears. In one of them a Christian from another field said: "I have been a Christian a number of years and did not think wine drinking wrong. Since studying these Sunday school booklets, my conscience has been awakened and I am determined not to touch it again." Another man said he had never preached much about intemperance until he saw these booklets, but from these booklets he had been influenced to become a teetotaler.

God has not withheld blessing from our evangelistic work; four have been baptized and it sometimes seems as though a goodly number of others were coming soon. Last Sunday an old blind beggar stood up and said she had he had ever brought her to see light in Jesus. A substantial contractor and resident of this city, having attended church several Sundays, when asked if he really believed the gospel and was willing to obey it, said: "That is just why I come to church." One of the professors in our school, with trembling emotion said: "I know the gospel is true, but how can I disobey my mother and desert all my relatives? He has taken his first Chinese degree and is well connected,—can he break the ties of filial piety for Jesus' sake? Pray for him. Three preaching stations have been opened almost constantly and the Lord has given good congregations. What is needed is another man who can give his full time to this work.

During the year a letter came inviting us to open a chapel in a country village. Visits revealed many who were inclined to the gospel, but lack of helpers has prevented opening the work.

Our main strength has been thrown into school work. We have enrolled over fifty, many from official families, but most from the poorer classes.

Several have professed conversion. One young man came to us from the Shaohing field. Into his home there had come a Testament. He was interested from the very first seemed to accept the gospel. He has, in this first half-year,

become one of the earnest workers in the Young People's Society and our regular prayer

He goes home for the New Year and then will be the trial to abstain from the sacrifices of ancestors in such a way as not to cause his family to feel that he has entered the church instead of leaving it. Another young man has seemed to receive the gospel

very first. Last Sunday at the Young People's Society meeting there were twenty of the pupils present, of whom five only took no part besides singing. When

it is known that only seven pupils are church members, this shows the influence of the school. There were about thirty honest, frank confessions of consciousness of sins.

Thus God is answering the question, What can be done for Christ in a Chinese school? When it is known that public and private schools are springing up everywhere,

under Chinese control in which every pupil and probably every teacher must worship idols, the great need of Christian schools is apparent. Our equipment for this work,

is very meagre.

## 78. HUCHAU — 1888

Rev. J. T. Proctor and Mrs. Proctor, Rev. M. D. Eubank, M.D. and Mrs. Eubank.

Churches, 3; members, 97; added by baptism, 32.

Mr. Proctor reports:

**Progress after strife.** The first year of the new century has been one of splendid results for the Huchau field. In the heartiness of the reception accorded us during the last nine months we have almost forgotten the deprivations of the first three months when we were not permitted to move our families back to the field. In every way we have had a good year and have made much progress. Some of the results which may be tabulated are perhaps worth recording here. One new chapel has been opened in a village of some 30,000 people located in the most densely populated and at the same time the wealthiest district we have seen in China. Another new church has been organized with eighteen members. Two new preachers and two school teachers have been secured (the former workers having left during last year for various reasons). A Bible woman has been secured for one of the country churches. Thirty-two have been baptized.

Some of the results which cannot be so easily stated are equally gratifying. Not to speak of the unprecedented number of hearers in our regular Sunday services, the number of real inquirers is more than twice what we have ever had before. And the class of the men who are now inquiring is more remarkable than the number. We are now giving regular instruction to a class of inquirers who, if admitted to the church, will make it financially self-supporting in a very short time. The common people are certainly as friendly as they have ever been. While the studied attention paid to us by the upper grades of society and even by the officials is certainly doing a great deal to disarm prejudice.

Dr. Eubank will doubtless tell you how the gentry of this city have given several hundred dollars to secure the opening of a Christian dispensary, and that they have obligated themselves to give stipulated amounts for its support indefinitely. This practical way of showing their interest and desire to promote our work is equally manifested in the starting of schools both in the city and in some of our outstations. The writer has been requested frequently to assist by giving council and general superintendence in the opening of schools for the teaching of the western branches where Christian teachers shall be employed and the Sabbath respected. On the last Sunday of the old year an agreement was made according to which \$360 will be placed in my hands with which to open a school, with two Christian teachers, in Linghu, where our new chapel is located. Other schools would certainly be started if there were only trained teachers sufficient to supply the demand. Oh, that mission schools had been started twenty years ago to train and educate Christian teachers for this very time! But if even now we are blind to our opportunities and fail to educate, we can only hope to meet the fate with which nature always visits the dwarf.

**Self-support.** The Huchau churches try to keep fully abreast of the movement for self-support. We have one church which entirely supports its pastor, while it is our aim not to employ any preacher, teacher, Bible woman or helper of any kind who is not at least partially supported by the Christians. Even in this first year after the gr

persecutions we are able to report in round numbers \$200 as contributions from the three churches of a total membership of ninety-seven. The Executive Committee gave during the year in regular appropriations only \$303. Now if to the \$200 given by the churches there be added the nearly \$300 given for the starting of the dispensary, and to this the amount which your two missionaries have been able to add out of their salaries, you will have a total amount from the field of some \$1,200, as compared with the \$303 from the committee.

Of great importance to the Huchau field is the fact that the Mission Board of the Southern Methodists have located two families here during the year, and two single-lady workers. These friends, our first near neighbors and fellow workers, hope to buy and build houses, to open schools and a hospital, and of course all the regular methods of evangelistic work. They have already opened two schools and four chapels. May the Lord richly bless them and us in our relations.

Dr. Eubank reports :

*Great changes.* The report of the year's labors will contain some pleasant features. I am yet young in the work, but the future seems bright. "Compared with last year progress has been made. This time last year Huchau was not the most desirable place to be in, but now we are glad to be here. We have seen many changes in these few months. We came back to our station the last of March and found the people friendly but not extremely cordial in their manner. All this has now changed. The officials also are friendly and deign to make us social calls occasionally. We have had calls from mandarins this year who before did not care to form our acquaintance. Even the Fu mandarin (a Manchu) has called, and when we had our opening of the dispensary he and the other smaller mandarins came and ate with us. This was quite an event, for Manchus have no dealings with the foreigners, as a rule.

*Signs of promise.* There are hopeful signs for our work, of which I will mention some. One is that the people as a whole are more friendly, more come to the preaching services and take more interest in the doctrine. Our audiences are double what they were before the troubles. A full house on Sunday is now the rule. We have more inquirers, and usually they are of a higher class of people. The people now want to send their children to our schools and want us to teach them. They are even willing to listen to the gospel in order to get the English. Schools are springing up on all sides, and they all want English and the Western sciences taught. Most of them have a foreigner connected with them in some way, and as the missionary is the man on the field, he is the one that is called on to help them. One more good sign is that the wealthy men want the foreigners' medicine for themselves and their families. In many cases they are helping to open dispensaries and hospitals, and in Huchau I am receiving help from a native in my dispensary work. Near us is a town where the men of wealth have opened a dispensary and pay all bills themselves. Other places are now thinking of doing the same. These are some of the hopeful signs in our section.

Many who have wanted to become Christians before, but have been hindered, are now coming out, and this class is not so small as one might think. We have already received several of this kind, and others show evidence of wanting to do likewise. We have a large field, but much yet remains to be done. West of us no one is at work for forty or fifty miles. North there is a large field. South and east the same. Our little church is making a good start toward self-support.



## WESTERN.

## 79. SUIFU — 1889

Rev. Robert Wellwood and Mrs. Wellwood, Rev. C. A. Salquist and Mrs. Salquist (in U. S.), Briton Corlies, M.D.

Churches, 1; members, 43; added by baptism, 0.

Mr. Upcraft has been touring among all our Western China fields and, as the pioneer missionary there, is thoroughly competent to review the entire situation, which he does in his report. The first portion of this report we insert here as a general introduction, placing the paragraphs in regard to his own station under Yachau below.

## Mr. Upcraft reports:

**The year's retrospect.** A general survey of the work in our three stations here, as it has fallen under my observation, is all that can be attempted. A year is an awkward unit of time—too long for detail, too short for perspective. One can only indulge in the usual phrases that have held good ever since missionary reports came into being. The peculiar features of the past year's work consist in the somewhat abnormal conditions of the field. With the large majority of our workers absent from their post it devolved upon Dr. Corlies and myself to do the best we might in gathering up the scattered ends of our work and "doing the next thing" as it turned up. To omit a hearty tribute of admiration for our fellow-workers among the Chinese would fail alike of justice and generosity. From first to last they have stood by us admirably, and so far as the work of preaching and evangelizing generally is concerned, under God, the praise must be given to the glad service of our Chinese brethren in every place. This refers not to those definitely engaged as helpers, but to all who have rendered willing service and given of both time and money to the Lord's work. Not the least of all our mercies this year has been the discovery and development of latent power in the Chinese Christians.

**Suifu.** From age to youth in the order of survey, hence Suifu first. To this point Dr. Corlies first returned and with his accustomed energy and decision he at once put the work on full time, himself ever the leader in all he planned for others.

The local church at Suifu is in a difficult position just now owing to lack of men for the rapidly increasing demands of its extensive field. Given an efficient force of foreign missionaries (alas! that Suifu is disastrously weak in this also!) the need of capable Chinese is but the more marked. The expansion of the Suifu field is most rapid and promising. In the city itself there is a stir among the better elements of the people, the conservative circles that have hitherto held aloof, while in the country the demand is incessant. To enumerate even briefly the changes will indicate something of both demand and opportunity.

**Re-opened outstations** At Lauchi and Lichuang the work has been reopened and new premises acquired for the accommodation of the people. The expenses of such enlargement has been borne locally and in each place recognized, not to say patron-

ized, by the local authorities. Going west from Suifu there is a chain of village stations among the mountains that form the eastern escarpment of the Tibetan plateau—the homes and haunts of the uninvaded Lolos who make these mountains a retreat from the threatened advance of the aggressive Chinese.

At Lodung, Fuyenchi and Pingshan there are places of assembly, while Anpien and Hunjiang have places in prospect. Ten years ago the people of Pingshan were not averse to stoning us; now that little city has become a pied-a-terre for the “regions beyond” whence envoys have already come with the Macedonian cry, “Come over and help us.” The conditions at Suifu call loudly for more to help, especially so in an educational sense. There is need of a school to meet the demand which by careful and energetic handling may become our great opportunity.

From Suifu along the course of the Min River we pass through what is regarded as a Baptist sphere, and so rapid has been the movement along this river that on entering the district governed by Kiating we find a little chain of connected stations, such as Yao-goto, Chienwei, Szpanchi, Modztsang, Huangkojin and Niuhuachi, which bring us to Kiating.

**Kiating.** The work has been well maintained during the year in the city itself, and owing to the widely spread itinerations of the Chinese brethren the work has developed as above indicated. The seed sown in former years has not been in vain, and the present result is but the harbinger of much greater things when our fellow-workers once again assume their control of this field, a control all the more needed because of the promise and emergency lying all about them.

The people are glad to provide money needed for expansion, and the only limit is the lack of proper oversight such as a missionary only can give. It looks now as if the river from Suifu to Kiating might speedily become a highway with mission outposts along its entire length, tended by the main stations at either end, and in turn supplying to them such elements of strength and perplexity as do our country districts at home in relation to the larger cities.

#### Dr. Corlies reports:

My enforced furlough of last year afforded me the happy opportunity of visiting our Ningpo work. Three months in the home of one who has spent over thirty busy years among the Chinese is an experience to be coveted by the newcomer.

**Return to Suifu.** Reports of the destruction of the Suifu property led me to take passage for the West the latter part of November, 1900. The journey received somewhat of a check by the total wreckage of my steamer, December 26. Many lives were lost, besides the entire cargo. Reaching Chungking in January, authentic news reported “all quiet at Suifu; property intact.” The whole province of Szchuan, in fact, was so peaceful at that time that missionaries of five other societies were fast returning and resuming their work. My work at Suifu since last March has been interrupted, first by a journey to Kiating and Yachau, and then by the very hot weather of July and August. The dispensary work has been especially interesting from the standpoint of a missionary rather than that of a doctor. My helpers, although new to me, have most faithfully carried out the plan—that all visitors must be instructed in the way of life before their physical ills are cared for. The question and answer method seemed to give the best results. The patient, upon

**Mission.  
dispensary  
work.**

each visit, is closeted with the native evangelist for instruction in an outlined course of study, embracing the fundamental truths of Scripture. If unable to recite upon entering the consulting room he is asked to return to the study for further instruction. The four or five thousand visitors these seven months have thus received that which is of far greater importance than all the medicines in the world.

There is but little opportunity for the treatment of hospital patients, owing to the lack of room. Some ten or twelve in-patients are continually on hand, stowed away in a few spare rooms at the street chapel. These show a lively interest in the lesson at morning prayers, memorizing a text and explaining its meaning. Medical statistics for seven months: In-patients 46, occupying 13 beds for 939 days; out-patients 4,929; first visits 1,665, return visits 3,264, calls to the sick 95, operations under ether 17, under cocaine 7, without anaesthetic 6; cash received \$33.50 gold.

**Evangelistic work.** Mr. Upcraft's three visits in June, July and December have done much to fill in the vacancy of those absent on furlough. During the very hottest as well as coldest weather he has made the tour of all Suifu's outstations, securing new halls for preaching and opening those that had been closed. A special word of praise is due our three evangelists at Suifu. Being the only missionary here, it was impossible for one to do the work of three foreigners. Then it was that these native helpers bore a large share of the burden. Our services, both the Sunday and three week-night meetings, have been crowded to overflowing the last three months. In fact, inquirers after the way of salvation are so numerous that nothing short of the full mission force could pretend to care for them. Over two hundred heathen have bought Bibles and hymn books, and enrolled their names as members of the Bible class.

The Sunday schools have been especially interesting, with a steadily increasing attendance. Three sessions are held in two different centers. A reward for regular attendance is given in the form of a Scripture scroll for the wall, with colored pictures. The nearest outstations have been visited monthly by one or other of the evangelists.

**Day school a necessity.** A day school was soon seen to be an imperative necessity, there being nothing of the kind upon my arrival. The ideal school must have teachers who are Christians. It was just here that the evangelists, Yin, Pun and Szong, all educated gentlemen, stepped in and did their best work. They divided the work of the school so that each spends two hours a day with the children, besides attending to the regular work. As most of the children were of a money earning age and their parents too poor to give them an education, an industrial school seemed to be what was needed. The children were quickly taught to make lace from patterns brought from the Ningpo school, and so have been able to pay their own way. There are some nineteen workers in the school at the present time.

One of the most gratifying signs of the times is the great demand for books at our book store. The store is located on a corner in a busy center, and the sale of Bibles, Testaments and hymn books is so brisk it is difficult to keep a stock on hand.

## 80. KIATING — 1894

Rev. W. F. Beaman and Mrs. Beaman, Rev. F. J. Bradshaw (in U. S.), Mr. H. J. Openshaw and Mrs. Openshaw (in U. S.).

Churches, 1; members, 9; added by baptism, 0.

As this report is being made ready for the press Mr. Beaman and family are making their way up the great river to Kiating, where Mr. and Mrs. Openshaw expect to join them later in the year, both having been at home on furlough.

## 81. YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft (in U. S.).

Churches, 1; members, 32; added by baptism, 0.

Mr. Upcraft continues his report as follows, (See introduction above):

**Yachau.** From Kiating, though reluctantly, one turns with a sense of home and gladness to the little town among the hills and streams by the banks of the *bon-nie Ya*, for howsoever it be with all else, Yachau is home and therefore better known, it would be hard to say better loved, where all are held in affection. With mingled light and shade events have moved along. Great perplexities and many problems, deeper joy and growing attachment, these with many another phase have marked the passing year.

**A faithful church.** The reception given us by the townspeople and country folk alike on return was most gratifying, not so much in itself as for the deeper meaning that underlaid it all. The church had held together wonderfully well, in some cases the neighbors had combined to protect a threatened point, asserting that as the Christians were good people and without the faults charged against them, there must be no molestation. This kind of protection is both effective and desirable, a testimony and a challenge.

And so the work spread. From point to point the impulse reached till both time and energy were more than exhausted in the endeavor to meet the new conditions. At Lusan, at Szyang, at Tienchuan and other points the numbers grew till now in common with the increase at Kiating and Suifu, there are several hundreds formally attached as hearers and learners of the Word; to go on, we devoutly hope, to be not hearers and learners only, but doers of the royal writ.

And now the future faces us, with a stern invitation, albeit masked behind a smiling opportunity, to take up the burden that is prepared.

**Future problems.** Beyond doubt, the more serious problems of the future lie in the direction of administration of the work and adequate control of the forces that lie within our respective spheres.

China is started adown "the ringing grooves of change" and all the forces of her well-wishers will be needed in every way not merely to regulate the speed, but to avoid a hundred disasters, any one of which may well be fatal to all true advance. Sharp as has been the criticism of Christian missions, and loud as has been the denunciations of those who find no sympathy for Christian activity or, finding sympathy, mistake the at-

titude of the whole in the errors of a few, it is beyond fair question that the need of Christian disinterested effort was never so insistent as now. That China and the Chinese appreciate this fact may be seen in manifold ways.

China  
herself  
helpless.

The moral stamina of the people is sapped and their helplessness is so evident that China has become a byword. Denounced without discrimination on the one hand and threatened without limit on the other, small blame if she sometimes hesitate in doubt before even the most trustworthy offers. Because of mutual mistakes and mutual ignorance we have all suffered, and the sins of a section have fallen in misery on the whole. The past is not blotted out, patience and love are needed to forget, and till that comes, to work while we wait for it. The united efforts of the diplomatic corps in Peking can only deal with symptoms and that not effectively sometimes. To heal the deeper wounds and meet the deeper needs of this great writhing, suffering people a deeper remedy is required and we must bring it to them.

Sacrifice  
needed  
at home.

It will need sacrifice on the part of every one to do it adequately. Dollars are needed and men are indispensable—men to work, money to enable—to do the first means sacrifice to those who do it; to supply the last means sacrifice to those who give. Can you resurrect the word duty and give it yet more impulse? Men charged with a duty to do, to give to sacrifice and lay all doing, giving and enduring at the feet of the blessed Lord who redeemed us that we might be a praise unto him even to earth's farthest bounds. Have you yet an army of these? If so, and I believe you have unlimited resources in this respect, then make China an appeal, a demand, nay, a challenge whose thunderous needs will make duty a command and endure opportunity with an imperial voice. Men to direct, men to teach, men with such a sense of stability and obligation, that the call to such a life as awaits them here, is not a residuum of philosophical surmisings, but the very voice of God.

May God, through such, save China from herself and from her foes, to his everlasting Kingdom and renown.

## CENTRAL.

### 82. HANYANG — 1893

Rev. J. S. Adams and Mrs. Adams, Rev. G. A. Huntley, M.D. and Mrs. Huntley, Mr. S. G. Adams (Assistant), \*Miss Annie L. Crowl.

Churches, 3; members, 100; added by baptism, 21.

Mr. Adams reports:

A year's  
advances.

Among the results of the past year's work may be mentioned a new house for Dr. G. A. Huntley and the promise from the woman's board of a much needed house for Miss Crowl. A gift was made by Dr. Tolman of Chicago from the Barlow estate for lands to be used for the erection of the new central chapel. A specific fund of \$2,500 has been raised for the mission hall and dispensary at the junction of the Han and Yangtsi rivers. It is cause for gratitude also that my son, Sidney, has been appointed personal helper to me.

**Return to field.** We returned from our furlough to Hanyang New Year's Day, 1902. The first sight and sound in the early morning was the whistle of the locomotive and roar of a train on the Peking-Hankow Railway, departing for a place 300 miles away. The reception from missionaries and converts of our own and other societies was hearty and gratifying. The Chinese women also were glad to see Mrs. Adams once more.

**Evangelistic work.** The pastoral and evangelistic work has continued much as usual. The steadfastness of many is cause for rejoicing. Disobedience to truth, on the part of some who have shown evidence of Christian character, is very disappointing. This mission is greatly hindered by the example of converts of other societies in neighboring cities, especially in the matter of closing stores and shops on Sunday. We claim a due observance of the Lord's Day. Some other societies do not insist upon this. The general outlook is promising at present. The number of inquirers at different centers is largely influenced by the political situation. It is a time of danger lest real conversion, born of instruction in truth and conviction of sin, be displaced by desires for education and political preferment. May we have grace to keep our numbers low, and the pressure of the spiritual atmosphere high.

The increased cost of living in this center, consequent upon the war indemnities of the powers, the great influx of foreigners for railway, mining and trade purposes, and the wonderful growth of the three cities, has to be considered in relation to our work. The salaries of native helpers, rents of buildings, cost of land and material and many other things are affected. Our limitations compress our efforts into a much smaller circle than we would willingly fill.

**Educational problems.** Another matter gives rise to much anxious thought, viz., our responsibility for the Christian education of this nation. Many of our educators in China are pandering to heathen ideas. We deplore the tendency among many educators to ingratiate Western ideas and education by ignoring Christian standards, and thus perhaps sacrificing the Lord Jesus Christ anew. We have many children growing up around us, for whom we have done but little in comparison with the need and what we might do with better facilities. The day school for boys, taught by Mr. Sen and superintended by Miss Crowl, has done good work. Its condition is superior to the average day school. It is insufficient for the growing demands of the work, and at present nothing is being done for girls. Suitable facilities for teaching children and youth of both sexes is one of our pressing needs.

**Needs.** My esteemed colleague, Dr. G. A. Huntley, has been in charge of the work during 1901. All the attention he could spare from the demands of a large medical practice and the building of his new house, has been given to "the care of the churches." The service rendered by Mrs. Huntley to the work among women is also highly appreciated. It was a great disappointment that we could not report the hoped-for hospital as one of the "blessings" expected from America. It would have made our joyful homecoming complete. The hospital site and building are still a most urgent necessity. This is a grand opportunity for some wealthy friend, alike pleasing to God and helpful to the poor and the suffering. Would that some kindly heart and generous hand might exercise this Christlike ministry!

We remember our visit to the States with great pleasure. The prayerful interest of the church, the open-hearted hospitalities of many, the fraternal affection of our hard-



working friends at the rooms, and the willing response to many appeals, will remain a cause for joy and thankfulness, giving much encouragement in the presence of many difficulties. God bless the Missionary Union in all its wide fields.

### Dr. Huntley reports:

**Improved conditions.** The hopefulness with which we concluded our last report has been abundantly justified in the experiences of the year just past. Such hope was certainly not based upon the political situation of the hour, for that was dark as it could be; nor was it indicated by present prosperity, for the opening months of the year showed a meager attendance at the dispensary, the street preaching chapel was closed by order of the authorities and none but those who had "endured hardness" cared to attend our regular services; but it was based on faith's vision of the "greater things" promised, and on the profound conviction that the gospel must triumph, even in China. The street preaching chapel was reopened in March and crowds attended. While the people seemed to give more earnest heed to the message delivered than they had been wont to do. Consequently we were very disappointed April 11 to receive a letter from the consul asking us, at the Toatai's request, to close the street chapel until after the prefectural examinations. This prohibition lasted only a month, however, and since then the hall has been opened every day, Sundays included, for preaching the gospel to the heathen and for the sale of Scriptures and tracts. Our usual Sunday and weeknight services for worship, Bible study and prayer have showed a steady increase in numbers and interest, having an average of less than fifty during the earlier months of the year, while during the latter half we have usually had more than a hundred, and the capacity of the small native room we use for a chapel has been taxed to its utmost. We rejoice in the prospect of having a new building for worship in the near future and feel grateful for the provision made for the erection of the same by Dr. Tolman from the Barlow estate.

**New mission house.** We are glad to report the completion of our new mission house and desire to tender our appreciation and thanks to the kind "friend" of the mission whose generous gift has enabled us, not only to build a substantial eight-room brick house, but also to secure a strip of land on the south of the compound to complete the site needed for the new central chapel.

**Dr. Barbour's visit.** We had a visit from Dr. Barbour and Mr. Isaac in October. They arrived on Sunday afternoon at three o'clock and left again the next evening. Immediately upon their arrival we had a native service, and the members very much enjoyed the words given by our two friends, interpreted by myself. Following this service we baptized fourteen new converts, seven men and seven women, all of whom had been coming faithfully to the services during the bitter persecutions of last year. Two of this number were ex-patients and the remainder were brought in mostly by the Christians themselves. This hurried visit left little enough time of course to see the commercial metropolis of China, which includes three immense cities and pulsates with Christian activity, but we were glad of the opportunity to become acquainted with our Foreign Secretary, and praise God for one with such large sympathies and sound judgment. He endeared himself to natives and foreigners alike. We admired his thoroughness in the mastering of detail and were cheered and inspired by his Christian spirit.

**Difficulties.**

One of the greatest difficulties of being left alone in this station has been that of superintending the outstations, two of which are, respectively, three and four days' journey from here. Early in the year we invited as many of the Christians living at these distant stations as could do so to come and spend ten days with us, and we had a grand spiritual feast together in Bible study, conference and prayer. Still we were unable to visit them, and it was very hard to send negative replies to every request which came to visit these "babes in Christ" and to baptize some who were ready to enter the church. Not to be daunted, however, by our inability to visit them, five of these earnest disciples at their own expense and on their own initiative came to Hanyang, arriving just two days after Dr. Barbour left us. After careful examination by ourselves and the native church we saw no reason for refusing them the privilege they came so far to seek and on the following Lord's Day these, with two others who were unable to get here for the previous Sunday, were buried with Christ in baptism. Thus on two consecutive Sundays it was our intense joy to receive twenty-one saved souls into our little church here. One of those who had been accepted for baptism was a few

**A martyr convert.**

days later wearing a martyr's crown. Liutakin was one of our country Christians and lived about three miles from here in the village where the little hunchback has charge. He had been an inquirer for five years and, though very ignorant and illiterate, gave good evidence of having passed from death unto life. His father died a few weeks before, and he, being the eldest of seven sons, was consulted by the younger brethren about the funeral. He was strong in his protests against wasting money on the usual heathen customs and refused to subscribe toward the same, so they beat him severely and forced his share of money out of him. The funeral came off and Taoist priests were engaged to chant their liturgies and perform their fiendish rites, so Takin was required by his brothers to take part in the ceremony. This, however, he refused to do; he could not be disloyal to his Master even if they beat him to death. Then they beat him, mortally wounding him, and a few days later his brave spirit passed away to be with the Lord. Besides this one we have lost four male members by death during 1901; one at Kiayu (one of the five mentioned above), two at Puki and one in Hanyang.

Miss Crowl will report on her school, which has greatly increased in efficiency during the year, but this meager attempt at education is totally inadequate to the claims which are now forced upon us by the changed conditions of affairs brought about by the troubles of 1900.

Mrs. Huntley has continued her Sunday class among the women with good attendances and much encouragement, and has been able to do a considerable amount of teaching and evangelistic and medical work among the women in the hospital.

**Medical work.**

The medical statistics are as follows: In the out-patient department, new patients, 1,422 male and 342 female, making a total of 1,764. Return visits, 1,883 male and 405 female, making a total of 2,288. Total attendances, 4,052, a daily average attendance of 16.4.

In the hospital we have treated 128 patients, 36 of whom were paupers and 92 of whom paid for their own rice. These have remained in the hospital on an average 36 days each, and some before leaving us professed faith in the Lord Jesus Christ. Morning and evening services with the patients have been held regularly in the hospital chapel, and much bedside work has been undertaken by the evangelists and native Christians. In addition to the above statistics 50 visits have been made to patients in their own homes and

80 more visits have been registered for foreigners, making a grand total of 4,310 visits for the year, and the total cost including hospital expenditures has been \$1,464.78 Mexican.

One hundred and fifty-nine minor operations have been performed in the out-patient department and 65 in the hospital, of which 31 were under chloroform. Total number of operations for the year, 224.

Two patients have died in the hospital, one, a soldier, from typhus fever, and the other, a little girl of seven, who died from fever contracted in the hospital through lack of proper facilities for isolation and sanitation.

We have done our best in the wooden shanties for which we pay a high rental, and we rejoice to know that the blind have been made to see, the lame to walk, and the weak and sick tenderly cared for and nursed back to health and strength again, but we urgently need a properly equipped hospital, and we hope that the coming year will bring to us the necessary funds for this purpose.

The adults of the mission have enjoyed excellent health during the past year. Our eldest child, however, contracted typhoid during the summer, but made a good recovery.

We were glad on New Year's Day to welcome home our esteemed colleagues, Rev. J. S. and Mrs. Adams and their family, including Mr. Sidney Adams, who, after he has studied the language for a few months, we believe will be a most valuable addition to our working force.

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## V. MISSIONS IN JAPAN — 1872.

Stations, 8; missionaries, 53; churches, 30; members, 2,213; baptisms, 328.

Turning now to Japan the work is found to be in an exceedingly prosperous condition; all the reports are bright with promise of success. The one feature of the work in Japan which has attracted world-wide attention is the continuance of the revival movement which began a year ago, called by the Japanese the "Taikyo Dendo." No other movement of similar characteristics and power has been seen in the whole history of modern missions. Yet this movement should hardly be called a missionary movement, for it sprang from the people themselves rather than from the missionaries. The Holy Spirit himself moved the Japanese to give themselves to prayer for their own country and for their unsaved millions. They adopted two mottoes, which give a fitting index to the spirit and the result of the movement: "Our land for Christ," and "Not by might, nor by power, but by my spirit, saith the Lord." In this spirit they rallied their membership, marched in processions to their various places of meeting for prayer and preaching; and the result has been the spiritual awakening among the Christians of all denominations, of which our missionaries speak in the following reports. It need hardly be said that the mis-

sionaries have joined as opportunity afforded in all this glorious movement, and rejoice in its results. How great those results may be, only eternity can tell.

During the past years of our work in Japan the question of the ownership of our mission property has been one causing a good deal of uncertainty, as real estate could only be held under the name of a Japanese. The past year has seen these laws changed, and a corporation has been formed and registered by which our missionaries become a legal *persona* in Japan, and will hold our property under these new laws. For this we are devoutly thankful.

One new station has been decided upon, Otaru in Hokkaido, and a missionary family has been transferred from Shimonoseki to occupy it. The name does not appear in the list of stations in this annual report, but it should appear in its proper place next year.

### 83. YOKOHAMA — 1872

Rev. A. A. Bennett, D.D. and Mrs. Bennett (in U. S.), Rev. C. K. Harrington and Mrs. Harrington, Rev. F. G. Harrington and Mrs. Harrington (in U. S.), Rev. J. L. Dearing, D.D. and Mrs. Dearing, †Rev. W. B. Parshley and Mrs. Parshley, \*Miss Clara A. Converse, \*Miss Mary A. Hawley (in U. S.).

Churches, 4; members, 512; added by baptism, 43.

Dr. Bennett reports:

As the report which I forwarded a year ago seems to have been lost in transmission or otherwise, it may be permissible to mention again some things belonging rather to the previous year, but which have not been published.

**Great religious movement, the Taikyo Dendo.** I spoke last year prospectively of the great religious movement, on the part of the Japan Evangelical Alliance, called the "Taikyo Dendo." It is now possible to speak of it retrospectively. There never was such a movement before in this country since the coming of Protestant missions. Christians throughout the country were awakened to the apprehension of spiritual truth and the desire for a pure and simple gospel-preaching to an extent that had been the ideal of many a missionary and devout convert, but the realization of none. Buddhists became alarmed at the spread of what they called the Christian plague, and organized a counter-movement for the reviving of their own faith. It is impossible by statistics to give any adequate idea of the work accomplished. The infusion of life eludes figures. We may, however, note that in their printed report: "The committee estimates that the total number for all Japan [of those who at the meetings gave in their names either as inquirers or converts] would be approximately 20,000; and even if we cut this down by half, we still have a grand total of 10,000 souls within this one year earnestly pressing their way, often through difficulties we foreigners can hardly appreciate, into the Kingdom of God, while many of them are already feasting on the good things of the Kingdom." The report goes on to say further that "it is worthy of note that whereas the original program for the year only contemplated the raising of Yen

5,000, the actual amount raised was Yen 10,472.82, (over \$5,000). Verily 'Thy people shall be willing in the day of thy power.' " The reports of the work have made such an impression among some of the Chinese of China and the Japanese of the Hawaiian Islands, that it is believed that like work will be attempted in these two countries.

The report of the Bible Societies' Committee for the year 1901, shows a vast gain even on the record year previous, a gain of over thirty-three percent. It is safe to say that there never were before so many Bible readers in this country, and it is probably equally safe to say that there never was before so much Bible study on the part of Bible readers.

Increased  
sale of the  
Scriptures.

The visit during the year of Mr. John R. Mott, Secretary of the World's Student Christian Federation, was attended with an extensive religious awakening among the students of the schools and colleges of Japan. It is estimated that over 11,000 students listened to Mr. Mott, and that perhaps 1,500 expressed a deep interest in the matter of personal religion.

Mr. Mott's  
visit.

The attitude of the secular press toward Christianity is gradually changing, or perhaps we may say has changed, for the better. The following paragraph, printed in both English and Japanese as an editorial in the "Yorozu Choho," at the close of the year, shows how thoroughly Christian thought is displacing Buddhistic polytheism. "To-day the year closes. Who is there who does not feel particularly humiliated on this particular day? Who is there that can look backward over the closing year with pride and satisfaction? Did we carry into effect even a thousandth part of many a good resolve we had made at the beginning of the year? How far did we fulfil our duty to God and fellow-men? Oh, the unendurable weight of shame! But let us not indulge in these idle meditations. It is useless to brood over the past, regretting over what can never be recovered. Better, let us be up and doing! If we could not do what we had hoped to do in the closing year, let us endeavor to do it in the coming year. . . . Time is fleeting, and with the close of the year we are a step nearer to the throne of God, before whom we must give account of what we have done in this world for truth and humanity." This paragraph, from the editor of one of the most largely circulated dailies, and printed at the great capital of the nation, is significant of what has been accomplished.

The secular  
press'  
attitude.

My report of a year ago spoke of the anticipated organization of native churches into an associational gathering. Something of the sort had often been attempted before, but the efforts had been made mostly by the missionaries. This association, which has now become a fact, has been planned and consummated by the native Christians themselves. As it is only just born, it were premature to say much about it, but in some of the churches at least, it is regarded with pride and anticipation.

The first  
association.

During this past year the Baptist "Shadan," or Corporation, has been legally recognized—the first one of its kind to obtain government sanction. Though composed entirely of foreigners who are missionaries of the American Baptist Missionary Union, it is itself regarded as a Japanese "juridical person," and as such is amenable to Japanese law only. By the sanction and help of the Union this "juridical person" has already obtained and holds for the purpose of propagating the Christian religion as believed and taught by the Baptist church, certain properties in Tokyo, Sendai, and Mito, formerly held in Japan-

Plan for  
holding  
mission  
property.

ese names. For the present at least, this is the only way that we can hold safely most of our property, but the "Shadan" is so constituted that it is obliged to carry out the same great plan of mission work that the missionaries were sent to accomplish. Should the "Shadan" cease to exist, provision is made in its articles of constitution for the sale of its property and the return of the proceeds to the American Baptist Missionary Union.

An obligation nobly met.

The Yokohama church borrowed from the Missionary Union, in 1886, money for the erection of their church building. From that time on a little was paid back almost every year, but frequently some of the members of the church wanted the Union to be asked to cancel the debt. This asking, however, was never done. The year before last the church paid its last instalment and thus canceled its own debt. In doing this the women of the church assumed considerable of the burden. The church was also aided by a contribution from Mr. Viloudaki, now member of a church in Shanghai, but originally baptized into the membership of this church. This brother, in addition to many specific gifts to the church, has, in all, contributed Yen 200 toward the work of the Missionary Union in this Yokohama field.

Self-support encouraged.

The great problem of self-support is being perpetually agitated. It is frequently written about, and frequently spoken about by native preachers as well as by missionaries, and is a topic of frequent conversation. Little has as yet been accomplished compared with what is hoped for, but Brother Mitamura, about whom I have had occasion to speak in this connection before, continues to exert himself to the utmost to solve this problem aright. In my missing report I spoke about the change brought about through his efforts among the few believers at Kawasaki. Years ago they built their own modest chapel, but have not felt able to pay their ground rent. Through Mr. Mitamura's efforts they concluded to pay this. Then they paid the exceedingly meagre salary that he thought he needed while working among them during his summer vacation from the seminary. Then they took up a weekly collection to pay my monthly expenses to and from the place at communion season. During the year then reported, besides paying these and all running expenses, they also gave something to aid one or more struggling churches. Only six or seven families are represented among those who give, and these are as poor as the average six or seven families among Christians in any part of the field allotted to me. During the year covered by the present report, these believers have been organized into a church; Brother Mitamura has been ordained; and the Kawasaki believers together with those at Ishikawa (formerly Chogo), Kamimizo, Haramachida and Atsugi accept him as their pastor. He has thrown himself upon them for support, and they seem glad to contribute something, though it is not half of what he ought to receive. At present he is drawing no pay from Missionary Union funds.

A helpful preacher's meeting.

A monthly preachers' meeting which has been going on about three years now has been a means of great help to the preachers associated with me. The discussion of difficulties and encouragements actually met with during the month, the report of work done, and the prayer offered by all for the field of each and for its laborer, have been beneficial in securing greater devotion to the work as well as improvement in the methods of its performance.



Work  
in the  
Seminary.

My work has continued as in former years in the theological seminary, but seems to call for no special report. I have enjoyed teaching much more in the last two years than previously, partly from a growing love and understanding of my special departments, and partly from a combination of classes in the seminary giving me a larger number of students at each recitation and a larger amount of time to prepare for each.

I cannot close this report without referring with gratitude to the visit of our Secretary, Dr. Barbour. Coming as he did in this first year of our mission's "limited autonomy," when many difficult problems seem to call for the conference of the Union and our mission, his presence seemed peculiarly opportune. In addition to the strengthening of personal ties between the missionaries and their secretary—itsself a factor of no mean import—Dr. Barbour's visit was a real blessing to our Japan work in many ways.

## Mr. C. K. Harrington reports:

Seminary  
duties.

As in other years my duties in the seminary have occupied the greater part of my time. From January to April comparatively few calls were made upon me for outside work, and I employed all my spare time in several lines of auxiliary study in the language with advantage, as I hope, to all my work.

Summer  
tours.

The summer vacation was divided into three periods—a month on the "Fukuin Maru," with Captain Bickel, a month on my field in Shinshiu, and the remainder of the summer at Karuizawa, our resort for health and rest.

When I joined Captain Bickel early in May his health was much broken, and he was therefore unable to push forward the evangelistic work of the vessel with quite his ordinary, or rather, extraordinary, vigor, but in spite of this we visited ten islands during my stay, and held meetings at the principal places on each. Proceeding direct from the Inland Sea to the inland mountains, I reached my field in Shinshiu the middle of June and spent four weeks with Mr. Kaneko, the evangelist, visiting the stations. Mr. Kaneko was graduated from the seminary in April, and will, I hope, spend some years in Shinshiu, where his work in former years was much blessed. During the past two winters he has been away from the field, and we have noticeably lost ground. I baptized two at Matsumoto, and found several inquirers in various places, but the work as a whole is less encouraging than a year ago, and there was much to regret in the spiritual and moral condition of many of the believers.

Evangelistic  
work.

The evangelistic work done on the field for the year, apart from the month's labor by myself, is:—First, Mr. Kaneko's work from May to December, as evangelist for the whole district. Second, Mr. Endo's work throughout the year at Ikeda, as lay preacher. Mr. Endo is a carpenter, but has done faithful work without financial compensation. Third, Mr. Katase's somewhat fragmentary work at Matsumoto during the first half of the year, in connection with colportage duties. Mr. Katase is now in the seminary for a course of study. Fourth, Mr. Asahara's work in Ikeda and neighborhood during the summer vacation. Mr. Asahara is an Ikeda man, now in his second year in the seminary.

After a busy month in the towns of Matsumoto Valley, I crossed the hills to Karuizawa, which being in Shinshiu is included in my diocese, and devoted myself for the remainder of the summer to dictionaries, grammars and out-door employments.

The departure of my brother on furlough has thrown some of his duties upon me,

and the fall term of the school was for this reason a very busy one, though the class duties themselves have not been heavy. Among other things my brother's mantle as pastoral helper of the Immanuel church, in Tokyo, to which the ladies at Suruga Dai devote much of their labor, fell upon me, and I have visited Tokyo several times a month to fulfil my duties there. As another consequence of my brother's absence, I was asked by the publication committee in November to undertake the proof reading of a large-type edition of our New Testament. This has necessitated about two hours' careful work a day.

### Dr. Dearing reports:

A year of missionary life is a year of privilege; whatever experiences the new year may contain it is an occasion of thanksgiving to have been permitted to spend it in the Master's service. The past year, however, in Japan, has been peculiarly one of rich experience. "Better fifty years of Europe than a cycle of Cathay" is a sentiment that finds no response in the heart of the missionary laboring in Japan the past year. One is not permitted to see many years like it in a lifetime. My own work has been less closely connected with the great religious movements than some, but to have had even a small share and to be permitted to see the hand of God working in such a marvellous way is something never to forget.

My own time has been very largely given to the seminary. Outside work in former years under my care has been permanently transferred to other hands. The spring term was a very enjoyable one, closing with the graduation of the largest class ever sent out from the seminary. These men were called at once to remote parts of the country, all the way from Nemuro to Chofu, and stepped at once into positions of responsibility which were waiting for them, and in which they are acquitting themselves creditably. Before the year closed three of these had received ordination. This will mean more, if it is borne in mind, that previously but two graduates of the school had been given ordination, though during the year one more former graduate has been ordained. This will also be partly explained if it is remembered that we had but seven ordained preachers in the mission at the beginning of the year. It speaks well for the class that three of its number were at once called to join so carefully selected a body and deemed worthy of such a place by a very careful examination by their brethren, both native and missionary.

In looking over the history of the school, we have been pleased to find how small a percentage of those trained in the school have been lost to our work. One graduate has died, two have given up evangelistic work for some reason unknown to me, two have gone to other denominations, but are still preaching; and all the rest are still engaged in successful work in our own mission. The amount of temptation and inducement that many of these men have met and overcome would make an inspiring volume if they were not too modest to tell it. They are a noble band of men, who are laying the foundation of the future church in Japan.

The revival services in the spring began after the students had scattered for their summer work. In various places they were among the most zealous workers. No work was too hard or humiliating for them to undertake. Some kinds of effort that had been formerly looked upon as rather unbecoming a preacher of the gospel were gladly entered upon, if by that means souls might be saved. In the fall

High  
character  
of seminary  
graduates.

Revivals.

services the students shared as far as consistent with their studies. Some of the men have been greatly benefited by the experience, and their own spiritual lives have been greatly deepened by their relation with the movement.

**Small entering class.** During the summer the men were scattered in different parts of the country, generally returning to those sections from which they had come. During term time also each student has participated in some form of effort, usually in taking charge of some preaching place.

The number who gathered for study in the fall was small. The large class graduating made a vacancy, and several students concluded to remain out for a year before continuing their study, and only one new student presented himself, and he was not prepared to enter the regular course. We regard it however as only one of those years that frequently come to an institution when, from a combination of circumstances there is a falling off in the number of students. At the special session held during the month of January, we have the largest number in attendance that we have ever had. We try in the short session to provide for evangelists, and others who wish to come, such a brief, practical course as shall be useful for them. These men are not able to take a long course of study and some of them are not prepared to make the best use of such a course; but during this month in the school are aided to be more useful workers, and often those who do not intend to give up their regular calling are led to make themselves useful as lay workers. We have rarely had such an excellent number of men present themselves at this session as this year. Frequently in the past from this class there have been those who entered the regular course. It is probable that such will be true this year.

**Staff of instruction.** The teaching force has remained unchanged during the year. Mr. Parshley's ill health during the spring compelled him to give up his classes for a time, but a temporary substitute was provided for a part of the time. Numerous lectures have been given during the year by Japanese of prominence, and thus, though the Japanese teaching force has not been increased, the element of Japanese teaching has been provided in possibly a wiser way at this juncture. As far as we are able to ascertain, there is a high degree of satisfaction among the students and friends of the school with the advantages which the school offers. Probably there is no seminary in Japan possessing a better class of students, or whose graduates are doing better service. Our effort has been to provide what was needed to fit men to work for Christ in Japan. It is doubtful if an American seminary would better prepare the students who come to us for their work than does the course provided here with a special consideration of their needs and requirements. With its present equipment, the school is able to give the men as advanced a course as they can take. A course of study in America might give a better preparation for those who wish to become teachers, but the great need of Japan to-day is for preacher-evangelists and pastors, and this need we are trying to fill.

The purchase of a house for the residence of the president should be mentioned as one of the advance steps of the year. By this arrangement a closer supervision of the school will be possible, and closer personal relation with the students will make for the building of character. We are deeply grateful that just at the time when this property was available it was possible for the purchase to be made. The house was one built and occupied by Mr. Goble, our first missionary to Japan, and we are now only getting back

what once belonged to us and never should have been permitted to pass out of our hands. This lot adjoining that of the seminary, will combine with it in making a very pretty and desirable place, and, furnishing room for one more teacher's residence, will give our mission plant a compactness that it has lacked before.

The visit of Dr. Barbour in the fall was enjoyed by the seminary as well as by others. The closer relations established and the better understanding of each other gained will be of incalculable value in the days to come. Our only regret was on account of the necessary brevity of his stay with us.

We have, of course, been more or less closely associated with other forms of service during the year. We trust that our help in the Student Y. M. C. A. Union of Japan, as well as the Committee of Co-operating Missions may not have been time wasted; but the seminary and its related interests represent the center of our effort and we confine our report to this. It is not, perhaps, out of place to mention however, a large class of young business and professional men who have met Mrs. Dearing in our home every Sunday morning for Bible study. Several of these have become Christians, and others have been strengthened in their faith. We have regarded the class as a most valuable part of our life. In these and other ways we have tried to let the light shine the past year. No report, however, can be complete, for no report can measure either the amount or the lack of that unconscious influence which we often feel in Japan is the most powerful and productive for good or evil.

#### 84. TOKYO — 1874

Rev. C. H. D. Fisher and Mrs. Fisher (in U. S.), Rev. S. W. Hamblen and Mrs. Hamblen, \*Miss Anna H. Kidder, \*Miss M. Antoinette Whitman, \*Miss Eva L. Rolman (in U. S.), \*Miss Nellie E. Fife.

*Duncan Academy.*—Prof. E. W. Clement and Mrs. Clement, Prof. Henry Topping and Mrs. Topping.

Churches, 9; members, 470; added by baptism, 113.

#### Mr. Hamblen reports:

**Return to new duties.** The year 1901 was the first year of our second term of service in Japan. We had spent a happy season in the home land, among familiar scenes and old friends; we had become familiar with new scenes and made new friends; we had visited, and we had worked among the churches with great joy; but we were to find out that the best part of a furlough is the getting back again and the renewal of work at the post of privilege and duty. We expected to return to Sendai, our home during our first term of service, but on landing we found that the brethren advised our location in Tokyo to carry on Mr. Fisher's work during his much needed furlough. The Executive Committee acquiescing in the plans of the brethren, we have been trying to adapt ourselves to our new surroundings and new duties.

**The great forward movement.** The year has been marked most conspicuously by the Taikyo Dendo (Great Forward Movement), the success of which, under God, has been recorded with heartfelt thanksgiving, and the news of which has rejoiced God's children all over the world. It was something to have so many attend the meetings. It was more that so many gave in their names as wishing to

know more about Christianity. It was more still that so many have become believers in Jesus. The trodden pathway, the stony ground, the thorn-choked soil, have all manifested themselves, much to our sorrow, but the good-soil growth is here and fruitage is being seen. If one cause for thankfulness may be singled out as being especially emphatic, it is the awakening of pastors, evangelists, and church members, both men and women, to the duty and privilege of preaching salvation for sinners through Jesus, God's Son, in simple, straightforward language. The benefits to the churches in their awakened spirituality and earnest effort are beyond estimate.

Native  
Baptists  
heartily join  
in the  
work.

The First Baptist church of Tokyo joined with others in both the spring and the fall movement. In the spring, money was raised and speakers invited in from outside. In the fall, the church members carried on the work without help from outside. While many gave in their names as desirous to

know more of Christ and his teaching, none have followed up the desire and sought association with us. At least one other church in our neighborhood had the same experience. The reason? It is hard to tell. We are glad however for the effort made and believe that results are visible to the Master which we see not.

First Church  
holds ser-  
vices almost  
daily.

It is our aim to use the chapel in continuous evangelistic effort, for it is admirably adapted for such work, opening, as it does, immediately on the street. Under ordinary circumstances, meetings of one kind or another are held every day but Monday and Saturday, and the average is more than one a day. As far as possible, too, calling at homes supplements the work of the

meetings. In the church the best of feeling prevails. It has been a great joy to be associated with this little body. May God bless them.

A faithful  
pastor  
missed.

The country work which fell to my care when Mr. Fisher left on furlough met with a great loss in the summer through the death of Pastor Suzuki who residing for some ten years in Tochigi, had carried it on. A man of most humble spirit and earnest faith, he had had the sorrow of not seeing much result from his seed sowing. Others will reap where he sowed. After his

death a canvass of the field revealed but a few faithful ones, and they so scattered that each stood almost alone in his little community. The field needs exceedingly an earnest man, strong in soul and strong in body. Though within three hours by rail from Tokyo, there is no work besides our own there and the opportunities are great. No evangelist is as yet available, and if he were, the reduced appropriation forbids employing him. When will these reductions cease? When will our home churches enable us to do the work that calls to us from all sides? At present the evangelist at the First Church is devoting a week or ten days each month to the Tochigi field, and with encouragement, but he can do but little comparatively in the time he is able to spend there. May the way soon open for a resident evangelist in Tochigi Province.

[To avoid repetition, the part of this report referring to the holding of property in Japan is omitted. See Dr. Bennett's report under Yokohama.]

The  
Scriptures in  
circulation.

Our Baptist New Testaments have been in good demand during the year. Commendations are constantly heard of the neatness of the styles in which it is bound, and, what is of far more importance, of the excellence of the translation and literary style. It is gratifying that our church members

are using it more and more. A new edition of 2,000 copies is now going through the press. Through the benevolence of the Baptist Free Mission Society, the

Committee has been enabled to print 5,000 copies each of the Gospels and Acts, and is now putting through the press an edition of 2,000 copies of the New Testament in a type larger than our present edition.

As we look back over the year we are glad to have lived it. We see effort crowned with success, and are thankful, even though we had hoped for greater advance. May the year on which we are entering be even more filled with blessing to us and our work than that just ended.

### Mr. Topping reports:

**A new era.** The gospel of Christ has shown its power in Japan during this year. The prayers and labors of Christians have come to fruitage. A tidal wave of gospel preaching has swept over the land, and thousands have heard and believed. They who sat in darkness have seen a great Light, and are now walking as children of light. The new century marks the beginning of a new era in the churches of Japan. Christians have accepted the great commission, and henceforth they not only trust Christ as their Saviour, they also go preaching and teaching Christ through the length and breadth of the land.

**Church work.** The work of the four churches in Tokyo with which I am associated, has been largely evangelistic. Eighty-three have been added by baptism. Besides these I have baptized three in Ashikaga, sixty miles from Tokyo, where we organized a church of ten members, so that the total additions number ninety-five. Although these conversions have been in connection with the evangelistic work zealously carried on by each of our churches, many of them traced their interest in Christianity to Bible classes taught by missionaries or pastors in previous years.

In the Kyobashi, or Tsukiji, church the coming of Pastor Nakajima from Sendai is an event of great interest. The membership of this church has largely changed during the two years since Mr. White closed his connection with it. The new members are most all young men, the most active being policemen, led to Christ by Mr. Ito, who, formerly a zealous worker in the Buddhist Young Men's Society, is now even more zealous for Christ. Twenty-six have been baptized during the year.

The Yotsuyu church has had a prosperous year in their new house of worship. The financial condition of the church is very satisfactory. Self-support has been maintained for twelve months. There have been thirty-three baptisms. The Sunday school is exceptionally large and well organized. Pastor Chiba is doing a strong work and is much loved.

The Shiba church has enlarged and furnished its house of worship at a cost of 270 yen, of which more than half was given by the members. Pastor Kobayashi, one of our elder preachers, has himself led most of the members to Christ, and they loyally support him to the best of their ability. There have been thirteen baptisms. It is always a satisfaction to worship with this church, the spiritual advancement of which is due, undoubtedly, to the teachings of Mr. and Mrs. Brand. The Sunday school is superintended and taught by Kawawatsu San, the son of the teacher and helper of Dr. Brown in translating the New Testament into Japanese. The father is now pastor in his native province; the son is attending Count Okuma's College, and intends to enter the ministry.

The Zaimokucho church, though exercising all church functions for two years had



never asked for recognition. With the strength and zeal gained in this year's evangelistic campaign, arose a desire for self-support. When this seemed attained a council was invited to recognize the church. The only objection raised was as to the location, it being near the Kyobashi church. In view of a proposed removal, the council recognized this separate organization. Mr. Takahashi, a student in our theological seminary, is the energetic pastor, and is much loved by his flock.

Another church recognition took place in December in Ashikaga, a city of 25,000 people, about sixty miles from Tokyo. The work was begun by Mr. Nakayama four years ago. He has carried it on without salary and so desires to continue. Rented rooms are used for meetings. Sunday services are also held in an outstation ten miles up the railway in the home of a Christian.

**Duncan Academy.** My work in Duncan Academy has been the same as last year. To the four upper classes I have taught the Life of Christ and Ethics four hours a week.

The new recitation hall has proved conducive to good work. The spirit in all my classes is excellent. Several have been converted. The publication of "Gleanings" has been continued as last year. Many speak of it as helpful, and if this is the case, I do not regret the time and labor it has cost.

"Kyoho," "The Baptist Recorder," is also, I trust, fulfilling its purpose of unifying our scattered Baptist churches by bonds of more intelligent sympathy. The work on this journal has been done chiefly by Mr. Chiba.

## 85. KOBE — 1881

Rev. R. A. Thomson and Mrs. Thomson; Rev. C. B. Tenny. Gospel Ship: "Fukuin Maru," Capt. Luke W. Bickel and Mrs. Bickel; Miss Daisy D. Barlow (in U. S.); \*Miss Ella R. Church, at Himeji (in U. S.); †Miss Harriet M. Witherbee, at Himeji, (in U. S.).—1895.

Churches, 3; members, 86; added by baptism, 12.

Mr. Thomson reports:

The field. The past year has been full of opportunity and blessing. As the New Year opened, several of the evangelists united with me in prayer that the Lord would give us a hundred souls during the year. We rejoice in the answer. Ninety-two members have been added to the various churches associated with this station. No new work has been attempted during the year; the continued reduction in the appropriations has precluded that. Still having on my hands the entire charge of the station, with much incidental work thrown in, has kept me fully occupied. When Mr. Tenny completes the two years allowed for language study, which he will do next October, he will assume charge of the Himeji field, and thus relieve me considerably. Regular work has been carried on as usual during the whole year at eight centers as follows: Kobe, Kyoto, Ikeda, Hiogo, Himeji, Fukumoto, Hiroshima and Liuchiu. This is an exceedingly wide field, and to care properly for the work which we have already opened would very easily take all the time of three men. Our Japanese co-workers need far more encouragement and help than they can now receive. The most of my time has been given to visiting these places, and where we have no ordained pastors, I have endeavored to go at least once a month.

**Revival.** Early in the spring earnest preparations were made for an active evangelistic campaign. In Kobe arrangements were made for united prayer meetings of all the Christians, which were very largely attended. Afterwards two series of gospel meetings lasting for about a week each were held in all the churches in town, the speakers varying each evening, passing from meeting to meeting. In the vicinity of the churches the Christians paraded through the streets with banners and lanterns advertising the meetings, and thousands of leaflets were distributed in each neighborhood. The willingness with which all took part in this work was wonderful and the interest thus aroused was intense. It has seldom been my lot to see such self-sacrifice and warm-hearted zeal among Christians, even in the home lands.

The churches were crowded every night with unbelievers and we had many very decided conversions. The net result of the meetings held both in the spring and the fall was most encouraging. The same special effort was carried on at Kyoto, Hiogo and Himeji with equally satisfactory results. Looking at the "Taikyo Dendo" movement as a whole, on account of the wide-spread interest and the sustained enthusiasm of the Christians, it is one of the most remarkable epochs in the history of missions in Japan. We have certainly every reason to be profoundly grateful to God for the gracious outpouring of his Holy Spirit upon the people of this land.

**Kobe.** The work has been prospering all the year. Larger meetings on Sunday and a most beautiful spirit of unity growing among the members. The pastor, Mr. Yoshikawa, has been abundant in labors and doing much to build up the faith of his people in Christ. Mrs. Thomson's English Bible class on Sunday mornings has resulted in quite a number of conversions among the young men. The class has a membership of about twenty.

**Kyoto.** Owing to the successful work accomplished in this city during the year it was deemed wise to organize a Baptist church and to ordain Mr. Takahashi as pastor. Forty-five members were enrolled as constituent members of the new church. This was the net result of four years' work, and we feel much encouraged at the prospects of success. The recognition and ordination services were conducted with much dignity and profit. Dr. Dearing was kind enough to come all the way from Yokohama to preach the ordination sermon. Mr. Takahashi, the new pastor, is faithful, earnest and wise in all his efforts to build up the kingdom of Christ in Kyoto. While Dr. Barbour was in the city he was asked to baptize eight candidates. The service was held in the evening in the middle of a shallow river which runs through the city. The will-o'-the-wisp paper lanterns carried by the believers shed a weird light upon the scene. Miss Barlow is missed from the work in this city, but it is hoped the rest at home will do her much good.

**Ikeda.** The work at this place continues to prosper under the care of Mr. Goshi. Owing to lack of helpers, he could not return to the Seminary this year to complete his studies, but remained out to assist in the field. In a small town like Ikeda where the Christians are few the defection of one is quickly noticed. The deacon, a merchant, a member of long standing in the church, was expelled for putting away his wife without sufficient cause and taking a heathen woman in her place. As he is a man of some influence, his evil actions have had a bad effect upon our work. The principal of one of the schools is an earnest Christian, and comes regularly to services on Sunday and helps in other ways.

**Hiogo.** Mr. Hara has cared for the work at this place during the past year with a fair amount of success. This is one of the difficult places, but we have now a company of twenty-three believers. He is slowly but surely building up a good work and we hope soon to organize a church.

**Himeji.** The church here has not much more than held its own. The membership is very largely made up of school girls, and their influence is not very widely felt in the town. Mr. Fujinuma, the pastor, has been very faithful and painstaking in his work, but he feels much discouraged at times and thinks that if he moved away the work would grow more rapidly. Miss Witherbee left for her vacation last July, and much of her work among the women ceased for the time being. The nervous strain under which Miss Church had been laboring for some months, owing to her sister's illness, proved too much for her, and she suddenly broke down. Acting under the urgent orders of the physicians and the advice of the Mission, she returned home in November. Miss Church has accomplished a splendid work in Himeji and her energetic and devoted spirit has won the esteem of the Japanese as well as of the Mission. Miss Claggett of the Tokyo station very kindly agreed to take temporary charge of the school until some other arrangements can be made. The presence of Capt. and Mrs. Bickel in Himeji at this juncture has been very fortunate for the work, as they have been very helpful. The Captain could not be otherwise wherever he is.

**Fukumoto.** The evangelist at this place suddenly left the mission last September and joined the Free Methodists. He desired more "freedom" which evidently with him meant more liberty to roam all over the country with no one to call in question his movements. It is somewhat difficult to get any one to follow up the work at this place, so the work is carried on by frequent visits of other workers.

**Liuchiu.** The preaching of the Word and the faithful, earnest life of the evangelist and his wife have been very successful during the past year. Uchida Sai has been on the islands now for nearly five years, and he is beginning to feel the need of a change of field. His first wife died two years ago, and now his second wife is compelled to leave the islands, as she cannot live there. The work on the islands is exceedingly important, and I hope in the course of a few years to have some islanders educated to work among their own people.

The total baptisms for the year is ninety-two. Kobe, twenty; Kyoto, twenty-five; Ikeda, eight; Hiogo, eleven; Himeji fifteen; Fukumoto one; Liuchiu twelve. This is by far the largest number we have ever had in one year. I only wish we could do as well in self-support. Our pastors, evangelists and people are all too willing to be helped, and they show independence and growth along every line but this. Dr. Barbour's visit was an inspiration and help to all and it is hoped that his talks on this subject may bear some fruit.

We enter upon the new year with much hope, and plans are already being made for a still more successful campaign. We are now on the full tide of a most successful work for Christ in this land, and it will be most disastrous to the future of this field if we are limited in our resources for carrying on and pushing the work as it has never been before.

### Captain Bickel reports:

At sea  
again.

The experiences, during the past year, of those who share day by day the fortunes of your little mission vessel among the islands of Japan are best described by the words so often entered in the official log-book of ships concerning the weather, and that is, "variable." Said one islander to another: "Have you seen the Jesus ship lately?" "No, but I hear she is laid up in a bay on the Banshu coast because the long foreign priest is ill." Yes, and so it was then, but 'tis not so now, for the little white craft has spread her wings since then and gone on her way towards the sunset where the islands lie close and many, to tell again to ever wondering hearts the story of a Saviour's world-embracing love. And so we give thanks as we hear the lap, lap of the water at her side and well we may, for 'twas a long siege. "Learning lessons," some call it! Perhaps so. We rejoice that those lessons are over, yet hope we may have learnt them well. Little by little we realized that we had been looking through the wrong end of the telescope. Instead of finding the ship and her message forgotten by the thousands in the islands now re-visited, we rejoiced in a most cordial welcome and a ready hearing. Many prejudices had been removed, children who had fled from the foreigner before, fled no more, while timid women who had stood aside whispering to one another that "foreigners steal women and take them away," came and told with a happy laugh, of their own fears now gone. Doors once closed, were opened now, and of all those opened before, not one has as yet been closed upon us.

Crowds to  
listen.

It is fortunate for us that a Japanese house in its holding capacity is almost illimitable. Take the last island visited. Village after village gave us its most suitable house. Advertise to get a crowd? No need for that, the Jesus ship has come, and that is enough. Come and see. The house fills up inside, then packs. We take out the outside shutters and the yard fills up. 'Tis but the same old story: God, man, sin, love, Saviour. Which God, when, where? Love, what has that to do with it all? Strange, strange story for ears and hearts that have lain dead for years. But now it holds them! Boy and girl, young man and maiden, man and woman in their prime and tottering old folk, they are all there listening and wondering. Oh, could we but give to those at home a glimpse of such a sea of faces as we see day by day it would be a missionary sermon setting aflame their hearts as long as life might last. But once learn to read those faces, and what a tale they tell! Some bear a sneer, some an incredulous smile, some are, oh, how many, an uncomprehending blank, the impress of generations of separation of man from God, when man lives that he may eat, sleep and eat again and—die. But the few, the few that have that look of deep longing to know more of this strange religion whose motive power is an incomprehensible love, what about them? They are few, but they are there, and if we but wait and work and wait again and pray, the light will dawn upon their hearts, and they, poor, long-lost, wandering children, will return to their Father.

Hindrances.

"What is the greatest hindrance you meet?" asked one. "Self-sufficiency!"

That Japan has made rapid strides towards modern civilization is self evident. Hence the average islander, sitting with his pipe and tea over his fire-box, with complacency argues on this wise regarding things of which he often knows only from hear-say: "We have taken our stand with the nations of Europe. We have an excellent educational system. We have the telegraph, railways, steamships and large factories. We have a fine army and navy and a constitutional government. What more can I need?"

Having had his spiritual comprehension dulled by the long continued influence upon him and his environment of religious systems possessing no vitalizing power, his only thought is for natural things. All that is ennobling, pure and helpful exists for him only in the form of dimly distant impersonal theories. It does not touch his life. If he be intelligent he despises the priests whose lives are probably more sordid than his own. If he be ignorant, he lives in dread of what he does not comprehend. Let him but earn money that he may improve the material condition of his life, and all will be well. "Where, then, is the influence of all that is good in Buddhism?" asks some one. Come and see the fruits yourself, friend. They are here. What may have been we do not know, what might have been we know not, what is we do know. Buddhism, at least in these islands, has been weighed and found wanting, while Shintuism vies with it in seeking new objects of worship for the credulous common people.

"Where are the good folk all going to-day?" we asked by the roadside a few days since. "To worship the Eye-god in the next village so that we may be free from eye-sickness." "To-day is the Hill-god's festival," said a man in another place, "if you cut down trees or work over there in the quarry to-day you will suffer all the year." "Is there a Sea-god?" "Oh, yes, but his feast is along in the seventh month. You can tell when it is, because the water gets clear. He has a clean-up down below at that time." Day after day, not once, but again and again, we meet these evidences of spiritual darkness, not to mention loathsome things of which one dare not speak, but which make the heart heavy. "But these are only the common people," we hear some one say. Yes, perhaps so, but these are the millions of this land, while those who know better count only their thousands.

**Better plans.** Although owing to illness, we have not been able to visit as many islands, tramp as many miles, climb as many rocky roads or fight as many gales as last year, we have yet been able to visit many places and to keep in touch with others by correspondence. We have, moreover, been able to take the first steps in the development of a plan for the better working of these islands. It is proposed to divide the islands into three groups and placing an evangelist in the largest island of each let him visit regularly the leading places and look up inquirers. Coming periodically ourselves, and taking him on board, we would visit with him every village of his group for a general proclamation of the gospel. Thus each evangelist will work four months from the vessel and eight months in or near his own center. The first center has been established, regular preaching taking place in several localities. A Sunday school, young men's society, a woman's class, etc., have been started, and all promise well.

Here and there, in island after island, there are now to be found those who show a truly promising interest, an interest that seems to be the beginning of an earnest search after truth in some cases. If then we state that these signs have come long before the time of our thinking, that while truly, deeply, humbly grateful, we are still surprised, it is because we live amid this soul depressing darkness. Not that it touches our heart to make it grow faint and falter. Nay, never. Not so long as the Master is near. But that the simple daily effort of such weak hands with such scant means, even though made in his name with much prayer, could be blessed to bring forth so soon from out of such a deadly dark night of indifference, superstitious and ignorant fear, so rich a promise for the future, was too much for our poor faith to grasp. But 'tis well so, for thus the glory will be all to God and not to man.

## 86. SENDAI — 1882

Rev. E. H. Jones, Mrs. Jones (in U. S.), Rev. W. Axling and Mrs. Axling, †Miss Annie S. Buzzell, Miss Lavinia Mead, †Miss Gerda C. Paulson.

Churches, 5; members, 333; added by baptism, 28.

Mr. Jones reports:

**Great Revival.** The year has been one of unusual interest and hopefulness. The gains have not been as great as it was expected at one time, but the first year of the new century will long be remembered here as the Taikyo Dendo, or year of the great evangelistic effort. It was essentially a Japanese effort. It was cordially helped along by the missionaries, but it received its first impulse in the Japanese Evangelical Alliance meeting at Osaka in the spring of 1900. It was endorsed by the General Japanese Missionary Conference in the fall of 1900, but at the request of the Japanese Christians. It was introduced by the large union prayer meetings in the capital in the spring of 1901. It was characterized from the first by prayer and reliance upon the Holy Spirit as the prime worker for the setting up of the Kingdom of Christ in the world. Its motto was, "Not by might nor by power, but by my Spirit, saith Jehovah of Hosts." The Japanese Christians came to know their strength during the year by this movement as the nation did during the China-Japanese war. It was a year, therefore, of great progress. The churches have been helped towards self-supporting, self-propagating church life more by this year's work than by that of any decade of their history.

**Hachinohe.** This most northern of our preaching stations has been the scene during the year of especial trial. Dowieism, taken up by a disgruntled evangelist, has disturbed the peace of the church. The wife of a former evangelist worker in the place moved away, leaving the church without a home, for they had long met in her rooms. The result was that no meetings were held for several months, while the missionary unavailingly urged them to do something for their own growth in grace and the extension of the cause by holding meetings for themselves at least on the Sabbath. This is the first time in their history that they have been left entirely to themselves. It remains to be seen whether the medicine of self-support will kill or cure them. They have always been carried by the Union. They are nearly twenty years old, and ought to be able now to stand alone.

**Morioka.** The church at this place has been carried along by the Union from its inception, twenty years ago. It is as weak now as it was then. Its converts have been largely students from the middle school of the town, which is next door to the church. A missionary residing in the town could, I think, put new life into the work of that large and important district.

**Hanamaki.** This is a preaching station at which we had a church twenty years ago, which afterwards was amalgamated with the Morioka church, giving it some of the present non-resident membership. Work was dropped here for a period of eighteen years. It was opened again as a place of call year before last. The Reformed church missionaries had worked here off and on for some years after we had left it, but had not been visiting the place for a year or so. In the summer of 1900 a stop was made there, and we had a large and encouraging street meeting, the police giving special help.



That same summer two school teachers were brought to Christ in a remarkable manner. Both were from poor Buddhist priests' families and adopted into families that wanted young men to marry superfluous daughters. The career of one of them has been especially noteworthy. He was turned out of his adopted home for becoming a Christian, but was soon asked to return, if he would promise to be quiet about his new faith. He came back, but made no promise of silence, and was sent away to a country school to remove him from the influence of the town school. This gave him more freedom, which he gladly used to influence his pupils and fellow-teachers to become Christ's followers. Quite a little company was gathered as a result, and we now have the prospect of establishing soon a self-supporting church in the town.

**Myaji Prefecture.** At Kisenuma we have a little group of believers, but have not been able to give them the help of an evangelist. Much of the results of our work, therefore, has gone into the Greek and Roman Catholic churches. The believers struggle along however, and hope sometime to have a church of their own. The evangelist of the district visits the place about once a month. At Shizuigawa, a place on the sea shore, the few believers have not had spiritual life enough to meet even on the Sabbath, and we have not been able to do much for them but write to them and call there occasionally.

**Kiwshi, Tome, Sanuma.** The church at Kiwshi has had the trial of church building during the year. They raised some 205 yen, and the missionary added some 100 yen to it. One of the believers gave most of the lumber, and the others contributed as they could, but the building proved too much for their faith. Bickering broke out concerning some details of the management. The work has thus had a set back. We have stirred them up to call a pastor, and we hope the Spirit will work through him to settle the difficulties. Tome has an organized church, but it is not able itself to employ a pastor, as the resident believers are but few. Our evangelist calls at the place regularly, and we go ourselves when we can. Sanuma is the residence place of our evangelist, Mr. Hasanuma, on our field. A Sunday school has been carried on, managed by the wife in the absence of Hasanuma Say, and meetings are held in the house of the evangelist in lieu of a better place, as well as in the houses of some inquirers, the neighbors being invited in. Some fruit seems apparent.

**Sendai and vicinity.** The Sendai church, being entirely independent, carries on its own work and pays its own expenses. They get a great deal of help in the Sunday school from Miss Mead and the girls under her care during the year, but their preaching and other meetings, and in fact, the whole work of the church, they manage with a good deal of earnestness and skill. It is a great satisfaction to be able to report that several years of independent church life have shown that if all our missionaries should be withdrawn from Sendai the Baptist church would go on with its work undisturbed. We have all given what help and encouragement we could, but we can truly say that the work they have done during the year—regular meetings carried on for their own upbuilding and for the winning of unbelievers, of whom some twenty-four have been gained, the calling and settling of a new pastor, etc.,—has all been done in the united, prompt and efficient manner that should characterize every church of Christ. Their bills also have been paid promptly and a small margin left to help along interdenominational and charity work. Our mission proper has carried on work at the preaching place at Tachimachi regularly during the year with considerable help in preaching

from the church pastor and deacons. The work at Iwakiri has been carried on chiefly by the ladies at the school assisted by their trained helpers and by the very efficient help of Mr. Otatsumi, the Japanese principal of the school. The work at Shigama that we have carried on for years had to be dropped on account of the reduction in the appropriation. The ladies, Miss Mead and Miss Paulson and Miss Buzzell have been very active with their helpers in their ten mission Sunday schools, and in the house to house visiting, which they so efficiently carry on. The Ella O. Patrick School has been full and is a very helpful adjunct to our work in training female workers and in imparting a Christian education to the girls of our Christian families, and also many from unbelievers' houses. Most of the girls coming under its care become Christians, which shows that the Holy Spirit approves of the work and is able to use it. Some eight became Christians during the year.

**Re-inforcements.** The writer reports with gratitude the coming to our assistance, late in the year, of Mr. and Mrs. Axling, graduates of the University of Nebraska,

Mr. Axling also of Rochester Theological Seminary. They have entered upon the preparation for their work with enthusiasm and skill, and already Mr. Axling has taken an extended tour with the writer to most of our outstations, showing that he is determined to know the people as well as their language, the one being as important as the other in the work of a successful missionary. The number of baptisms on the field, including those of the Sendai church, was twenty-eight.

### 87. SHIMONOSEKI — 1886

**Rev. T. E. Schumaker and Mrs. Schumaker, Rev. G. W. Hill and Mrs. Hill, at Chofu, Rev. F. W. Steadman and Mrs. Steadman, at Chofu.**

**Churches, 2; members, 101; added by baptism, 6.**

Mr. and Mrs. Schumaker have been transferred to Otaru on Hokkaido for the purpose of opening a new station. The following report is for last year's work at Shimonoseki:—

**Changes in workers.** When the year began Miss E. L. Cummings was in the Heinrich Memorial Home and Bible women's work. But with the end of March, she gave up her connection with the mission and it fell to Mrs. Schumaker and myself, rather against our wishes, to take up her work. At that time it seemed best also for me to do some teaching in a government school. This extra teaching added much to my labor, which already was too much for me; but it helped to supply funds necessary for the mission at a trying time, and also won many good friends among the people. With all this added care, however, it proved impossible to push, in person, the evangelistic work as we wished. Mr. Watanabe worked faithfully in Shimonoseki, although during the last half of the year his health was not good. We did less outstation work from there because we have been hoping to open a new preaching place beyond the new railway station.

**The churches.** The church in Shimonoseki is stronger than at the beginning of the year. One good brother buried his child, and in the faith which helped him bear his sorrow, declared he would do more for the Lord than he had been doing. He has faithfully kept his vow. It seems to me that now is our special opportunity to

push work in Shimonoseki. From its size and location, I believe it is only at the beginning of a career of commercial importance and I know of none but the Presbyterians and ourselves who have worked there.

Our Chofu Church has had some serious difficulties to face. The moving away of some of its best people, joined to the loss of the Girls' School, has considerably weakened its work. But it still shows strength, and is in some respects better off than ever before. Mr. Ito filled its pulpit while Mr. Shimose, whom the church had chosen, took his last year in our seminary at Yokohama. Since Mr. Shimose's return last spring, he has shown a brave heart and much energy and we hope much from his leadership in the years to come. From Chofu we have worked steadily two outstations, Kiosuc and Asa, both of which show encouraging conditions. At Hagi, an outstation of the Chofu church, where we have a chapel which was wrecked only a few years ago by stones thrown by a mob because it was Christian, the bitterness of the opposition seems to be gradually lessening. Neighbors will talk to the preacher's family now over the back fence and sit with him at his front door. Still, it is doubtful if we could rent a house in all that city of over twenty thousand. The preacher's two sturdy little boys have a good deal to endure because they are Christians. Mr. Miyake works also Shiyomyoichi from Hagi, and has some interest there and in its surrounding villages.

**Burning  
of the  
Girls'  
School.**

The work of the Girls' School was going on steadily, the only change being our taking up its management on the departure of Miss Cummings, and we were feeling some encouragement, when about midnight of June 16 we were roused by cries of "School fire." The fire had started in the Japanese kitchen or dining room, and a moment's examination showed that it had made such headway that the school was doomed. All lives were saved, but the fire burned so rapidly that almost nothing else could be saved. The school buildings furniture and the personal belongings of the teachers who lived in the building and of the boarding pupils, as well as nearly all our own household belongings and clothing were a total, uninsured loss. Fortunately, my library was in another building and so was saved. The cause of the fire is unknown. Several things have come to light indicating that the building was entered by burglars that night before the fire, and so we think the fire was probably caused by them. Japanese friends were very kind, sending in to the girls of the school, and also to us, many things needful in our emergency. Others also remembered us kindly, among them representatives of different mission boards. We have also cause for thankfulness because of the substantial way in which our friends of the Fourth Avenue and Wylie Avenue churches of Pittsburg thought of us. We rented temporary quarters for the girls, and at once began the school again. But as vacation time was near and everything needed had been burned and the pupils felt much unsettled by the fire, it was finally decided, on their united request, to close the school until after vacation. Later still, the opinion of the mission was that it was no best, for several reasons, to re-open school this year, and that course was adopted, the question of re-opening being left to those who now take up the work of this field.

**Altered  
field.**

The writer having on his own request been transferred to Hokkaido, now gives over this field to Rev. G. W. Hill, who returned from his vacation to it in December.. With him will soon be associated Miss Lavinia Mead, formerly of Sendai, and Mr. Steadman, lately appointed to Japan. We ask your prayer for these workers and the Japanese Christians there.

## 88. NEMURO — 1887

†Mrs. H. E. Carpenter.

Churches, 3; members, 91; added by baptism, 11.

Mr. Parshley reports (see also his report under Mito):

Our work in the Hokkaido has had blessing this year, though I myself have not participated largely in the labors incident to it. On account of a sickness which affected my head, I was able to visit only one part of our field, and that briefly.

Wakuaui. Mrs. Parshley and I visited this place during the first half of September, and baptized four converts, including the State's Attorney of the district and his wife. This addition of four promising converts is very encouraging to our evangelist, Mr. Namioka, and to ourselves.

Nemuro. I was not able to go to Nemuro this year, but our beloved Timothy, Mr. Watanabe, was graduated, ordained and married in the spring and went immediately to the field as pastor. Mr. Watanabe is doing splendid work and has baptized six converts already. Of course Mrs. Carpenter and a Bible woman spent several months as usual there. During the autumn a renegade Christian came to Nemuro on a Buddhist campaign and made considerable trouble. He stopped in the street in front of our church and parsonage and collected a great crowd by a long and abusive harangue. Then he advertised some meetings in a theatre at which he abused Christianity at a moderate admission fee. This must have been profitable, for his houses were crowded. When, however, the Christians, contrary to our best judgment, tried to have a free meeting in the theatre in connection with the Twentieth Century Movement, he packed the house with his "rooters," and broke the meeting up. For a while after this the people of Nemuro were a little like the Ephesians, but finally they began to think, and since then conditions have greatly mended.

Shibetsu. This little church has neither evangelist nor pastor now, but not being far from Nemuro, Mr. Watanabe visits occasionally and Mrs. Carpenter stopped there some time. One convert was baptized by Mr. Watanabe. All the denominations working in the Hokkaido formed a conference which met in Hakodate during the summer. I was not able to be present, but some of our believers were, and spoke very highly of the benefit derived. This conference is to be made an annual gathering, from which great good is expected.

Finally, to our great joy Mr. Schumaker has been sent to reside permanently in the Hokkaido, and do work which it was impossible for me to undertake.

## 89. OSAKA — 1892

Rev. William Wynd and Mrs. Wynd, §Rev. J. H. Scott and Mrs. Scott (in U. S.), †Miss Grace A. Hughes.

Churches, 1; members, 103; added by baptism, 23.

Mr. Wynd reports:

The laborers few. The departure of Mr. and Mrs. Scott at the beginning of the year for a much needed furlough, left a big blank in our force of workers. For a few months Mrs. Wynd and myself were the only foreign workers here, but in May we had the pleasure of welcoming Miss Hughes to our staff.

A year of  
blessing.

The year has been one of blessing. It opened with a spiritual awakening among the Christians which prepared the way for an aggressive evangelistic campaign. Preachers and laymen, old and young, men, women and children, acting under a common impulse, threw themselves into the work with enthusiastic earnestness. For the first time perhaps, the missionary, instead of seeking to stir up his people to active work for their Lord, has had rather to restrain some of the eager spirits, who, like Jeremiah, felt God's word as a fire shut up in their bones. The meetings in our various chapels have been well attended, thanks being due to the Christians who by special efforts have widely advertised them. Instead of going to church by quiet paths and along side streets with Bible and hymn books tied up in a handkerchief, this year we have seen more of the out-and-out Christian. With his Bible and bundle of tracts in his hand he has become the most conspicuous figure in the most conspicuous streets of this great city.

Women's work has been specially encouraging. Thanks to those who in former years sowed the seed broadcast we have been able to gather in the sheaves. More than half of the converts during the year have been women, of whom the greater number have been wives and mothers. Miss Hughes has, in Kujo District a very promising women's Bible class, and more homes are now open to us than we can enter with our present force of workers.

New books.

In two new places work has been opened up. Nara, a city about thirty miles from Osaka, one of the old capitals of Japan and a very Gibraltar of Buddhism, has been chosen as a center and an evangelist stationed there. The meetings from the first have been good, and already five or six families, at their own request, are receiving regular Bible instruction. About seven miles from Nara is the town of Kizu with five thousand population and no Christian worker of any kind visiting it. There we have started regular weekly meetings, which so far have been well attended. The awakening which began in the large cities is spreading to the smaller towns and villages, and there is a promise of an abundant harvest to those who can enter the opening doors.

During the year twenty-three have been received into the church by baptism. The earnestness of some of these young converts in their efforts to win their friends for Christ has been a stimulus to the missionary, and their success answers well for the coming year's work.

Altogether, there is every reason to be encouraged. The Holy Spirit has undoubtedly been working in this district and throughout Japan.

## 90. MITO — 1899

Rev. J. C. Brand and Mrs. Brand (in Scotland), \*Miss M. M. Carpenter.

Churches, 3; members, 86; added by baptism, 12.

Mr. Parshley reports (see also his report under Nemuro):

A brief  
visit.

I was appointed to succeed Mr. Brand during his absence, but as he has been able to stay in Japan until the middle of December, I have not yet inspected the field, to say nothing of having worked in it. However, between Christmas and New Year's Mrs. Parshley and I went to Mito and Taira and

held meetings in both places. Mito has no evangelist, but we have arranged that for the present Mr. Akagawa shall go from Taira and hold meetings in Mito periodically. We hope next year, by the blessing of God, to make a more definite and a joyful report. During the first half of the year I had to abandon my work in the theological seminary, which Mr. F. G. Harrington very kindly and efficiently took up. Since September, however, I have been meeting all my classes.

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## VI. MISSIONS IN AFRICA.—Adopted 1884

### CONGO FREE STATE

Stations, 7; missionaries, 34; churches, 8; members, 3,099; baptisms, 612.

The Congo Mission is one of our most prosperous missions, and yet its situation can only cause a feeling of sadness. Our faithful missionaries labor under the most trying conditions, not the least of which is a failure on our part adequately to reinforce them.

The climatic conditions of the Congo region remain, of course, about the same, but the missionaries seem better able to cope with them. Fevers, however are prevalent, and both natives and Europeans succumb to their fearful ravages. The completion of the railroad from Matadi to the upper country saves the slow, difficult, dangerous and expensive journey of other days with carriers, and the present mode of travel over this part of the journey makes it possible for missionaries to go to the upper stations during the summer months, which was not possible before. An annual conference of the missionaries can now be held more easily.

The death of Mrs. Nelson at Kifwa during the year was very sad, there being no one at hand to help the husband and share his care or grief. Broken-hearted and sick he started for America with his baby girl; but reached England only to go hence himself to join his dear companion, leaving three orphan children. His prosperous work has been cared for by missionaries of the other stations until Mr. Frederickson can arrive. Dr. Kirby, a new appointee, has also been designated to this station.



It is a matter of regret that Dr. Barbour could not have visited this mission, but the limits of time and strength absolutely prevented such an addition to his itinerary. The brethren on the field, however, have taken hold of some of the important problems which confront them, and at their recent general conference made commendable progress.

Important matters of discipline, appropriations, new missionaries, and new stations, and the distribution of the small force of workers, were considered by these heroic souls, and settled with marked unselfishness. Some questions are still pending.

### 91. PALABALA — 1878

Rev. C. H. Harvey and Mrs. Harvey (in England), Rev. Wm. A. Hall and Mrs. Hall

§Rev. C. C. Boone and Mrs. Boone.

Churches, 1; members, 303; added by baptism, 71.

Mr. Harvey is in England with his family, after many years spent in Africa. They are doing nicely, but Mr. Harvey has not yet been able to shake off entirely the African fever acquired on the Congo. But even in his weak state he longs to be back at his station in order that he may share in its work and relieve those who are now ill and may have to return home shortly.

#### Mr. Hall reports:

We began the year at Mukimvika with encouraging signs, but were asked early in February to come and relieve Mr. Harvey at this station, as he and Mrs. Harvey were much in need of change and rest. They left in April, since which time we have been in charge of the work.

We have kept up the church services regularly since April and feel grateful to our bountiful Father for all his mercies. There have been seventy-one added by baptism during the year, most of whom were from the day schools; four were restored to church fellowship; six died; seven were expelled; and there were fifty-six inquirers in our inquirers' class at the close of the year. Our chapel became too small for the congregation, hence we added sixteen by forty-eight feet to the old building and still there is not sufficient room to accommodate the congregation. The natives contributed seventy-six francs toward the enlargement.

We have paid from one to three visits to each of our outstations and I am glad to report progress. Our evangelists are earnest, whole hearted young men and the Lord is blessing their efforts with success. During the last month of the year two of them visited eighteen towns in Portugese Congo. That was the first time those towns were visited and they were received kindly by the people, who came out in large numbers and listened attentively to the Word. Doors are being opened in this direction, and our desire is to follow the Lord's leading. We re-organized the Sunday school last year, when both adults and children showed their appreciation in regularity of attendance and attentiveness. Mr. Boone is in charge of this division of the work.

**School work.** We have eight day schools, and one sewing school, with 400 pupils on the rolls, and a daily average attendance of 212. Both adults and children attended. Mrs. Hall had charge of the two station schools, in which Mrs. Boone takes a lively interest in teaching the little ones, while studying the language. She also teaches the sewing school. Mr. Boone had oversight of Kimpangala school. I have visited all the schools during the year, and was much encouraged as I saw parents and children trying to read the word of God for themselves.

**Medical work.** Mrs. Hall had charge of this department, and treated 1,825 patients during the year. The endeavor to re-establish the purchasing of medicine tickets caused a good deal of dissatisfaction in the minds of the people, but that is gradually being overcome, and the people are encouraged to go to our Dr. Sims at Matadi as much as possible.

We have been blessed with a good degree of health throughout the past year, and have many reasons for thankfulness, both in regard to ourselves and to the blessings on the work committed to our care.

Mr. Boone reports:

**Personal items.** "It is good for us to be here," for there is so much to do and the laborers are few. What a land of superstition, sin and darkness this is! My heart fairly yearns for the time when I shall be able to break the bread of life to the people.

Mrs. Boone and myself have been hard at work studying the language, and at the same time doing what we could to help in the arduous work of this station. Mrs. Boone teaches in the day school two days in the week, sewing school once a week, teaches in the Sunday school, and attends to the medicines when Mrs. Hall is absent. I help to take care of the grounds, teach in an out-school two days in the week, help to receive candidates for baptism, superintend the Sunday school and direct the services when Mr. Hall is away.

On December first a dear little baby came, but the Lord took him, and his body rests under the sod at Palabala near baby Harvey.

**Condition of the work.** The work at Palabala seems to be taking on new life at this time, and there is adequate reason to expect an abundant harvest in the near future. Nearly every month from thirty to forty persons come to join the church, but they must know at least the simple gospel story before they are received. In the last examination one man came who had been twenty-four times before, and another had been fourteen times.

The people gladly receive the gospel. From two unoccupied districts have come to of late petitions for teachers.

The people when converted, stand fast in the faith. Let no one conceive the idea at these people do not suffer persecution for Christ's sake. In some cases the Christians are so much hated and so cruelly tortured in their own towns that they are compelled to form towns of their own.

The women often come to service on Wednesday bringing a bottle of water upon their heads, a basket of food on their backs and a baby under their arm. The men leave work ten miles away and climb a steep hill to get here to service on Sunday.

## 92. BANZA MANTEKE — 1879

Rev. H. Richards and Mrs. Richards, W. H. Leslie, M.D. and Mrs. Leslie, \*Miss Catharine L. Mabie, M.D. (in U. S.), \*Miss F. A. Cole.

Churches, 3; members, 1,641; added by baptism, 255.

## Report of Mr. Richards:

Returning  
to work.

A little more than a year ago Mrs. Richards and myself arrived at Banza Manteke after a delightful and refreshing season in the home land with our dear children and Christian friends. We were glad to be able to relieve those who had been holding the fort here so bravely during our absence.

Ups and  
downs in  
school work.

The boarding school was entirely in the hands of Dr. Catherine L. Mabie and Dr. Leslie from January to May, when it was disbanded. Dr. Mabie, after about three years of hard, earnest work, left here on furlough. Since October this school has been re-opened and conducted by Dr. Leslie and wife. There are twenty-eight pupils, with an average attendance of twenty-four. The training school had been closed during 1900, as the station staff was insufficient to carry it on. There were many calls for preachers and teachers at the outstations. Of those recommended by the churches for 1901, thirteen were selected for training. One lacking in ability was dropped. Dr. Leslie, except when down country, taught one hour, Mrs. Richards two hours, and myself one hour daily. This was the utmost time we could give to them, with all our other work. They studied four hours in the morning, engaged in manual labor in the afternoon, and preparation work in the evening. The subjects taught were: New Testament History, Paul's Life and Travels, Exposition of the Epistle to the Romans, Old Testament History, Arithmetic, Reading, Writing and Composition. The students worked well, and most of them made good progress and will, we hope, do good work for the Master. The session closed December 22, and already the men are being clamored for by the people in the more distant villages.

There are connected with this station thirty-eight village schools, all taught by teachers who are not only Christians, but preachers of the gospel. These schools are centers of evangelistic work, and their business is to help the Christians and to seek to bring those who are without into the kingdom. Only Christians or children of Christians, or those who are seekers after the light care to attend school. Heathen shun them as an evil. The preaching of the gospel is the thin end of the wedge for the village school. During the year two new schools have been opened and one re-opened. The number of pupils on the registers is 1,857 with an average attendance of 1,025.

Arrival of  
Miss Cole.

Miss Cole arrived here in June, and took charge of the station school, which had somewhat degenerated and needed to be revived. This is the mother school, and from it have come some of our best teachers. It should be a model for the village schools, as the teachers, whatever its standing, take their cue from it. We have thirty such teachers doing good work. There are many people in the villages around us not in the church, and who do not send their children to school. Their surroundings are not helpful to mental and spiritual life.

There are over 100 children of school age living close to the station, and we do not intend to allow them to grow up in ignorance and sin without a fight for them. The chief business of a mission station is to win souls. There is a great improvement in the attendance and the Spirit of God is working among them and there have been some recent conversions of the larger children.

**"Forbid them not."** A bright little girl of about eleven summers, from one of our more distant village schools, was the youngest of twenty-three immersed last Sunday. When she came for examination she seemed to me almost too young to understand the Way; but she gave a satisfactory account of her conversion and good answers to our questions: "Do you really think then, that Jesus loves such a little girl as you are?" "Yes, he does." "How do you know?" The answer came quickly; "Because Jesus said, 'Suffer little children to come unto me and forbid them not.'" I could not see my way to forbid her.

**The Death of Paul.** Two of our preachers have been called home for higher service. One of the two was our beloved Paul, of whom I spoke and wrote when in America. Without exaggeration, he was the greatest preacher, the most spiritual man, the best organizer, and the greatest soul winner that I know of, not only at Banza Manteke, but in all Congo-land. We miss him much, for he was very dear to us. As I contemplate his devoted, self-sacrificing life, I am humbled and praise God for his marvellous grace. In his case the deadly sleeping sickness did its work quickly, and sent him peacefully home. His last message to his people was to go on with the work he had laid down. When it was known that he could not recover, strong men shed tears of sorrow over the one who had been God's instrument in bringing them into the fold. At his funeral hundreds of people were present to show their love for their departed teacher, who was faithful unto death. We are earnestly asking God to give us others to take up Paul's work.

**Medical.** The health of our people has much improved, and only fifty-seven deaths have been reported, as against ninety-six in the preceding year. The death rate was only three and a half per cent., the lowest on record. The sleeping sickness is still prevalent, and accounts for forty-six of the fifty-seven on the death roll. During Dr. Leslie's five months absence, the medical work fell to Mrs. Richards.

**Church work.** The regular meetings at the station have been well attended. We hold union and communion services twice a month, and at these gatherings there have been very large congregations, taxing all our accommodation. On these days the Sunday school is also a large one. These are times of work, blessing and praise, and are enjoyed by all. Many members have to leave their homes on the Saturday to be in time for the Sunday service.

Twenty-one have been excluded, and twenty-four restored during the year; 255 have been baptized and added to the church. Deducting the deaths, the net increase is 201, making the present membership 1,641.

**Contributions.** In the month of May the State demanded 200 men to work on the railway for one year. Most of these were Christians, and some were deacons, and many of them good workers and contributors. We miss their work and offerings, though we hear they are doing good service in making known the gospel among the railway men, and in the villages near the track. The contributions for church and evan-

gelistic purposes amounted to 1,542 francs, for medicine, 952 francs, making a total of 2,494 francs. This amount does not include a number of teachers paid by the natives on their own account, nor the outstation school-chapel buildings and teachers' houses built and kept in repair by the people. It will thus be seen that we are making progress in the direction of self-support.

The above is a brief report of dry facts, written in the midst of many interruptions; we trust it will convey some little conception of the year's work at this station. Like most years, there have been times of light and times of darkness, times of pain and times of rejoicing, and we thank our Father for them all, as he makes all things work together for good. We want you to share with us in praising God for his goodness, and to pray for greater blessings to come soon.

### 93. LUKUNGA — 1882

A Sims, M.D., D.P.H., (at Matadi), Rev. Thomas Moody (temporarily at Kifwa), Mrs. Moody (in U. S.), Mr. Thomas Hill and Mrs. Hill.

Churches, 1; members, 457; added by baptism, 174.

#### Mr. Hill reports:

**Beginnings in prayer.** The past year has been one of much blessing, and our praise ascends unto him who hath blessed and kept us in safety. At the beginning of the year we united in asking God to bless his own word, both to the Christians and to the heathen, and to bring many souls out of their darkness into the light and liberty of him who loved us and gave himself for us. "They called upon the Lord and he answered them." In August, after ten months of patient and persevering work, we organized a temperance society among the various churches, and now there are over 100 members who have voluntarily given up drinking "mal-avu" (palm wine). Twelve out of fourteen teachers are among the number, and their testimony is that they are not only stronger in bodily health, but in spiritual also. Our monthly communion services have been seasons of blessing. Members from seven of the out-churches have attended. They come from four to twenty miles away.

**A temperance society.** Early in the year one of the State native chiefs so persecuted one village that wanted to hear the gospel that they were afraid to listen to the good news, but the Lord brought the word to the chief's own household, and rewarded him by converting his son. At Kinsadi, many of the people have turned "from idols to serve a living and true God, and to wait for his Son from heaven." They brought their idols and threw them at the feet of the teacher, saying, "We have no further use for them, and we want to worship God." At Mbanza Nsanda a convert took his fetishes from his neck, destroyed and threw them away before the people who had assembled to hear the Word. At Kimpesi "the light shines in the darkness." Although persecuted by the priests, "many of those who heard the Word believed."

**Persecution and conversions.**

The schools have not been so well attended this year as last. At Mbanza Nsanda the people wanted to be paid to come, but we do not believe in paying them to come to school. In the Nkama district the people have to work on the coffee plantations, also plant rubber trees and peanuts, the two latter having been added this year. All is done by forced labor, no rations, no pay. We have nine young men in our advanced school, and expect some more in January, who could not come before. It is from these we have to look for our young preachers and teachers. On Sunday afternoon we have Bible school with twenty-five to thirty in attendance. The Sunday school picture rolls are found to be useful at this time, helping to impress the lesson, and are much enjoyed by the scholars. Scripture texts are also committed to memory, all with the one end in view, of strengthening and helping them in Christian life and character.

During the year I have been ninety days visiting the churches and itinerating, also seventeen days going to and from and attending conference at Matadi, during which time Mrs. Hill was alone at the station. We are more and more convinced that the good news must be spread in this dark heathen land in the same manner as it was at the beginning, by itinerating preaching. Brethren, pray for us.

#### 94. MUKIMVIKA — 1882

C. B. Antisdel, Mrs. Antisdel (in U. S.), F. P. Lynch, M.D.

Scholars in 1900, 1; members, 2; added by baptism, 0.

Mr. Antisdel reports:

The past year has been perhaps the most encouraging one in the history of this station. The attendance at the Sunday services has about doubled,—on several occasions the seats in the chapel were not sufficient. The interest and general spirit of the people have greatly improved. Not only in the towns adjacent to the station, but also in those at a distance there has been a marked change. Twenty months ago there was most bitter opposition to my presence, of late I have had most friendly receptions. The younger people especially are realizing the folly of their superstitious rites; nor do I despair of many of the older people. Many are very regular in their attendance at the Sabbath worship, and a number have expressed their desire to forsake heathenism and accept and follow Christ. These I am especially interesting but I do not feel that it is advisable to accept any for church membership until they have been thoroughly tested. One great hindrance to this work has been that in the past, unworthy people have been baptized and by their sinful lives have injured the cause. Admitting that work among the coast people is the hardest because they are prone to the use of rum, yet this very fact makes the need of work among them all the greater. It is a cause for thankfulness that the increased import duties on spirits have lately caused a considerable decrease in this traffic. May the temperance agitators continue their good work for Africa.

The school, the chief object of which is to impart to the natives the ability to study the Bible for themselves, is one of the promising features of the work. Of late, because of great scarcity of food (we have had no rains to speak of for eight months) the attendance has been very small, as even the



children have to search for food; but for several months the average attendance was over fifty. Many of the scholars are very bright; and it is hoped and believed that some of them will become evangelists.

**Worthy converts.** The two native members of the church, a man and his wife, have been a great help. The man has taught the people of his town by word and by example until many have abandoned their fetishes. Two this month have voluntarily brought their fetishes to me. His greatest influence has, perhaps, been with the children. In his town he frequently gathers them for instruction. On the Sabbath he brings them to the station and has charge of the Sunday school. He has also been instrumental in inducing the children to attend school, a most difficult task. They saw no advantage in being able to read and write, neither did their parents. But children, even in civilized lands, sometimes feel the same way. Had we such a man as he is in each town, evangelization would soon make progress. He is a cheering example of what Christianity is able to do. May many of those now in training also become useful workers. Of course, we still have to contend with superstition. Even in the near vicinity the majority of the older people cling to it. In towns not far away, those accused of witchcraft are still forced to undergo the poison ordeal.

There have not been as many deaths as a year ago, but the death rate is still high.

#### Dr. Lynch reports:

**Hospital beginnings.** This is but a word of beginnings rather than a formal report, since it was nearly July when I arrived. The work since then has been largely of preparation. The local transport of the hospital and its reconstruction has moved slowly toward completion, as I have only inexperienced native helpers. An unexpected siege of fevers also delayed the work for nearly two months.

There has been a daily dispensary service demanding from one and a half to three hours attendance; and there have also been a number of patients remaining at the station, who would properly be called hospital cases had there been a hospital for their reception. The eager desire for treatment and willingness to remain at the station are indicated by their ready acceptance of the scant shelter of some almost roofless huts. Several operations have been performed under anæsthetics. One death occurred after the man was taken to his town; and there has been one death at the station from general debility. From the present point of view the outlook for the work is most encouraging. There is, as always, superstition in some quarters to meet and overcome; but there is also the willing and grateful acceptance of treatment and teaching, for constant cheer and hopefulness. With the early opening of the hospital the work will be placed on a systematic basis, so the next report will not only be of the conventional "progress," but will be definite in reference to condition, number of patients and treatments given.

Last year there was an invasion of smallpox, which depleted the population in several towns. Fortunately, there has been no sign of its reappearance, and I am about to begin a general vaccination. Some people from a town in which there has been much superstition and opposition, actually came and asked me to send for the vaccine. They had observed that those who received vaccination during my previous residence escaped the scourge, so wisdom grows, even in this soil, by observation. May this ministry for the Master prove of honor and worth in the two-fold blessing of body and spirit.

## 95. BWEMBA — 1889

Rev. A. Billington and Mrs. Billington.

Churches, —; members, —; added by baptism, —.

We regret not to have received a statistical report from this station.

Mr. Billington reports:

**A measure of success.** Our first note this year shall be one of praise to our gracious God, not only for life and health and many other good gifts, but above all, for permitting us to see his Kingdom coming, the ingathering of some of the harvest we have long prayed and worked for. True, we have only baptized eight persons during the year, but most of these have been such cases of turning from darkness to light, from the power of Satan to God, that the years of sorrow and toil and waiting seem swallowed up in the joy of being the means of turning even these from the error of their ways. There are more to follow, for several women and men have been inquirers for weeks now, and are persistent in their attendance at all the services. These are people from the villages near, and some of the worst of them, women that were sinners indeed. Let our friends in America who have prayed for us, and sent us of their means, rejoice with us and join us again in earnestly praying that the numbers may be greatly multiplied to the glory and praise of God.

**Steamer "Henry Reed."** For the time being I am alone here with my wife and have charge of the steamer "Henry Reed," as well as the station. This has greatly handicapped the station work. In addition, it was necessary for us to go to Ikoko and stay for over two months to relieve Mr. Clark. During the year we have made three and one-half trips with the steamer, that is, we completed one in the early part of January and have since made three journeys from Stanley Pool to Ikoko and beyond, in all some 3,100 miles. The steamer work has thus reduced my actual time at the station to less than one-half of the year. And of this again we made two inland journeys to the Bateke of about eight days each, walking some twenty-four miles inland, or taking the journeys all round about 100 miles. Mrs. Billington was with me inland, and at all villages we were well received. The villages are small, but the people industrious, healthy and ready to listen. The language is, of course, different from that near the river, so that our preaching was through interpreters, but as soon as we are free from steamer work we intend to study the language and make more frequent journeys to these people.

**Station work.** At our Sunday morning service we get an attendance of from seventy to 120. In the afternoon Mrs. Billington holds school with an average attendance of twenty-five. About 4.30 P. M. we go to the near villages, and about 7.30 P. M. we have what we call family prayers, intended for ourselves; some people now come from the villages, so that it is really a short service with an attendance of thirty or more. This is held every night in the week, one night being specially set apart for prayer. We used to have a week-day service at 7.45 in the morning, but this has been changed to 11.30 in the morning, to suit the women coming from their gardens, and we usually get a very fair attendance.

After the morning service, Mrs. Billington gives medicines, which seem to be appreciated; there are usually some ten or twelve patients. Day school is at 2.30 in the afternoon, with an average attendance of twenty-five. Half of these are Christian adults, since these Bobangi people have very few children.

The farther villages are visited by boat or canoe as often as we are able, and at other times we send our young men two and two. There is more discontent in the villages further from us than in those near, on account of various labors imposed upon both men and women by the State. Further, passing canoes and telegraph work people have more liberty in their villages, which means more trouble for the people, and less time and peace of mind to think of the things we tell them. We sometimes think that thus our work is hindered, and yet, who can stay God's hand when he wills to perform? I would like to add here that our Commissarie, Mr. Costermans, seems a very just man, and has taken great pains to put right any grievous wrongs we have represented to him, but there are small wrongs one cannot always be reporting, which yet prove very irritating and disturbing to the natives.

We are just now meeting a little opposition on account of our attitude to slave-trading. There seems to have been a scarcity of food in a district some eighty miles above here, in French Congo, and quite a few people have been brought over from there for sale and many of the natives here are anxious to fill the places of the dead with these slaves.

#### 96. KIFWA — 1890

Rev. P. Frederickson and Mrs. Frederickson, Rev. C. Nelson and Mrs. Nelson (deceased), Rev. E. T. Welles and Mrs. Welles.

Churches in 1898, 1; members, 679; added by baptism, 98.

The death of Mrs. Christian Nelson at Kifwa and the subsequent journey to England and death there of Mr. Nelson while Mr. and Mrs. Frederickson were at home on furlough, were events not only extremely sad and distressing, but calculated to throw the work of this important station into confusion. Mr. and Mrs. Welles and Mr. Moody have held things together, however, pending the return of Mr. and Mrs. Frederickson. Dr. Kirby, recently appointed, will be a welcome addition to the station force.

#### Mr. Welles reports:

After two years of prosperity and great blessing on this field there has come a year of cloud and sadness. We cannot but speak thus, while beholding a <sup>A</sup> new-made grave. new made grave just over yonder, the last resting-place of our dear sister Nelson, and now the news has come that he, who so lately laid down his dearest earthly treasure for dark Africa, has gone to find it again in the great beyond. One from heathen Africa, one from Christian England, gone to be forever with their Lord.

Early in the year, Mr. Nelson's health became so much impaired that he was compelled to desist from his more active missionary work and be content to wait and hold the reins as best he could. However, his health gradually improved until he was

able to get about, and thought soon to take up the more active work again. Then came the terrible blow when in one short week his beloved companion was smitten down at his side, and he was left alone. His health, already much impaired, was completely broken, and he started for America, but the Father called him to the better homeland, even the heavenly country.

**Guiding the work.** I came in October and have been trying to guide the work the best I can. There is a training school of a dozen good boys whom I have been endeavoring to fit for preachers and teachers, of which there is very great need. I have also been able to do a little itinerating, but it seems very little when I survey the wide field and the hungry, thirsty multitude.

Mr. Moody has been with us since the first of January, and will stay two months longer. We are praying for Mr. Frederickson's speedy return; also looking forward with thankfulness for the coming of Dr. Kirby.

### 97. IKOKO — 1894

Rev. Joseph Clark and Mrs. Clark (in Scotland), Rev. A. Christopher and Mrs. Christopher, Rev. E. V. Sjöblom and Mrs. Sjöblom, \*Miss Margaret Suman.

Churches in 1898, 1; members, 17; added by baptism, 14.

Mr. Sjöblom reports:

"Unto me is given all power in heaven and on earth; . . . and behold I am with you always, even unto the end of the world." This promise, given by our loving Master, has been and will ever be very precious to all that take part in the great work, but it is still more so to us who are on the field, surrounded by the chill and darkness of heathenism, while we try to bring some beams of warmth and light to these dying heathen.

**Marriage.** With regard to this station, we have not been able to advance in the work as we wished, owing to the fact that I have been the only man a good part of the time. In March Mr. and Mrs. Clark went home on furlough. In May Mr. and Mrs. Billington came to be with us until I and Miss Johnson, also from Sweden, were united in marriage, after which they returned to Bwemba. Mr. Billington was of great help to me during the weeks he stayed, by taking some of the meetings and also by superintending the building of the ladies' house. When our papers arrived we had to go down to Irebu to be married, and the Billingtons returned to their station. I was again the only man on the station until Mr. and Mrs. Christopher arrived at the end of October, since which time we have gradually divided the work.

**Evangelistic work.** I have only made two extended evangelistic journeys during the year, one inland before Mr. Clark left, and the other after the arrival of Mr. Christopher, when I took a tour around the lake, visiting all the villages within near distance of the shore, as well as taking a trip right across the country from the main river to the lake. I have desired to do more itinerating work, but being alone so much of the time, and there being so much work concentrated at the station, my time and strength have been used to the uttermost. Not being able to go more often myself, I have several times sent Vinda, the best evangelist, and others with him. They have

usually reported much interest in the message. Weather permitting, fifteen or twenty open air meetings are conducted, in which native Christians assist. Usually a good number from the neighboring villages attend the Sunday morning service, and many show a real and earnest desire to know more of God and his love.

**Industrial training.** Though our first aim always must be the salvation of their souls, we feel we want to help them to improve their earthly environment. The State very often has handed over orphan boys and girls to the station. Beside many slave children find a refuge with the missionaries, and for all these employment had to be found. Thus we were led to the formation of an industrial department in the work. The need of industrial training for these many children necessitates the assistance of a practical man to devote his time to this branch of the work, that the others may be free to devote the time wholly to evangelistic work.

**School work.** The school work being under the direction of Miss Suman with Miss Maggie Rattrig and Vinda as assistant workers, has been going on steadily, and visible progress has been made. A large number of the more advanced scholars, having reached the highest class, continue to serve as teachers to the lower classes. This highest class have an hour to themselves the first thing in the morning, before the general school begins, to allow the teachers to take part. Having so many children at the station we naturally have more control over them and are able to compel them to attend the school when we often find that they themselves lack interest. They learn to read and write, to do elementary work in arithmetic, commit to memory portions of Scripture and gospel hymns, and also learn a little French. The highest class, in addition to these subjects, study Homiletics, Expositions of Scripture, work in fractions, and have this year begun to study Physiology. Beside the many station children attending school the children of Ikoko towns have been told by the commissary of the district to attend school, and many do so. At half-past eleven, before the children separate, we have a service, mostly led by the missionary in charge. Mrs. Christopher being a well trained high school teacher, we expect her to be of great help in the school the coming year, the more so as Miss Suman is not strong. The school and the care of so many girls have taxed her strength. I may mention, too, in this connection that most of those we have baptized are from the school. Thus we understand that when we are ready to plant out evangelists around the district they will be prepared and trained as school teachers also. We only hope and wish they may stand the test, as they have not suffered persecution or needed to count the cost like the natives who are converted in their own villages.

**Baptisms.** We have baptized fifteen during the year; four have been called where no temptations will ever disturb, and three of these were taken away by sleeping sickness. One has been removed to Bwemba. The total membership at present is twenty-eight. These people have no Bible or books, and cannot read until they are taught, and therefore they read the actions and judge the power of the gospel and life of faith according to the life of those who profess to follow Christ.

We have received a few drops of blessings, but we expect the showers are to come. The daybreak is beginning to show the coming light over this dark land; the shadows are gradually disappearing and these prisoners of death are one by one finding the way to the land of light and life. May the Lord bless us still more in our common effort to bring the gift of life and the light of the world to these degraded and dying children of nature.

## VII. MISSIONS IN THE PHILIPPINE ISLANDS — 1900

Stations, 2; missionaries, 5; churches, 2; members, 121; baptisms, 121

Perhaps the most significant development of the year among all our missions has been that in these islands, and yet so far as the workers were concerned the situation in the earlier months looked forbidding enough. Mr. Lund was sick, it was feared unto death, and Mr. Briggs was not sure that the climate would permit him to remain more than a few months. The former, however, got away to his old home in Spain, rapidly renewed his health, and, as will be seen from the reports of Mr. Briggs and Mr. Marin, is doing a splendid work in Barcelona while "resting." The most important part of his labor has been the publication of the Gospel of Luke and some tracts in Visayan, the first shipment of the same to the Philippines having been made only recently. Mr. Briggs also found within a few months that he was, after all, becoming acclimated, and could probably remain. He has taken up the work of Mr. Lund in a wonderful way and his reports of the development of the situation in the islands have been among the most inspiring documents ever sent to the Rooms. During the year he has been reinforced by the arrival of Messrs. Huse and Finlay who are entering earnestly into the harvest at Bacolod, the other of the two stations we have thus far opened in the archipelago. The following letters from these three brethren will be read with exceptional interest. May they be used of the Spirit to reveal more fully unto our people that Pentacostal blessings are still possible, and are to be prayed for and expected. May they also serve to show that now is the time to enter into this richest of harvest fields.



## 98. JARO (PANAY ISLAND) — 1900

Rev. Eric Lund (in Spain), Rev. C. W. Briggs, Mrs. Briggs (in U. S.).

Churches, 1; members, 113; added by baptism, 113.

A very extended report covering the work in this mission from its beginning in 1900 has been received from Mr. Charles W. Briggs, our missionary at Jaro, a suburb of Iloilo in the island of Panay. The report contains sixty-seven pages of legal paper typewritten. From beginning to end there is scarcely a page that is not bristling with information and that something between the lines which makes one feel that the breath of God is both in the mission work itself which is recorded, and on the missionary who tells the story. We can give but an epitome of the report:

The twenty years of Mr. Lund's mission work in Spain had peculiarly qualified him to know wise methods of approach to the Romanized mind, a mind which has stamped itself everywhere upon the Philippine Islanders. Mr. Lund took with him from Spain Mr. Braulio Manikin, the converted Visayan, who has been previously referred to in our recent literature, and will again be noticed in this account. The providential gift of this man Manikan to the mission was a circumstance of the largest import and value; he had the advantage of being a native in the islands and being in perfect command of the Spanish and also the Visayan languages, he had immediate approach to multitudes of people. Our first missionaries took with them from Spain thousands of gospel tracts; they also started a small periodical called *The Herald of Truth*, which now has a large circulation, and the people were in such an eager and expectant mind respecting the messages of these two men, who could speak to them so intelligently, that they at once gained, both through speech and the printed page, a wide hearing. Mission centers were located at two points—at Jaro in the Island of Panay, and Bacolod in the Island of Negros. At first the upper classes thronged about the missionaries at the meetings. They came in from many miles distant. It was not long, however, before it became evident that among these people the interest was superficial. After a time persecution began; one of our interpreters was assassinated, and Manikan's life was frequently sought and he is even now in constant danger; nevertheless he labors on, perfectly fearless, although taking all justifiable precautions against foul play. Toward the end of 1900, Mr. Lund grew so ill from the effects of the climate with chronic bilious difficulty that he was obliged to return to Spain at least for a season; shortly before leaving, however, special emphasis had been given to the preaching of the gospel to the poor, the rank and file of the lower classes in the islands, who evidently were much more sincere than the higher classes. It was not long until another native, a Tagalog of much intelligence, Mr. Ambrose Velasco, was converted. He comes from the upper class, has property and culture, and is socially well connected. He has proved to be a preacher scarcely second to Manikan himself in power.

Mr. Briggs' health which at one time threatened to give way, we are thankful to say has been restored, and having been reinforced by two young brethren, Messrs. Huse and Finlay (although Mr. Lund's enforced return to Spain is much deplored), the work moves on with ever increasing

power. Yet another native, Mr. Roslado, the Presidente of the town of Isabella, seventy miles south of Bacolod, has also come out. He stands firm under much persecution, and has been under arrest on false charges brought by Roman Catholic sympathizers. A large number of boys have been brought into a school and are being taught the gospel. They memorize also hymns and large portions of Scripture. A separate service for women has been instituted and eighty of their number have lately been baptized, although as yet there is no woman missionary, as we hope there soon may be to lead them along.

The work at Jaro, where Mr. Briggs has his headquarters and where Manikan has his chapel, has now been for months a center of great popular interest with hundreds coming almost daily to the little chapel for service, and hundreds outside unable to find entrance, get what they can from the overflow of the meeting. Jaro is a great market town and crowds of people come from distances varying from fifteen to fifty miles on every Thursday of the week, to do their marketing. On this occasion they plan for an extra day, after the market business is over, for going to the chapel and hearing Manikan preach. Mr. Briggs says :

We rent a large house in Jaro which serves as Manikan's home, printing office and headquarters. To this house the people throng, not merely to make a little inquiry and go their way, but crowds of people stay all night and generally two nights. They bring their rice with them and so merely ask for a chance to cook it over the fire. For lodging they need only room to stretch out on the floor. Wednesday afternoon they begin to arrive, to be there for the service and market on Thursday, and on Friday they go back to their homes. Saturday they or others come in for the Sunday services and they stay till Monday. It is in this home that most of our work has been done. Here they gather in groups to talk, listen to some one who is a good reader, learn hymns and hold prayer meetings. Here these crowds have access to Manikan, who has a heart full of Christian love for each one of them. He spends hours at a time giving them advice, instruction, help, anything that is within his power to do for them, and after being under this strain for hours, he will say to me with shining face, "This is grand work for God." In this home in the evening Manikan preaches by the hour, expounding the scriptures and the way of life. He has gone over the same ground again and again until the people know it by heart, and he never preaches anything but the plain, simple, important truths that these people need to know. Many a night during the past year have more than three hundred people slept on the floor in this house; people of all ages, people from all parts of the province.

Those who chiefly frequent this place are known as pulahan. They correspond to the peasants and the laborers of the country. They have little liking for the friars, and although they have been bred as Romanists, yet they are remarkably open to the presentation of the simple gospel. They hunger for human sympathy and love such as our missionaries afford them, and they are coming literally by thousands under the influence of

our mission. Only perhaps about 200, for reasons of prudence, have been baptized into our churches, yet Mr. Briggs thinks at least 2,000 of them are already sincere believers.

In a recent number of the Magazine we referred to the sending to our Rooms of a list of nearly 8,000 names of persons who have left the Roman Catholic Church in a body, and are appealing to us for instruction. These people have been so persecuted and oppressed by Roman Catholic magistrates and the higher classes who hate their sympathy with the American missionaries, that they have literally gone out from their villages, where their very lives are in danger, and have established as a refuge a Protestant town on the side of the mountains, called the Town of Calvary. The missionaries when consulted about this movement discouraged it, fearing that isolated thus this community would only draw down upon itself increased hatred and persecution. Before the missionaries were aware of the action, however, the people from six towns of the province had settled a new town on the mountain side, having as leader and pastor a Tagalog, and have now built a chapel and for several months have had regular preaching. It is reported that there are many thousands now living in that community and upon the testimony of the soldiers who are more familiar with it, they are declared to be the most peaceable and industrious Filipinos in the province. From this town a large number of people have already been baptized and delegates are sent to the services in Jaro every week.

**Extreme sufferings for Christ.** Among the people who have been raised up as leaders from among themselves, quite independent of our American missions as such, we may refer to one marvelous character, a Mr. Piementel, the story of whose life is like a chapter from the story of the Apostle Paul in that portion of the Acts where he recounts his stonings, his "deaths oft." All of this man's experiences have only turned out to the furtherance of the gospel. This Piementel was born and reared near Manila and says that all his people were Protestants against the church, never going to the mass or to confession, and teaching their children that Christ was everything, the friars were false.

This man for a long period latterly found himself between two fires, between the persecuting high class Romanists, on the one hand, and the American authorities who for some time sincerely believed him to be a spy on the other hand. He has passed through experiences almost beyond belief, having once been hanged in a tree; twice fired at at close range; once clubbed into insensibility by Filipino policemen with the butts of their guns, fracturing his skull and crushing in his cheek bones and forehead. But he survived all and preaches on. Mr. Briggs says:

**Divine joy in service.** He tells me that every time he preaches, his eyes are filled with tears, because God's presence overawes him, and that all the people weep with him. He receives no pay for his work except the joy of doing it. He says he prefers to be no expense to us, for he is able to be independent, and all he has he divides

with the peasants who come to him. The last time he was in Jaro I saw him carrying a large bundle of copper pennies, and he said he was carrying back to Barotoc all the change he could gather up, in order to have one piece for each of his poor people. He is a genuine pastor, preaching the truth, reproof, correcting, praying and helping in every time of need. Piementel helped gather the list of names that was sent to America, as desiring to be taught in the evangelical faith. He is the center and authority for many thousands of poor people. As we have examined and talked with him from time to time, it becomes increasingly clear that he believes and teaches the New Testament way of salvation through Christ, emphasizing that which is to him so intense a reality, the truth which Christ uttered as he left his followers: "All power is given to me in heaven and on earth. . . . And, lo, I am with you alway, even unto the end of the world."

Mr. Briggs unselfishly pleads:

**Pleading demands.** That the Missionary Union shall not neglect its prior duty to older missionary fields into which the Union has been manifestly led, but that having done our duty to the older missions, we should likewise afford a generous measure of the gospel itself and the raising up of a force of native workers trained in the gospel to prosecute the glorious task committed to us in these islands. The immediate demand upon the field is for a qualified medical missionary for Capiz, the region north of Jaro, and for at least one other general missionary, and at least a couple of lady missionaries who can give their whole time to the women and children. Multitudes in the homes are waiting for instruction and guidance.

## 99. BACOLOD (NEGROS ISLAND) — 1900

Rev. S. S. Huse, Jr., Rev. G. E. Finlay.

Churches, 1; members, 8; added by baptism, 8.

Mr. Huse reports:

**[Station work.]** For the last quarter of 1901 we taught English to the boys who wished to come. The attendance averaged about fifteen. With the beginning of the New Year we dropped this work, feeling that it interfered with our more important work of preaching the gospel. To maintain our hold on the boys who have been the mainstay of the Sunday evening services in Visayan, we have a song service Wednesday evening, and are planning to put extra effort into making the Sunday service attractive.

The numbers in our Sunday school fell off when the lesson books in Visayan were completed. We have now new lesson books, and I hope the boys will come again. For those who can understand Spanish I am teaching lessons in the Life of Christ. The number in this class is small but fairly constant. Last Sunday I spoke to the children in Spanish. They appeared much interested. Hereafter, I intend to make this children's service one of the features of the evening meeting. Our native preacher does not seem to have the faculty of interesting children, though we are both in the dark as to what he says in not understanding Visayan. My knowledge of Spanish has been so limited that I have hitherto attempted little in instructing him. I feel more confident now, how-

ever, and am going to take up the Gospel of Matthew exegetically and homiletically, with him. The English services in connection with the Y. M. C. A. we have kept up regularly, Mr. Finlay and I taking turns preaching.

**Church at Talisay.** At Talisay we have held services Thursday and Saturday evenings, when the weather permitted. On the last Saturday in November I baptized seven persons who, with an eighth, formerly baptized by Mr. Briggs, were organized as a local church that evening. This is the first locally organized Protestant church on the island of Negros. These are the first to whom it has been my pleasure to administer the ordinance of baptism, coming as I did, directly from my ordination to these islands.

**Language difficulties.** On December 19, four months after arriving in Bacolod, I preached my first sermon in Spanish, writing it out in full first. It so happened that the meeting fell to my care, as Velasko could not go to Talisay that night. To my surprise I held the attention of the audience throughout. A large number of the people understood simple Spanish. This was the commencement of regular speaking in Spanish for me. We have one Bible class there, taught by myself. The average attendance is between seventy-five and a hundred. Velasko holds the audience well. Neither Mr. Finlay nor myself feel satisfied in giving sanction by our presence to the words of a native preacher when we do not know what he is saying but it is the best we have been able to do, coming as we did, new men and finding a preacher already on the field. This I trust will soon be otherwise, as I have commenced the study of Visayan, and hardly think it will take me more than two months to get so I can understand the most of what he says. Any mastery of Visayan will most probably be slow. There are no books in Visayan-English as yet, and we have to make our dictionaries, each one for himself, as he studies. By translating and using the Spanish-Visayan books this is rendered much more easy. This and the immediate need of new men knowing some language spoken by the people, is the reason we have for not studying the native tongue first. On an old field we would not have been obliged to take the work upon our shoulders almost on the day of our arrival.

A week ago I attended a funeral in Silay, twelve miles from here. Personal work on the part of our church members has made the opening in that town. We hope soon to begin regular services there once a week. From Capiz I have heard nothing recently. When these rains stop, if they ever do, I am going to see what has been and what can be done at that place. It is seventy miles north. We also have good reports from a group of towns the same distance south. I am hoping to sell my bicycle and buy two horses, so that Velasko and I can make a preaching tour before the next wet season. I nearly forgot to mention that the people at Talisay have bought the chapel in which they worship. The owner, instigated by a Catholic wife, was going to tear down the building and move it to his hacienda if we did not buy. The price was eighteen dollars, of which I lent them personally fourteen. I thought it better to lend than to give, and there was no mission money to do either with. I have a satisfactory arrangement by which they are to repay me. I do not mean to have the churches lean on the mission for anything for which they can pay themselves. We have others awaiting baptism in most, if not all, of the towns mentioned, some of whom ought to receive the ordinance soon. In this matter we are trying to exercise the utmost care lest the church of God should be defamed by unworthy members.



Climate  
and  
clothing.

Those coming to these islands ought to know that living is very expensive. The cost of raw food material is nearly twice what it is in America, and then is very unsatisfactory. Breakfast foods, such as rolled oats, are so expensive a missionary cannot afford to buy them. Decent meat is next to impossible to get. Butter is fifty cents a pound. Labor is nominally cheap, but as everything is done by hand and that with eastern slowness, the result is that household furniture and all such things are expensive. This is said, not with any thought of complaint, for we do not go to the foreign field because it is pleasant, or because it is a money-making calling, but I have mentioned these prices as fair examples, that those coming may know fully that a dollar here has only about half the purchasing power of a dollar in America. All heavy clothing, except one suit to travel in, should be left at home. It cannot be worn at any time of the year. If any of the boys graduating are thinking of buying good clothing for graduation, tell them if they are to come here they can never use one shred of it. We are too near the equator for anything except white clothing and little of that. It would be well to buy white duck shoes before coming.

God is doing great things in these islands. Try and send us men enough to take proper charge of what he hath so wondrously wrought out. His is the power, and to him be glory evermore.

### Mr. Finlay reports:

Language  
study  
first.

It is scarcely in place for me to attempt a report at this time, for not more than two months have elapsed since I arrived in the Philippines. And yet a few words may not come amiss. In accordance with the advice of Dr.

Barbour and Mr. Briggs, it seemed best that I should come to Bacalod with Mr. Huse, which place I reached November 21. My first endeavor has been to acquire a working knowledge of the Spanish language. While this does not put one in touch with the people as a whole, it does enable him to converse with all who have had much education, and especially with those who will be the early leaders of Christian work.

Within a few months I hope to begin to study the Visayan dialect, which at present is somewhat difficult, on account of the meager supply of helps. In addition to the language study, which has occupied the larger part of our time, we have at-

Station  
work.

tempted to divide the other work of the station, for we find that we are thrust into active station work immediately. There is no such movement

here in Bacalod as characterizes the work at Jaro. Everything is quieter, and yet at times, quite a number of people attend the services. Particular promise lies in a Sunday school of boys and young men, to which Mr. Huse now speaks in Spanish each week. Among other services, we have thus far conducted one meeting each Sunday for the benefit of the soldiers and other Americans who might come. One remarkable feature of this service is that a number of boys who are studying English also attend, and take part in the singing, even if they do not understand all that is spoken.

Outstation  
work.

At the present time, the most flourishing part of the work in Negros is the little church at Talisay, about which Mr. Huse has written more fully. Although it is but six weeks since its members were baptized, they have already shown considerable zeal. With something of the spirit of the early Christians they have gone about "preaching the word." By this means, the new gospel has reached



Silay, a town twelve miles north of Bacalod, and there also the people are asking for regular preaching. In other towns, some of them many miles from here, openings have been made, but we are not yet prepared to enter.

Of the problems, it is too early for me to write. We are not carried away by sanguine expectations, for in some directions the progress will be slow. But there are some exceptional opportunities in our Philippine mission awaiting the time when we shall be equipped for work. Our great anxiety is for ourselves that we may be faithful to our Lord Jesus Christ, and for native workers, that men full of the Holy Spirit and of faith may be prepared for the building up of the Kingdom of God.

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## VIII. MISSIONS IN EUROPE—1832

Preachers, 1,187; churches, 1,039; members, 117,099; baptisms, 7,786.

The Baptist cause in Europe is moving steadily onward, and the statistics given in this report show a total number of 117,099 church members, or a gain of 13,337 over last year; and of 7,786 baptisms, a gain of 2,240 over last year. Baptisms aggregating over six and one-half per cent. of the total church membership become cause for devout thanksgiving, especially when the many causes hindering growth in the various countries are considered. One of these causes is the poverty of the people in many places, for it is notably true that the names of the mighty and the noble, in the estimation of the world, are conspicuously absent from the rolls of the Baptist churches of Europe. Then, too the turning away from the state church, and the joining of the Baptist ranks almost inevitably brings the enmity of the state priests or pastors, loss of friendships which may mean loss of livelihood, or financial losses of other kinds which cripple the giving power of the converts. That our Baptist brethren in Europe contributed an average of almost precisely four dollars per member last year for their local church work and other religious objects, shows that our aid and support cannot possibly be pauperizing them, but rather justifies the giving of such aid. Were it possible to increase this aid for the employment of more evangelists, the work would certainly bring forth richer harvests.

Other hindering causes are the political unrest throughout Europe, and the lack of true religious liberty, even where some degree of toleration may be said to exist. When in the providence of God these non-conformist Christians become so numerous as to compel a recognition of their full religious rights and privileges, we may hope that their numbers, power and influence for good will increase so rapidly as to show the value of the foundation work now being done—a work in which we share, and in whose success we have a right to rejoice.

## I. FRANCE — 1832

Churches, 30; members, 2,409; added by baptism, 187.

Mr. Saillens reports:

## Paris and West Associations.

**Rue de Lille.** Pastor Revel has sent a special report for this church. I need only say that he is a valuable and devoted worker for Christ, and that the church is prospering under his leadership. (See report following.)

**Rue Meslay.** During the past year the work at Rue Meslay has been steadily pursued and has given much encouragement. We would record our gratitude to God, who has never left us without tokens of his approval, though our efforts must be very imperfect in his sight. On the last day of our church year, Sept. 30, 1900, two young men were baptized. One of them was a secretary of the Paris Y. M. C. A., and it cost him something to obey the Lord's command, and to become a member of a church which, in this country, is looked upon, even by many a professing Christian, as a mere "sect." He is now the secretary of the French Young Men's Association at Exeter Hall, London, and we hear good accounts of his work there among French and Swiss young men of business, so numerous in the vast English metropolis. Since then, and up to September 30, 1901, twenty-nine persons were baptized at Rue Meslay, fourteen were previously Roman Catholics; of the others who were born as Protestants, only a few were really converted before they came to us. Nine are young men. On December 31, 1901, five baptisms took place, all being formerly Roman Catholics.

Our brother, the Rev. S. H. Anderson, minister of the Rue Royale Congregational English Church, Paris, was led by his own study of the Word, and by the reading of one of the Rev. F. B. Meyer's excellent tracts, to see the truth about baptism, and we had the privilege of leading him into the symbolic waters, in presence of a large congregation, on June 30. Two of his daughters were also baptized in our church on the following Sunday. Six of the new converts are the direct fruits of our efforts in the little mission hall at Avenue Parmentier, which has already proved so useful in leading souls to Christ.

On November 14, 1901, we were able to open a new mission hall at Neuilly, a suburb of Paris, although only a mile west of the Arc de Triomphe. It was through the generosity of an American sister, who was interested through Mrs. H. G. Safford, and also of an English lady who gave the amount necessary for fitting the hall, etc., that the needed funds were obtained. The work here is more difficult than in the popular districts, this being rather a select neighborhood. Still, the meetings are encouraging, and one or two, we believe, have been gained to the Lord.

We have at Rue Meslay a Sunday school on the American plan, with classes for adults as well as for young people. We have another Sunday school at Avenue Parmentier, and a good children's meeting at Neuilly on Thursday afternoons. The week-night prayer meeting is well attended and proves a source of blessing to the new converts. A monthly temperance meeting is held by our Total Abstinence Society, la-Croix-Bleue; over eighty members of the church belong to the society, and a number of habitual drunkards have been rescued.

Our temperance restaurant receives about fifty customers daily and is a great boon to

some of our young people and to the public in general, some of whom have by this means been brought into contact with us and led to Christ.

Pastor R. Saillens and his devoted assistant, Pastor A. Blocher, are the only workers supported by the church funds. They are helped by a noble band of deacons and voluntary evangelists, without whom such a large number of weekly meetings could not possibly be carried on. Pastor Saillens' family of four, grown-up son and daughters, are a great help. We have, besides, a good number of Christian women who are able and willing to work for the Lord. Two American sisters settled in Paris, one of whom was baptized in our church, the Misses Johnson and Chickering, are conducting a successful mother's meeting at Avenue Parmentier.

Some of our young men are carrying on Sunday morning open-air meetings in the courtyards round our Avenue Parmentier station. A dozen of them, sometimes with musical instruments, enter these courts with the permission of the concierge (door-keeper) of the house, and sing and preach to the people leaning out of their windows or gathering round them. As many as a hundred people are thus reached sometimes in a single court. A profuse distribution of tracts and bills follows. There have been good results already from this form of activity, both for the workers and the people to whom they address themselves, many of whom hear for the first time the blessed news of salvation through the blood of Jesus.

One of our former voluntary workers, Th. Oriol, a young man of consecration and gifts, is now a student at the Pastors' College, London, being the fourth whom we have been able to send there from our church. At the same time he has been permitted to carry on an evangelistic work of great promise among the French of the west end of London. They meet in a room, which is paid for by the converts themselves; at 10 Carlisle Street, Soho, W. Ten were baptized last year, and there is hope that a little French Baptist church in London will soon be formed.

Some of our former members have gone forth into the heathen mission field. Thus we have the privilege of having in France just now a beloved brother, Monsieur A. Boudot, on furlough after three years' hard work on the Congo. Himself a former Roman Catholic, he is an invaluable helper as a voluntary visitor to our provincial stations. Two former members of our church, and former students of the Spurgeon Pastors' College, have gone forth to work in the provinces. Pastor A. Gross is stationed at Rouen and Pastor R. Dubarry at Nimes.

The gifts of the church during the year have amounted to 5,753 francs (\$1,140), including the Poor Fund, and gifts for various objects, such as temperance, foreign missions, etc., leaving about \$800 for distinct church work. Considering that all our people are poor, some of them even in great poverty, this figure compares favorably with the gifts of Christians in other parts of the world. But the beginning of the present year shows an improvement in this chapter, and we hope next year to report a comparatively large increase in the liberalities of our people.

In order to leave the largest possible amount of the appropriations of the Missionary Union for our provincial work, Pastors Saillens and Blocher have availed themselves of the friendship and liberality of their English Baptist friends, and have been supported, for the largest part, by the funds coming from England—the rest coming from the church, thus taking from the Union nothing more than the rent of the chapel and taxes. We owe a great debt of gratitude to Pastor Thomas Spurgeon, who has shown himself a most

devoted friend to the trustees of the Pastors' College, and to many others, foremost among whom are Mrs. Robert Harris, of New York, and Dr. A. W. Rogers, of Paterson, N. J.

We may add, without magnifying unduly our efforts, that the influence of the Rue Meslay Church and her pastor is felt beyond the limits of our own work. Only a percentage of those whom we are privileged to evangelize become members of our church. In the Paris Y. M. C. A. (both French and English), in the temperance movement, and other interdenominational organizations, we are permitted to take a share which is larger than the proportion of our membership would claim. By the printed appeal, through tracts, illustrated magazines, etc., we reach hundreds of thousands. We rejoice in being known, not simply as Baptists, but as Evangelists of large sympathies. The Baptist cause itself, in the long run, will benefit by these efforts.

**Rouen.** For some years past we have had scarcely a handful of members in this large city, so near Paris, and through scarcity of funds we had been compelled to dismiss the Evangelist who was located here. A few months ago, however, we came into contact and close fellowship with a devoted servant of God, Pastor E. A. Carter, founder and president of the Baptist Pioneer Mission, an English society with a small income but which has done much good in England by sustaining feeble causes until they become self-supporting. Pastor Carter's heart had been drawn towards the continent, and he longed to be able to do something there for the Master. We laid before him the claims of France, and especially of Rouen; and the result was that his committee undertook to pay half of the annual expense of two stations in this country: Rouen and Nimes.

He and we were providentially guided in securing a hall in Rouen at the rental of 1,800 francs per year (\$360), which is the finest and best situated mission hall we have in France. It was originally built by our Methodist brethren, who for very painful reasons had to give it up; it had fallen into the hands of a tradesman, who was glad to let it to us. It is situated at 38 Rue Grand Pont, near the cathedral, in the most populous street of the city. We at once called Pastor Gross and his young wife to this post. The meetings have now gone on for three months, and have never ceased to be a success. The place is crowded every time. I make a point of going there once a month, for two successive nights, and I must say that I never met anywhere with more responsive audiences. The dozen members we have there are cheered and there is a prospect of their being doubled in numbers soon. Already three new converts have applied for baptism, the only reason for their not having yet received it being that we have as yet no baptistry in the place.

Besides this large hall at Rouen, we have another at Guevilly, a suburb, for which we pay \$60 a year. It is used for temperance work by a local temperance society, but Pastor Gross will soon start gospel meetings and a Sunday school there.

**Châtellerault and Niort.** There are small churches in country towns, where Roman Catholicism is tremendously strong. In the former place we have no settled evangelist, our funds having compelled us to reduce expenditure here; but Brother Chollet, who was formerly in charge, still comes here once a month to keep up the little flock of fifteen members. He was able to receive one new convert by baptism and the people, poor as they are, have given \$60 for the work.

At Niort, Pastor Maillet (formerly of the Reformed Church) and his wife, are working faithfully. He goes to many country places around, and hopes for a harvest of souls in the near future. Niort is in the heart of priest-ridden Poitou.

## Southern Association.

**Lyons and St. Etienne.** Pastor A. Pinon and his wife, formerly my assistants in Paris, are working faithfully and with a good measure of success in this field. They have not only to care for the church at Lyons, with its two meeting places, but also at least temporarily, for the work at St. Etienne, from which Pastor Gross has been removed to Rouen. We are looking out for a new worker to take up the work; but meanwhile other brethren from other stations go there from time to time. Besides Lyons Pastor Pinon visits regularly a number of towns and villages in each of which we have a few members, with prospects of increase.

During the year, nine baptisms have taken place in Lyons, three more were added recently by baptism, and others are preparing. Lyons is a city of 500,000 inhabitants, St. Etienne, 125,000. The district is one of the most thickly populated in France, and we might well employ three men on that promising field.

**Marseilles and Toulon.** This is also a large and promising field. Pastor E. Sagnol, aided by Mlle Brugneau, has worked well, and four baptisms took place during the year.

A missionary brother, M. A. Boudot, who has gone lately to hold a mission there, writes: "I do not know whether, when writing to our friends in America of the Baptist work in France, you represent in its proper light the considerable work which is done by Baptists outside of our churches, and which cannot be expressed in figures. I have noticed, going about from place to place, that we are in many cases bringing souls to Christ which other denominations finally enlist as members, their rules of membership being more easy. . . . I have seen that same thing in Rouen, in Paris, and now in Marseilles. Like Paul, we should rejoice that the gospel is being preached and that the Kingdom of God progresses, though we do not get all the credit for our work."

Scarcity of funds has compelled us to remove the evangelist from Toulon, but our Marseilles friends, helped for the present by Brother Boudot, are paying regular visits there. Small as is our cause in that city, we have had wonderful encouragements. There are now scattered in various parts of the world young men, belonging to the Marine Troops, who have been converted there. One of them, after leaving the service, has become an independent Baptist evangelist at Tournai, Belgium, and will probably connect himself with our northern association. Another, still in the service on the Moroccan frontier, writes me most touching letters. He has been able to lead to Christ two of his comrades, and every Sunday, in the desert, away from all Christian influence, they hold a service among themselves. We pray God may raise up an able man and provide sufficient means for this good work at Toulon, which has given comparatively larger results than any other stations.

**Nimes and Alais.** Family circumstances have compelled Pastor J. Carlier to give up the regular ministry and go into business. After a time of waiting we have been able, thanks to the English Baptist Pioneer Mission, to secure for this field the services of Pastor R. Dubarry, formerly a member of the Rue Meslay church, and a student at the Pastors' College, London. Brother Dubarry only settled there a few months ago, but his reports are full of hope. The little churches at Nimes, Alais, Vezénobres and other places, are mainly composed of Protestant born people, descendants of the Huguenots, of whom this is the centre. They are steady and enlightened Christians; but the difficulties are great before them, as the Catholics, in districts where Protestants are



numerous, are exceedingly clannish and bigoted. There was one baptism last year, though the church was pastorless. We hope to report larger increase now that Pastor Dubarry and his wife are on the field.

Nice. God has given us, in Pastor A. Long and his wife, two of our most valuable and consecrated workers. The locality in which they are situated is the worldliest city in France, and probably of Europe; they are working against tremendous odds, with limited means, in a multitude of ways. The Lord added to the church ten persons by baptism during last year and many more have received good impressions, but have gone away from this seaside resort to their various homes, so that they do not appear on our statistics. I can do no better than to translate, abbreviating it slightly, Brother Long's report:

"Our regular meetings have taken place in our hall, Avenue Notre Dame, with a larger number of attendants in the summer, so that we had sometimes to send away people for lack of room. We have made many house to house calls, the number being at least from 800 to 900. Friends sometimes express their doubts as to the usefulness of missionary work in Roman Catholic countries. Probably they have never sufficiently understood the moral state of our population. Apart from a small number who practice Romish rites, the bulk of the people are infidels, and one meets only with profound religious ignorance. Gratuitous salvation through Christ, peace with God by the atonement on Calvary, assurance of eternal life through faith in the Son of God who died for our sins are all unknown ideas and sentiments in Roman Catholic countries.

"A young soldier, being on furlough at Nice, came to our meetings and never ceased to attend until he returned to his regiment. He came to see us before leaving, and confessed to have received salvation through Jesus Christ. A lady, who had lost a dear child, a young Catholic girl; another lady who was seeking peace and rest, all have found Christ in our meetings. A man picked up in the rubbish of the streets a gospel paper. He read it; wrote to the editor who gave him our address, and now he is a true professor of the faith. An ex-monk, of good family, has been baptized on his confession of faith after many struggles. He is now in the army, having given up the priestly calling." Brother Long gives other cases, all most interesting.

At the end of the summer, there is a large fair held at Nice. For several years, Brother Long has held a place in this fair, which lasts three weeks. He has a little stall with an awning, with Bibles, Testaments, religious magazines and books, and he or his wife, or some Christian friend, keep the place from morning till night, talking, preaching, selling to people who, in the ordinary course of things, would never come near a gospel preacher. He was able to sell, last year, 14 Bibles, 26 New Testaments, 25 portions, 1,507 magazines, tracts or books. The Catholic papers have attacked him and his books, but that has helped to make him more popular. A great many visitors stop to converse with the missionary, even priests. One of them asked for a Bible of a certain version. "I have not got it here, but if you will keep my stall a few minutes, I shall bring it to you." The priest agreed, and the people saw a novel thing: a Roman Catholic priest keeping a Bible shop, even if for a few minutes!

Brother Long has also held meetings at Villefranche-Sur-Mer, Antibes, and other places in the mountains, where he had hundreds of eager listeners. It would be a great boon for him and for the work in that part of the field if he could have a competent and permanent helper.



### Eastern Association.

The five churches of this association are located, two in eastern France, Montbeliard and Valentigney, and three in western Switzerland, where French is the language of the people, Tramelau, Neuveville and Chaux de Fonds. The population in both these districts is almost entirely Protestant. These churches draw comparatively little on our funds; two of them, Valentigney and Tramelau, being self-supporting.

**Montbelliard.** Pastor Colin works here with faithfulness, but is not able to report any baptisms this year.

**Valentigney.** Pastor Lonys had one baptism. The church are trying to buy, or build, a place of worship, which they greatly need. Both these churches are situated in what is called Le Pays de Montbeliard, formerly a German principality, and the bulk of the people there are Lutherans. Our friends are taking a prominent part in the temperance work which is greatly needed there.

**Tramelau.** Under the able leadership of Pastor Jaccard, there were fifteen baptisms last year. It is a flourishing church, with 227 members and a large Sunday school.

**Neuveville.** This was formerly a station of our Neuchatel church. Pastor Juellerat's health, and our lack of funds, compelled him to leave Neuchatel, where, however, a few friends still meet in an independent way.

**Chaux de Fonds.** Seven baptisms took place last year. The work is very promising, Chaux de Fonds being a large manufacturing town. There are fifty-six members in the church, which is only four or five years old. A large number of baptized believers still keep aloof from us there, but it is hoped that they will join us, thus largely increasing our numbers.

Pastors Saillens and Jaccard lately visited Geneva, where a small band of Baptists, formerly members of various churches in France and Switzerland, are now settled. The result was that the brethren resolved to form a Baptist church and meet every Sunday. We hope to report progress at Geneva, the old city of Calvin, in our next year's report.

This report is already too long; otherwise I might have added a general view of the situation in France which would, perhaps, give an idea of our prospects and our needs. Roman Catholicism is permeated by a spirit of liberty which causes hundreds of priests to come out of the church, and in most cases to join the Protestant churches. They find two Protestant homes, under Reformed Church management, ready to receive them, and to prepare them either for secular life or for the pastoral ministry, as they are fitted. Some of these priests have applied to us, as they perceive that our principles are nearer the truth than those of other denominations. It is heart-rending to have to say: "We cannot help you; we have no funds." We especially lack a training home for preachers. On every side doors are being opened; whole communities leave en masse the Romish church to become Protestants. May we not hope that our American brethren will see their golden opportunity and help us to seize it, by giving us means to prepare godly men for the great work of the evangelization of France?

Pastor Revel of the Rue de Lille Church, Paris, sends the following special report:

**Rue du Lille.** The work has developed appreciably during the last year. In the Rue de Lille, as in our other halls in l'Ancienne Comedie and Grand Montrouge, we have some encouragement. On All Saints Day we met in good number in the hall of Mont-

rouge and there we were able to speak of the Saviour to a large and attentive audience which changed from time to time. In this meeting we had members of the several Baptist churches in Paris to assist us.

At Courbevoie, near Paris, we have interesting weekly meetings at the homes of some Catholic friends brought to a knowledge of the gospel in Paris. Two of our congregation at Courbevoie have recently been baptized at the Rue de Lille. In another place, two hours by rail from Paris, live some members of our church whom we go to visit regularly. In our audience there is a very interesting young woman, a person of some distinction, and what is better, with a real religious need. She has left the convent where she had already taken the veil, because of conviction. She is now tending in a store. Unfortunately she is not free on Sunday and is not able to come to worship. She is very eager for her liberty.

Another encouraging prospect is that which comes to us in a married couple brought to the truth through our meetings in l'Ancienne Comedie. This brother and sister, so recently admitted into the church by baptism, will very soon leave Paris to live in the country. As soon as they are settled there they propose to invite some people to their home and ask us to speak to them of the Saviour. Among the causes for joy which have been accorded us, we are happy to mention a Mennonite couple who, after having sought a Baptist church for a long time, ended by discovering the chapel in the Rue de Lille. There they immediately felt at home, and in a short time expressed the desire to be accepted as members. Having felt for a long time that the sprinkling which they had received at the age of fourteen was not biblical, they easily came to accept baptism by immersion.

We often have with us at the Rue de Lille, for a longer or shorter time, brothers and sisters from different countries, but especially from America. Two ladies from Ohio, in leaving us recently, thanked us for the good our preaching had done them. A Baptist pastor from the United States also told us the other Sunday, in good French, how happy he was to have found himself among us because he had nowhere else found the same cordiality. He only regretted that the Parisian Baptists were not possessed of greater financial resources so as to be able to make themselves better known to their foreign brethren by means of the press. We are entirely of his opinion. While waiting, we bless God that the beautiful church in the Rue de Lille, built at great cost by our foreign brethren, is useful not only to the French, but also to our foreign brethren, and notably to those of the United States. May they always feel at home with us.

As has been previously stated we have been assisted by several brothers and sisters whose aid is valuable to us. We thank God that our honored brethren, Messrs. Dez and Vignal, are still able to render us great assistance in spite of their advanced age.

We cordially thank our honored brethren of the committee in Boston for all they have done for our church and our dear country. May they appreciate the fact that in many respects France has as much need of the gospel as heathen countries.

L'Echo de la Verite, the publication of the French Baptist churches, after having passed through a period of grave crisis, seems about to come out of its difficulties and enter upon a new career. The pastor of the Rue de Lille, acting editor, is assisted in his task by the brethren of the Franco-Belgian and the Franco-Swiss associations. Our dear brother, Mr. Saillens, often lends his valuable aid, for which assistance we are deeply grateful.

Mr. Cadot, as president of the Franco-Belgian Baptist Association writes as follows:

**Franco-Belgian work.** I am sorry not to give you my usual annual account of our work during the past year. My collecting tour in England, which lasted three months, has taken the time and strength which I have been accustomed to use in visiting the churches. When I started for England in October, ninety-four baptisms were already recorded. Since then twenty more have taken place, a total of 114 for the year. As far as I can see, all our churches in the Franco-Belgian field are wide-awake and alive. Everyone of them strives to gather a little more money to help in the work. But we have not one wealthy person among our hearers. They are all either peasants cultivating their small fields in the same old fashion as their ancestors did, or they are miners and factory hands. And as they get only from fifty to sixty cents a day for themselves and their children it is hardly possible to get anything from them, for the rents are heavy, as well as all other things except bread.

We purpose to build two new places of worship, one at Peruwelz, Belgium, and the other at Lens, Pas-de-Calais, France. We also have enlarged the temple at Augrée, Belgium, and purpose, if possible, to have a preaching hall of our own at Roubaix (nord). I collected in England in view of those chapels. The first object of my going to England was to increase, if possible, the little salaries of our dear, zealous, faithful pioneers, which are insufficient. But it will be, I fear, impossible to your correspondent to cross the Channel another year, and his three months' hard work in England at such a difficult time exhausted him and made him ill. But it was for God's service and for the encouragement of his dear brethren; therefore he was happy. All our workers seem to be pleased at the modest success their collector had in England, which enables their committee to increase their salaries for this year at the rate of 5 per cent., and to cover our debt for current expenses.

We expect to see within a few months our dear brother, Dr. Barbour, to be cheered and stimulated by him. May our good heavenly Father bless our Boston brethren and give them means to extend their field.

## 2. GERMANY — 1832

Churches, 231; members, 41,552; added by baptism, 3,699.

Mr. Fetzer, on behalf of the German Committee, submits the following report:

**Reduced appropriations.** Owing to the large reductions made by the Executive Committee for the general missionary work under the direction of the German Committee, it had, at its annual session last autumn, a very sorry work to perform, viz., to withdraw aid where, according to the opinion of your committee, it was still so sorely needed. And although the brethren and their churches had been made aware of what was coming, by Brother Bickel in the *Wahreitszeuge*, it was a sorrowful message that had to be given them individually, that so much reduction had to be made in the aid they had been receiving and which they still so much needed. Still they received the message in most instances with praiseworthy resignation, hoping that in some other way the deficiency might be made up. But it is to be feared that only in a very few instances was this accomplished,

wing to the general business depression prevailing all over Germany and neighboring countries.

Growth  
in  
numbers. But in spite of this state of affairs the work of the Lord has been going on. According to the statistics given me a few days ago, the number of churches in Germany is 168; these are gathered in eight associations. The largest of these numerically is the Prussian Association. Besides these 168 churches comprising the Bund der Baptisten, there are eight in Switzerland, twelve in Holland, seventeen in the Austro-Hungarian Empire and five in Roumania and Bulgaria. These, too, are connected in a somewhat loose way with the German Bund or Committee. Then there are perhaps a dozen churches which are thus far not so connected. Counting all these together, there are then about 225 churches within the limits of our field. How large the membership of these churches was at the close of the year I have not been able to find out, but they will not fall far short of 42,000. Most of these are German-speaking people and hence influenced by the publications issued from the presses of the German Baptist Publication House in Cassel. From this it is manifest how important this latter part of the Baptist work in Germany is.

In connection with these churches there are perhaps a thousand places where preaching is regularly had, either every Sunday, monthly or bi-monthly. To do this, there are, beside the 182 ordained preachers, about 700 lay brethren and a number of missionary colporteurs at work. The latter are now not so numerous as they once were, owing to the financial depression already mentioneed. Still the pastors, evangelists and lay workers have done nobly as self-denying men. Their efforts to win souls for Christ have not been in vain, so that they have been permitted to baptize in Germany 2,022 (well above the average of the last ten years), making a clear gain of 979. How many the brethren laboring in Switzerland, Hungary, Austria, Bohemia, etc., have been permitted to baptize I have not yet ascertained, but I presume that it stands about equally as well with them. In Germany there are now 30,669 members, small indeed considering the large and ever increasing population. But it is a good ferment, which cannot but exert a good and healthful influence on the entire population. Up to now it has, however, been true of the work in Germany, what Paul wrote to the Corinthians: "Behold your calling, brethren, how that not many mighty, not many noble are called," hence the upward movement is rather slow.

State  
Church  
interference. It is true, however, that the state churches are exerting an influence just now that must not be underestimated. This makes the work of the free churches, and especially of the Baptists, much more difficult. The former have the power at their disposal to enforce their notions. Thus there appeared, only a few days ago, the following decree of the Prussian Minister of the Interior in the daily papers:

"By the general order of March 5, 1897, it was commanded that the Registrars of Civil Marriage, in receiving bans, in performing the marriage ceremony and in registering births, should direct the interested parties to their ecclesiastical duties. Although in consequence of this order, the number of baptisms and ecclesiastical marriages might have been expected to have increased, still the latest inquiries show a retrograde movement of the percentage of baptisms and marriages, in the Evangelical Church at least. This fact, in connection with the observation that the decree of March 5, 1897, has not, as is shown, found sufficient observation, gives me occasion to call it to mind. The Registrars of Marriages are to be emphatically reminded to pay due attention to the observation of this order."

And only a few weeks earlier our brethren in Planitz, Saxony, received the following threatening mandate from the Church Inspection:

"The Church Inspection has occasion again to remind the Baptist Church in Niederplanitz of the decree of May 14, 1900, of the Royal Ministry of Religion and Public Instruction, in which it was forbidden to draw into or to admit children who are still of an age in which they are obliged to attend school and belong to the Lutheran church, and hence are to be trained in this confession—to the religious gatherings of the Baptists, with the observation that contravention of this prohibition will be punished by the royal magistrate of the circuit with a fine of M. 50."

This note was signed by the superintendent, a clergyman, and the chief magistrate of the circuit. From these two notices (others might be added) it will be seen that the way of advance is blocked on different sides and if, in spite of this, the work advances, there is certainly much reason to be encouraged.

In the countries outside of Germany the work is also steadily advancing. Thus our brethren in Bohemia, Austria, Hungary, are, though much hampered in their efforts to build God's kingdom, gradually going forward. **Work in Bohemia, Austria, Hungary.** Brother Novotny in Prague, Koch in Vienna, and Meyer, Peter and Gerwich in Hungaria, with their noble helpers, continue at their posts; and Brother Massier in Galicia is doing a good work, too. Any one acquainted with the work among Catholics knows that it is surrounded with peculiar difficulties, owing to the superstition of the masses, the unapproachableness of the upper classes and the almost unlimited power and influence of the priests exercised through the confessional. But where the priests go hand in hand with the State, as is the case, for instance, in the above-named empire, the work is particularly difficult. The results are, therefore, not as large as elsewhere. But our brethren are sowing the seed, and as sure as the seed is imperishable, as sure it is that sooner or later it will bear its fruit. And our brethren laboring in those countries deserve all the encouragement they can get, not only moral, but also financial. This is as true of Prague as it is of Vienna. In either city they ought to have a place of worship in a central and easily accessible spot. But to procure such there are thousands of dollars necessary, and whence are they to come?

Brother Koch of Vienna was in the United States last year visiting relatives. At the same time he had occasion to visit brethren here and there and to tell them of the need of the work in the Austrian capital. Other denominations, as the Methodist Episcopal and the Congregationalists, are doing considerably more in those countries than are the Baptists, and still the Baptists have, if I mistake not, been longest on the field. Cannot something more be done for them? It will certainly pay in the end.

Then there are many important places in Germany still that ought to be occupied. I will only mention Munich, the capital of Bavaria, with its population of nearly half a million. There are a few Baptist brethren and sisters there. These would form a nucleus and thus give a start for a missionary that might be asked to begin work there. Occasional visits of some of our brethren have encouraged the Hessian Association to think of taking up the work there and the initiatory steps have already been taken. But without some outside help this association will not be able to undertake the work. Munich, like Prague and Vienna, is to all intents and purposes, a Roman Catholic city. The Protestants are relatively few. Other cities might be named where work is also imperative, but unless the treasuries are better filled—and from German sources is not to be expected for years to



come—they will remain unoccupied by Baptists, and where occupied, will maintain only a dwarfed existence. I ask: Is this as it should be? Do the Baptists of other lands not owe something more to the cause in Germany and adjacent countries than sympathetic resolutions in which interest in the work is expressed?

**Work for the young.** The Sunday schools are prospering, though in some places the teachers are compelled by the powers that be to confine their interests solely to the children of our own families as may be inferred from what has been cited above. Still there are reported 421 Sunday schools, with 1,966 teachers and 19,279 scholars, against 18,871 the previous year. It is difficult to say exactly how many of the 2,022 that have been baptized during the year 1901 owe their conversion either directly or indirectly to the influence of the Sunday schools. But it is safe to say that many have come directly from the Sunday schools into the churches. This I infer from letters that have reached me within the last few weeks.

Besides this exceedingly important branch of work, there is also the Young Men's Christian Union and the Young Women's Association, doing efficient work. The results of these efforts are not of such a nature as to be given in figures. Their work, nevertheless, deserves all the commendations and recognition it receives. The former do much to interest the soldiers and marines in the garrisoned towns and naval stations, and thus help them religiously and morally. Those of our young men who have themselves been soldiers or served in the marines know how great and how many the temptations are to which the young men are subjected in these occupations; hence they make special efforts to serve them, and everything done by them for their fellows is cause for pleasure.

**Contributions.** The entire contribution given by the churches during the past year, including the different branches of work, is reported to amount to the equivalent of \$168,860, averaging about \$5.50 per member. Considering the poverty of most of the members of the churches, we think that this is not a very bad showing and will stand comparison with the contributions of Baptist churches elsewhere.

Of the publication work I need not speak, as Dr. Bickel, who has that in charge, refers to it in his letter. Still I may be allowed to say that it is gaining ground and continuing to do a work of untold value.

**The Theological Seminary.** In our seminary the work has been conducted in the usual way. Since the last annual report we have closed another school year and dismissed a class of seventeen young men. Four of these are pursuing further studies, one in Halle, one in Tübingen, another in Vienna and the fourth in England, preparatory to going to Cameroon. Three have gone back into their native countries, one to Poland (Russia), another to Holland, and the third to Hungaria. The latter, Brother Gerwich, has settled in Ujpest, a neighboring town of Budapest, with a population, chiefly laboring people, of about 40,000. The remaining brethren have found their fields of labor in Germany: One in Hamburg, another in neighboring Pinneberg, two in East Prussia, one in Pomerania, one East Frisia (Emden), one in Wiesbaden, one in Saxony and one in Silesia. So far as we have any information concerning their work they are enjoying the blessings of the Lord on their respective fields.

At the close of the summer vacation, fourteen new men entered. One of them has been obliged to return home. The remaining thirteen, together with the twelve that were left over from the previous year, make up the number of our students during the current year. Germany, Russia and Holland are represented. They are gathered into two classes;



in the senior class there are thirteen, and in the junior twelve. The course embraces four years, of which the first two years are chiefly devoted to preparatory studies while the last two principally to theological studies.

The number of instructors is the same as in the previous year. Besides the writer and Prof. J. Lehmann, there are three tutors who are doing a very efficient work. We should be very sorry if we had to part with any of them. One of them has been with us now for ten years; the other two not quite so long. All of them, though not Baptists, show quite an attachment to the institution and a love for the work, and that not from any selfish motive, for the pay they get is not at all equivalent to the work they do.

My own connection with the seminary began in 1882. Thus I close my twentieth year this spring. Thus far the Lord has been very good to me, and I have many reasons to be grateful to him for his kindness. My summer holidays I have usually filled up partly with visiting among the churches. I find this very necessary in order to remain in continual contact with the work on the field and also to keep up the interest in our institution.

(In connection with the reports from Russia will be found an interesting supplementary report from Mr. Fetzner concerning his observations on a recent tour of some of the Baptist churches in Russia).

Dr. Philipp Bickel of the Publishing House, Cassel, sends the following concerning his work:

In my last annual report I showed what an old man was doing (I am seventy-three) for the Baptist work in Germany, and it seems as though it was but yesterday. Now there is roll call again and I must confess I am not as strong as twenty-five years ago, but keep at work constantly and consider this a great blessing. A year ago I reported: First—For the Bible Society of the free churches of Scotland, who have been very kind and generous to our mission up to this day. Second—Editorial work for our Weekly, our Sunday School Teachers Guide and our Almanac. Third—Finance, and collections for our Invalid Fund and Chapel Building Fund.

**Sunshine after storm.** Times have been very hard and collections very difficult, but notwithstanding fears were almost general last September that we would see a general financial depression in Germany, our heavenly Father has smoothed the billows and the worst seems to be over. Our Publishing House has held its own; new subscribers took the place of old ones and our funds have done fairly well considering the general depression of the labor market and the high prices of provisions. But we lost subscribers not only on account of the depression of business, but on account of the "taboo" the censors put on our weekly. We were used to seeing certain numbers returned from the Russian frontier marked "refusée," but it was a great surprise to have our paper returned from South Africa. Evidently the British censors did not trust the loyalty of the sheet regarding British interests in Africa as interpreted by Mr. Chamberlain. Is the *Wahrheitszeuge* a political paper then? No, but it sympathizes with the Boers as most of its readers in Transvaal and Orange Free State do. Our weekly counts 10,000 subscribers and is a great blessing to the many who hear a Baptist preacher very rarely, as for instance to those living in Russia and South Africa. We now smuggle it into some districts of Russia. Do you think we are wicked? It is often sent by our Baptist friends to their relatives living far off from civilization as a herald of glad tidings and a defender of New Testament principles as the Holy Spirit has taught them to us; and we know they have

fallen "on good ground" and yielded good fruit. Many looking on the small subscription of sixty-two and one-half cents, have said: "There is no profit in it." We answer: "No, not immediate money profit, but a great help to our cause." All our papers are sold at low prices to gain subscribers among the lowly, but most of them pay their way and in time the financial results will be satisfactory.

<sup>Aid withdrawn.</sup> As indicated last year the National Bible Society of Scotland has withdrawn her aid from Germany, so far as colportage is concerned, and the circulation

of the Scripture suffered sadly in consequence. The number of colporteurs has been reduced from twenty-four to eight and the circulation of Bibles and New Testaments to 15,564 Bibles and 11,731 Testaments, a total of 27,295 volumes against 47,095 volumes in 1890. We cannot blame the free churches of Scotland for the reduction made, on account of engagements more pressing in the far East; but we deplore the loss of a "troop" in our little army, which was looked upon as a kind of advance guard, to penetrate to the large territory yet unoccupied by our mission. It must be replaced. We have the men, but where are the means? We cannot expect the friends in Scotland to return again to the rescue, they will retrench more and more and finally leave the field to—the Baptists? Is there no Bible Fund in Boston which can fill the gap made? But the diminution in circulation is to be attributed not only to the withdrawal of the Scots, but just as much to the smokeless chimneys of our great factories which were compelled to shut down last summer. Hungry men and women stand in the market and wait. Such will not buy Bibles. Do you see it all? Please pray for us. We have thousands of scriptures on hand, bound and unbound, but we need godly men to bring them to the working men's doors. Twelve men to start again! Salary \$125 to \$150 a year each.

The Benevolent Fund holds its own, no more. The Chapel Building Fund has increased a trifle (\$500) and was enabled to give loans to thirty-two churches which were more than glad to receive them, the interest being at a very low rate. Our Invalid Fund has been severely tried during the last year, but our churches, poor as they are, have done nobly and we intend, with the help of God, to keep free of debt, although work is scarce and the great majority of our members belong to the working classes. Our book concern has been liberal to this fund and has paid ten per cent. of its earnings. We have twenty-six men and thirty-two women on our list and pay \$112.50 annually to invalid missionaries, \$36.50 to the widow. Our Almanac has been issued as usual and the whole edition of 60,000 copies sold in three months, a rare thing in this day of almanacs and cheap Christian literature.

Rev. Henry Novotny of Prague, Bohemia, writes of the work there as follows:

Permit me to call your attention to the Baptist church here in Prague and its missionaries in Bohemia, a Roman Catholic country with 6,000,000 inhabitants, of whom only about two per cent. are Protestants, but among them there is very little true spiritual life. Of the above population about two-thirds are Bohemians, with their own language, which is related to the Russian. The other one-third are Germans.

The Baptist church in Prague was constituted in 1885 with sixteen members. The Lord has blessed the weak endeavors of his children, so that in spite of all difficulties there are now 210 members, of whom about 170 were born Roman Catholics. These members reside in thirty different places, but mostly in the city of Prague and its suburbs, where

there are nine preaching places. Though most of these members are very poor and none can be called wealthy, the free-will offerings for the church and for missions are above \$5 for each member annually.

In this church at Prague I do the work of pastor and missionary with one assistant missionary. We have a large hall hired for our worship meetings, the expenses for which annually are about \$300. We publish in Bohemian a Baptist paper each month with a circulation of 1,000. These we send to fifteen different countries where Bohemians live. My preaching is in both the Bohemian and German languages; my assistant holds meetings in Bohemian only.

When we began there was no liberty here for a Baptist church. We were tolerated as people without a religion, but no Baptist church was allowed. Though our liberty is now very limited, still we can with care reach many persons with the gospel of Christ. Our church is a strict Baptist church, only those who are believers in Christ and are baptized by immersion are received as members and partake of the Lord's Supper. It is associated with the Union of Baptist Churches in Germany, though Bohemia is in the Austrian Empire and not in Germany.

### 3. SWÉDEN — 1855

Churches, 568; members, 42,011; added by baptism, 2,208.

#### Mr. Broady reports:

As is the case in all other nominally Christian lands, so it is also in this country. Many forces both negative and positive are actively at work preparing the way for the return of the Lord to his purchased possession. The vast assembly that bears his name but is a stranger to his Spirit, and friends and foes are alike made to serve this great coming. And one cannot help witnessing, how in the furtherance of this end old lessons are constantly repeated. Excesses in denials, in criticisms, in tearing-downs, call forth reactions. And forces are again and again coming to the front which, under God, while laying the foundations anew, are laying them deeper, surer and better than ever. The temple that is to stand forever is being built, and God is in the midst of the workers. The Spirit of the Son of God is their strength. The gospel of our Lord Jesus, the greatest power in the hand of God by means of which he is bringing about the salvation of the world, and which has hitherto only been partially proclaimed, is gradually but surely becoming known more and more, and proclaimed accordingly. One day it will be found that the Bible is the unerring truth, the very revelation of God, and that the law and the prophets, the evangelists and the Apostles are the unfailing and infallible witnesses of God. Then the gospel of our Lord Jesus will be preached in all its fullness and power, and Christ once more be enthroned in the midst of his people.

The time of the harvest is accordingly come, and amongst the harvesters chosen by God and whose scythes are at work, is by divine appointment even the mission in Sweden. The report of the work of the past year as compared with the statistics of the year previous, is briefly as follows:

The number of preachers reported is 764—a gain of eleven. Of this number 251 give their whole time to the work, and 513 only a part of the time. The number of churches is 568—a gain of two. In connection with this addition our field has extended still further north, as in Kiruna, a new town springing up in the iron regions, and situ-

ated about one hundred miles north of the polar circle, which town already has a population of between 3,000 and 4,000 people, a church with thirteen members was organized last July. The reported baptisms during the year are 2,208—more by 504 than the year previous. The total membership of the churches is 42,011—a gain of 910. Reported exclusions are 948; and 383 have been restored to fellowship. The number of Sunday school teachers is 3,850—an increase 368. The number of Sunday school scholars is 51,078—an increase of 4,906. Contributions during the year amount to \$184,676, being \$5,451 more than the year previous, and representing an average of about \$4.36 per member; 407 chapels are reported, seventeen new ones having been built during the year. The total value of this property is considered \$893,076; the debts on the whole amounting to \$271,108.

Behind these statistics lie earnest intention, intense, self-sacrificing labor in the Lord, unceasing prayer, and God-created faith. The key-word has been, and under God is: "Constrain them to come in." And is it too much to say that through Christ, the Bethel Seminary has been and is an inspiring factor in the work? We trow not. Its work is carried on with unyielding purpose. Year by year it sends out under God its quota of earnest gospel laborers. Last Commencement eleven went out, whom the churches gladly received. This year the Seminary numbers thirty-nine students. All are good young men who have consecrated themselves to the service of Christ. Their labors in the gospel to which they give themselves Sundays, holidays and vacations, are richly owned and blessed by God. The instruction in the school is carried on in four classes, embracing one year each, and under the tuition of four regular teachers and two assistants. The hair on the heads of Brother Drake and myself has been now for some years turning gray, but in spirit we are still young and by the grace of God keeping on running with alacrity the race that is set before us.

The mission is profoundly thankful for the important aid rendered by the Missionary Union in support of the work in general and of the training of preachers and evangelists in particular. Without this aid it would, humanly speaking, be impossible for the work of the mission to be carried on as it now is. And at our general conferences and annual meetings of the Education Society most cordial resolutions of thanks to the Missionary Union are passed.

The review of the work gives plain evidence of great blessings graciously rendered by the Lord. But nevertheless the work of the mission is in a very real way suffering for lack of men and means. The Seminary remains unendowed. And the churches are yet, in the great majority of cases, unable to maintain regular pastoral care and stated preaching. It is impossible properly to estimate the great drawbacks on the work of the mission caused by these pressing needs.

But the Lord continues to give us gracious encouragement. Cheering news reaches us from many parts of the field. Among later reports are the following: One brother writes: "The Lord has in a special manner of late blessed our meetings with his presence. The chapel has been filled with people, not always the case in this place, and the Spirit of God has awakened the sleeping to a concern for the salvation of their souls. At our last meeting both young and old were crying with tears to him who alone is able to pardon and remove sins. Believing mothers clasped their crying children in their arms, bending knees together with them, imploring for salvation.

In the written report, this paragraph is followed by twenty others from as

many different places and churches, all of similar import, showing a very widespread work of grace following the special services of the Week of Prayer. The report then continues:

These brief extracts of reports are all from different parts of the field. More of similar character could be given. All go to show the truth of the Apostle's utterance where he saith: "Your labor is not in vain in the Lord."

Our hearts yearn in constant prayers for the success of your great world-wide work and that you daily and hourly may be borne up by the great strength of God. Words cannot tell how intensely we long for the day when all the nations of the earth shall bow before Christ as their King. May God's people everywhere more and more bestir themselves to make the Saviour of the world known in all the earth.

#### 4. SPAIN — 1870

Churches, 4; members, 115; added by baptism, 5.

Mr. Marin of Barcelona reports:

Gathering  
up results.

I have tried to do as desired and have gathered directly from the different groups their statistics. I have had a hard time of it but have become so interested in the work that I am going to keep it up and, if possible, trace every one who has been connected with our Baptist churches from the time of Cifre and Lunc. We have suffered severely from deaths. This is because, as a general thing, it is the older people who seem disposed to accept salvation; they feel their need and their age constrains them to take a stand. Some of the actual members of the churches I have not put down because I could not trace their whereabouts. I am not satisfied with the work that is done for the children but must have patience. I cannot do everything and the people are slow or unwilling to learn what they owe to the little ones. As a matter of fact, children are of but little account here. As soon as they can earn twenty cents a week they are put to work! Of course we have neither men nor women in Spain, since they were never boys nor girls!

Only in the church in Barcelona do we keep up anything like systematic collection. If I have time and strength I will try to introduce the same in the other groups during the year. This does not mean that they are doing nothing. All the groups take care of the lighting, contribute to the care of their sick and to traveling expenses of the evangelists. But I think it will be better for them all to have some system and be more formal. In Labuchell, La Escola and San Juan I have done something in this line during the year.

Return to  
service.

If any one has reason to be happy with his work I have. On my arrival here all the brethren and friends greeted me with love. I did find things all up to division in the church, jealousy amongst the laborers, mistrust of everything and consequently spiritual temperature at about zero. Prayer was made, however, and prayer was answered. Full sympathy among the laborers was the first thing I sought and by working with them and setting them each to work, harmony came. This same thing was needed in the church here, and thanks to God, soon the enthusiasm manifested by the members for a forward movement all along the line, brought joy and hope to the heart.



One of our chapels, rather shabby for some time, was discontinued, but by working nights, when they could not by day, and at an expense of nearly \$40, the chapel has been made as neat, attractive and pretty a meeting place for Protestant worship as can be found anywhere. The money was contributed by the church here, over and above the money sent yearly to you. The contributions of the church also indicate new life. Besides our five weekly contributions each month, we are trying to pay the rent of one of our chapels here in Barcelona and have an extra monthly collection for gas.

The ladies of the church are not idle. They try to have meetings with the women in their own houses where it would not be so well for us to go. Antonia is the president of their Priscilla Society, a hard worker, intelligent, with a will and a "push." It was under her direction and with the money of the society that the calendar and the extra memorial number of the *Eco* were published. Most of the articles were written by her. She made a tour of a couple of months among the churches and it did a lot of good to the sisters and the brethren. They are now about to have the sixth anniversary of the foundation of their society and soon after I will send her again to a different neighborhood, to see what she can do to organize the sisters of the groups and set them to work, specially with the children. I wish the women's society at Boston would take her up. It would only be an annual expense of \$220, and this would include her traveling expenses in her missionary trips.

Our evangelist Barchalet seems to have regained his health and spirit and is working well. He looks after three of the groups near him and makes periodical visits to the other. He writes a great deal for the little *Eco* and does it well. As he is in the midst of the people, he can see their needs and tries to teach them through the columns of the paper. We all do a great work with this *Eco*. So few of us on the field, it is impossible to attend to the seventeen stations as we should or would, so through the *Eco* we are trying to make up for the lack of the personal element. With it and through it we are trying to feed, build up and strengthen the brethren in all our missions. And great need they have of it, for at last has come what I foresaw fifteen years ago. The people breaking away from Rome, with its superstitions and tyranny, have nothing better to look to or for so infidelity, licentiousness and riotings are becoming their rule of life here. Poor Spain!

The wife of one of our evangelists died, after years of suffering, a few months ago, and I have had him here to help me, and so I could help him. He devotes much of his time to visiting and holding meetings in the homes of our church members, in fact, in any house that is opened to him. Lately he has been preaching Sunday afternoons and using the magic lantern and views given us by the churches of Newton Center, Nashua, Melrose and Somerville. The people are so independent and the attractions offered by Satan so many that we have tried to see whether, with the views, we can gather more to the blessed gospel of peace. The last of the year we were made glad by two persons, a sister and brother, who presented themselves as candidates for baptism. They had been waiting to do so for a while, even before my return. The brother comes from the Province of Tervel, two days distance by train from here. Their examinations were satisfactory and it appeared that he had made the two days trip twice in order to be baptized. And I can assure you he is no religious fanatic, but a very level headed and shrewd business man. Since his return to his village I have had two letters which have confirmed my hopes that he would be a powerful man for God. He has gone into the work of sowing the seed about him in a fearless manner and God seems to be blessing his efforts and accepting



them. Of some of the members of this church who are now absent from Barcelona, working where they can find work, we have encouraging letters and substantial evidences that they are living for the Lord. A husband and wife sent five dollars for the different contributions of the church during last year, and some special gifts to the Priscilla Society.

**Special work of Mr. Lund.** Mr. Lund is working, I fear, too much. He is the man of the pen, as I often told you in America. He takes advantage of many of the events which occur in this period of political disturbance and transition, and interprets them by the light of the Scriptures, in the columns of the Eco. Some are worked up more fully and published in the shape of tracts which are being sent all over the Spanish speaking world. The greater part of his time, however, is given to the Philippines. Night and day he is at his desk, after proofs or after the printers, and thanks to his improved health and push we hope to send the Gospel of Luke in Visayan, together with a few thousand small tracts, to the Philippines the last of this month. For recreation (as he says) he has commenced a paper, nominally for the children there, but in reality for the edification of all. It is to be an illustrated paper and the cuts that Secretaries Rowland and Seymour gave me are to do service in this. How strange are God's ways! Who would have told us that my visit to Philadelphia was in behalf of the Visayans!

**Changing religious conditions.** A few words now about present conditions and the possible outcome of the work. As I have stated above, we are in a period of transition, fifty or a hundred years behind the other nations. We are passing through a political, social and religious crisis. Religiously, Spain is breaking away from Rome, and in doing so seems about to throw herself into the arms of incredulity and atheism, just as France did, the natural outcome wherever Romanism has taught and ruled. The change is so rapid that we can see it. We do not have to fight against religious fanaticism, but against social fanaticism. We have not to fear so much persecution and insults from the clergy, though there are instances of such, the last efforts of a dying giant, as we have to fight against the indifference of the people. But we have liberty enough, and the Book. With these and a loving heart, much can be done for this loving and loveable people. More men and women are needed; those willing and able, with God's grace, to come here and preach and live a glorious gospel, and die and be blest by generations yet unborn.

## 5. RUSSIA — 1887

Churches, 108; members, 22,244; added by baptism, 1,254.

Mr. Fetzner of Germany sends the following sketch of a tour among some of the churches in Russia:

**Tour in Russia.** My last summer's vacation I spent partly in Russia visiting some churches in Kowna, St. Petersburg, Riga and Liban. The work in St. Petersburg interested me most, not on account of its extent but on account of its being in the Russian capital and of the position it occupies. There are in fact three churches there, a German, a Swedish and an Lettish. The German numerically is the largest, the Swedes are cared for by Brother Signel, the Lettes have an occasional service once a month or so, when an itinerating missionary visits them, and the Germans are led by Brother Arndt. They all meet in the same house and the same apartments; hence Sundays are usually

pretty crowded and Brother Arndt, who lives in the apartments, has in fact no place on Sunday of any privacy for him and his family, for even the kitchen is occupied by those waiting for one or the other of the services. For this work in the Russian capital, which Brother Arndt is called upon to do, I would especially like to interest some readers of this report. It deserves support. If the work there is well taken care of and supported as it should be, it will have great influence not only in the capital itself but in all Russia; and that Brother Arndt is not looked upon with any suspicion by those in authority may be inferred from the fact that of all the brethren who have of late entered Russia to work there for the Master, none were so quickly confirmed by the authorities after handing in their applications as he.

In Riga I found the German church suffering under a very heavy debt, and its pastor, Brother G. Lehmann, is obliged to be at least half the time away collecting. The two Lettish churches under the leadership of Brothers Frey and Duke are very prosperous. At Liban on the Baltic, the German church is rather small, while the Lettish churches there are flourishing. Both these cities have originally been German cities. German is even now spoken nearly everywhere, but the Lettish element is gradually getting the upper hand and in the course of time the German will very likely have to give way to the Lettish and Russian. In Kowna the largest of the German churches is located, and it is the only one in that city or rather suburb. Brother Lenz, its pastor, is, I am sorry to say, not as strong and healthy as all wished he were. He above all others would be the man to represent our work in northern Russia, being able to speak in German, Russian and Polish. But fear is entertained that he will not be able to stand the exertions and exactions of the work.

I have found Russia an interesting country, in spite of what those in authority do. Much may be accomplished by devoted men, who are tactful and steady in what they do and should there come, what all of us wish, and what such Russian nobles as Mr. Stadrowitch is said to have uttered before the Missionary Synod at Orel last fall, viz.: religious liberty, then Russia will be a mission field second to none on the globe.

The work in Europe is a great one for which the prayers and finances of our better situated churches are earnestly requested.

#### Mr. Kessler reports:

The work of the Master in Russia is carried on by 113 preachers and 225 assistants in 449 preaching stations. It had its beginning in the year 1858 in Poland, where the first converts were baptized. Among these was Brother Gottfried Alf, who became a blessing to many souls. The first church was established in Kicin, Poland, in the year 1861. New spiritual life was brought into western Russia by the coming of some immigrants into Walthymien and in 1864 two churches were founded, one in Horschtschik and one in Sorotschin. In the same year and in the month of May eleven souls were baptized at Newdanzig. In the eastern provinces the work began in 1862 and in 1864 the first church was founded. In this way the work of the Master spread over Russia from north to south. At this time was also the beginning of persecutions. The so-called "evangelical clergy" called in the strong arm of the law to suppress our work. In consequence our Brother Alf was imprisoned no less than thirty-two times, others were maltreated, so that they will bear the signs thereof for life. In south and central Russia a number of pastors were banished from the country or were obliged to

give up preaching. The condition of affairs was not much better in the Baltic provinces; nevertheless, the work made more rapid progress. In order to stay these persecutions effectively, the conferences of 1875-78 repeatedly voted to send a delegation to the emperor, but before this could be carried out, an imperial ucase was issued in consequence of which, through the enactment of a law on March 27, 1879, the free exercise of faith was assured to all Baptists of foreign confessions. This law obliges every Baptist preacher to obtain the permission to preach from the governor of the district in which he chooses to labor, and also the privilege to erect a church has to be asked of the same governor. From that time on the Baptist church has had a better opportunity to come before the public and the annual reports, which before this time were copied by hand, can now be printed. A denominational paper called *Der Hausfreund* (Housefriend) was started and makes its monthly appearance in the homes of 1,800 subscribers. On the thirty-first of December it had finished its twelfth year of usefulness.

Up to 1886 the Russian Baptist churches were members of the German Conference, but a number of difficulties and unnecessary expenses led to the suggestion by the German brethren of a union of Russian Baptist churches, to be governed by a committee of five brethren who are elected every five years at the Union Conference. This was carried out. This Union now has a treasury for the benefit of pastors' widows and pays 10 roubles (\$20) in case of death.

At present we have to battle against the dogmas of two other sects: the Adventists and the Free Church. Referring to the latter Brother Arndt writes in an article from St. Petersburg that a pastor, Schrenk, from Germany, held a number of meetings in which he laid special stress on his statement that baptism is unnecessary and that all believers should be received in open communion.

In the Baltic provinces a similar endeavor is being put forth by some educated men who are trying to influence the members of Baptist churches into the paths of the Free Church. The Adventists also are busy trying to entangle our brethren, and sometimes they are successful. In some cases we have won back such erring members after they had had some disagreeable experiences. A general confidence is manifested toward our churches and they are branching out with much success. A great medium of increase we find in our Sunday schools, young men's, young women's and choral societies.

Five nationalities comprise our membership: German, 13,360; Lettish, 6,584; Esten, 1,434 Swedes and Finns in St. Petersburg, 51; or a total of 21,429. The far greater membership is distributed among country churches. The largest city church is in Lodz with 1,629 members.

For the further education of lay preachers an annual Bible Course is held with the different conferences.

The above are the principal points of interest in our work which still needs the help and co-operation of foreign brethren, as most of our members belong to the poorer classes. We are constantly reminded of the mighty help of our Master and do not forget the apostolic word, I Cor. 15:58, by the help of which we are progressing fearlessly. May the Lord give us victory!

## 6. FINLAND — 1889

Churches, 34; members, 2,133; added by baptism, 168.

Mr. Jansson reports:

**Political shadows.** The character of the work during the year under review has been more like plowing and sowing than reaping and gathering in. This fact is due to the dark and dreadful political shadows that during the year have been resting upon this nation, and in consequence of which the people have been occupied temporarily and indifferent spiritually. They find themselves in a condition of change, not such as brings joy, peace and rest to soul and mind, but unrest, grief and sorrow. In the meantime we plow, sow and pray, trusting that the time will come when all such things shall be used of God to awaken and teach this people that they need a better and more solid foundation than the Lutheran State Church upon which to build for their souls' salvation. As soon as the Greek Church is declared, as it is sure to be, the State Church of Finland the Lutherans will then be a dissenting community like the Baptists. By this ecclesiastical turning the people will be stirred up to think for themselves.

**Results of the year's work.** According to the statistics, there were 168 converts baptized. But on account of the emigration to America still going on, the membership is only 2,133, or eleven less than the preceding year. The contributions amounted to \$5,544.40, being \$1,133 more than the preceding year. Among other sad things that scare the people into leaving the country, is a new conscription law, one which will go into force next year, according to which the Finnish conscripts will be compelled to serve their term in the army, now amalgamated with the army of Russia, one here and another there throughout the empire, and thus unjustly and without more ado are the Finns placed under the laws of Russia.

Our gospel workers have done a good work in the churches as well as on the field. Twelve of our thirty-three preachers who are connected with this mission and the work of the American Baptist Missionary Union in Finland have during the year past given their entire time to gospel service. This is one more than the year previous. The remaining twenty-one have as in previous years been giving only a part of their time to preaching. At the close of the year this mission numbers thirty-four churches, an increase of three. Of the whole number twenty have houses of worship. This leaves fourteen that are not yet able to furnish themselves with meeting houses. One of the churches organized during the year was planted at the little Finnish-speaking town of Joensun, lying about 700 English miles east of here, near the borders of Russia. Though our present laws do not permit religious persecution, still our friends at Joensun have had to suffer many hardships for Christ's sake, caused by their relations and parents. Some of them were turned out of home and declared without inheritance. But they, however, thank the Lord that they have become joint heirs with Christ, worthy to suffer with him.

**Changes at Petalax.** I have for twenty-five years, or since my returning from America in 1877, had my headquarters here at Petalax, where five years later a Baptist church was organized, and which at the beginning of the year numbered 407. I have not thought of moving from this place, so dear to us, but on account of my retention for the general work on the field, it was found necessary for me to move to the city of Wasa. In consequence of this the church at Petalax was divided into three congregations: Petalax,

Malax and Bergo, each one having its own chapel, those of Malax and Bergo being erected during the past year. The congregation of the church at Petalax are scattered over fifteen to twenty English miles in different directions from the city, and for its members to attend the monthly church meetings here, which they have done regularly for many years, they have had to travel mostly on foot. So, although the members have not increased by this reorganization it is, however, a good step onward, as each congregation is doing a good evangelical work, standing as churches of Christ at their respective places.

If the above brief record does not show any increase in the total membership it will, however, be seen that this mission has not lacked encouragement during the past year. The preparation of the soil is equally important with the gathering of the fruit. We look forward with hope and confidence, feeling ourselves greatly indebted, next to God, to the American Baptist Missionary Union without whose aid we would be able to do little.

## 7. DENMARK — 1891

Churches, 29; members, 3,928; added by baptism, 153.

Mr. Broholm of Copenhagen, reports:

**Some Statistics.** During the year 1901, 153 persons were baptized, but the net gain in our membership was only seven, the smallest net increase for fifteen years. A new church was organized and we now have 29 churches with a total membership of 3,928. A new chapel was built, making a total of 41 chapels throughout the land. Some of our large country churches have more than one meeting house, as their fields are large, but five of our smallest churches have as yet none, and so must confine their worship to private houses or rented halls. All our chapel buildings together are worth \$108,200, of which we still owe \$23,900. Four thousand one hundred and fifty-one children gather in our Sunday schools with 326 teachers. The generosity of our people is shown by the fact that their contributions in the past year amounted to the equivalent of \$17,048. Such are the so-called "dead numbers" which, however, speak for themselves. Though we have no reason to complain like the disciples who said, "Master, we toiled all night and took nothing," still we are longing for that time when we, on his Word, may "let down our nets for a big draught."

**Staff of preachers.** There are now fifteen of us who give all our time to preaching and missionary work. Besides we have twenty-five preachers who can give only a part of their time, as they have to do some secular work in order to maintain their families. We lack the means wherewith to support them fully, though some of them ought to be out in the mission field all the time. By the appropriation from the Missionary Union and by our own effort we seek to relieve this need.

Recently we lost two of our pastors by death, both of them educated and gifted men. The first was Brother A. L. Brandsmark, pastor of the church on Langeland. He was educated in America and graduated from the University of Chicago in 1894. He has been sick the last two years, and died of consumption in December. The church, together with the widow and two small children, deplore deeply this loss. In February the sad message came from the church at Holbok that their pastor, Brother H. P. Nielsen, was called home. He was only forty-one years of age and had studied at our own missionary school. For five years he had been pastor of the church and a very active worker. In his full strength

he was laid low with sickness and in the course of only two weeks died. It seems to us that we could not spare these two beloved brethren, but the Lord knows best.

**Educa-  
tional  
work.**

Our high school began its third year of work last November. We have a fine class of some thirty young men and women studying at the school this winter. More than one hundred young Baptist people have attended the school and have been helped to a better education than they were able to get while attending the public schools. A kind donor gave us recently 500 kroner which goes to help build a gymnasium for the school when we succeed in securing the rest of the money needed for this building. There are many similar schools in our country, but they are all erected and carried on by men belonging to the established church. Ours is the only one in Denmark erected by a free evangelical denomination.

The government gives annually a large sum of money wherewith to help poor students to attend these high schools. An application from our school for recognition has been refused by the Minister of Ecclesiastical Affairs and Public Instruction. By this recognition the school would have been entitled to state support and help to needy students. Two bishops have influenced the minister against our school. But what reason did the minister give for his refusal? This only, that the school was owned by Baptists, and the study of the Bible was placed on the school program; otherwise it met all the requirements of law. Shall we remove the Bible from our school? No! The word of God makes wise unto salvation. We may fear, however, that some young people will feel obliged to attend other schools, where they will be able to get support. This is, of course, what the clergy want to bring about. It is one of the ways in which they seek to hinder our work and progress.

**Spiritual  
work.**

Though we in this and in other things are opposed in our work as Baptists, the Lord is on our side. During January and February of this year we have rejoiced to see the work of the Holy Spirit in some of our churches. Recently I visited the island of Bornholm to help the church there in a series of evangelical meetings. Their large chapel was crowded evening after evening with attentive hearers, and many sought salvation. A few weeks later I attended similar meetings in the church of Hals, quite in the other part of our country, and here I saw the same gracious work going on. In my church in Copenhagen we have now had meetings for two weeks. Last night the chapel was crowded and after the sermon we had an after-meeting, where many announced their desire to enter a new life. From other places come reports of baptisms, and it seems that we are to have a season of blessing from on high.

The Baptists in Denmark are holding the fort and uplifting the banner of Christ and his precious truth. Opposition must be overcome and needs met, and for this latter we trust that the Missionary Union, which hitherto has helped us so nobly, will help us still, and the Lord will give the victory.



## 8. NORWAY — 1892

Churches, 35; members, 2,707; added by baptism, 112.

Mr. Ohrn of Christiania reports:

Baptist  
emigrants  
to  
America.

Several circumstances have made this year a trying one both to churches and pastors. The hard times through which the country is passing has caused many of our members to emigrate to America. Among those who left were two of our most able pastors. This year emigration promises to be even greater than last, and we shall likely lose some more of our preachers and a large number of our members.

Results  
for the  
year.

We are doing missionary work for America here in Norway. Fourteen churches have received help from you through your committee. The most any church has had is about \$100, and one has had only \$15. We must do as much as possible for the least possible. Besides helping the churches to keep regular preaching we have also supported three district missionaries, two of them the whole year. Three new churches have been organized, one north of the Arctic circle has been an outstation from Tromsø. The other two are organized in the western district by district missionary M. A. Ohrn. They are all promising country churches. We have thirty-five churches with 2,707 members. We have thirty chapels with a seating capacity of 8,500 and a total value of \$100,600.

The prospects for the future are bright. Several churches report revivals and baptisms since New Year and it may be the hard times will prove to be a spiritual blessing after all. The country is divided into four districts. Each of these ought to have a missionary and they ought to be our best men, qualified both as evangelists and organizers. We know of two such men in America, willing to come if we could offer them support, and some of us do not understand why a foreign missionary in Norway should be less paid than in other countries where living is cheaper. The doors are open and if we do not enter, others will, but we must have the victory and truth is always victorious in the end. We will try to be faithful to the end, and as a people we hope, pray and work for greater results this coming year.

### General Note.

The reports and the statistics contained herein are for the year ending December 31, 1901. In the list of missionaries found under the Mission headings locations are corrected upon information received up to April 20, 1902. These locations will soon be altered in many cases. In the Hand Book to be issued in July the addresses of all the missionaries will be corrected as far as known up to the date of printing.

The word "station" as used in this report means the place formally adopted as such by the Executive Committee and to which a missionary is designated. The date set opposite a station name gives the year in which the station was thus adopted by the Executive Committee; although in many cases stations had been known as outstations or preaching stations prior to such adoption.

Attention is called to the following reference signs which appear in connection with the names of missionaries.

- \* Supported by the Woman's Baptist Foreign Missionary Society.
- † Supported by the Woman's Baptist Foreign Missionary Society of the West.
- ‡ Supported by the Woman's Baptist Foreign Missionary Society of Oregon.
- § Supported by the Woman's Baptist Foreign Missionary Society of California.
- || Supported by Mrs. Carpenter.
- ¶ Serving without salary.
- \*\* Supported by the Mennonite Brethren of South Russia.
- §§ Supported by the Lott Carey Baptist Foreign Mission Convention.

### Pronunciation of Proper Names.

The endeavor has been to make all spellings conform to those adopted by the governments of the several countries. The following key will give the correct pronunciation for the majority of names found in this report:

*a* as in *father*; *e* final in syllable as *ey* in *they*, otherwise as in *pet*; *i* as in *machine*; *o* as in *note*; *u* as in *tulip*; *ei* in Burma names as *e* in *they*; *ai* as in *aisle*; *au* as in German *haus*, or *ow* in *how*; *aw* as in *law*; consonants are generally pronounced as in English; *g* as in *garden*, never soft; *kh*, *hk*, etc., indicate aspirated or roughened consonants; *y* is generally a consonant, as in *yard*.

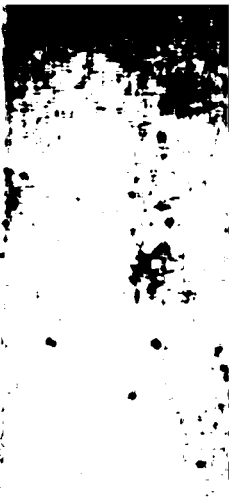
## RÉSUMÉ OF STATISTICAL TABLES.—1901.

MISSIONS	PREACH- ERS	CHURCHES	BAPTISMS	CHURCH MEMBERS	SUNDAY SCHOOL SCHOLARS	
MISSIONS IN EUROPE . . .	1,187	1,039	7,786	117,099	92,575	\$
MISSIONS IN HEATHEN LANDS . . . . .	*1,299	1,003	8,497	111,650	35,321	\$
TOTALS, 1901 . . . . .	2,486	2,042	16,283	228,749	127,896	\$
TOTALS, 1900 . . . . .	2,509	1,954	12,099	†212,925	119,723	\$
INCREASE . . . . .	.....	88	4,184	15,824	8,173	\$
DECREASE . . . . .	23	.....	.....	.....	.....	\$

\* Native preachers only.

† Corrected total, one church of 3,000 members having been entered twice by oversight.





1971-1972

1973-1974

1975-1976





MR. F. D. PHINNEY, passage to United States.....	\$650 15
allowance in United States to April 1, 1902.....	728 67
MR. J. L. SNYDER, outfit, \$200; passage, \$676.10.....	876 10
REV. ALBERT EHRGOTT, salary, 1½ months.....	55 56
mission work.....	100 00
passage to United States estimated.....	700 00
allowance in United States to April 1, 1902.....	222 20
additional cost of passage to Burma.....	7 17

2. INSEIN.

REV. D. A. W. SMITH, D.D., salary.....	\$1,500 00
mission work and Theological Seminary, \$500; deficit, 1900-1, \$280.94; specific gifts for Seminary, \$619.66.....	1,400 60
received on the field last year for work.....	1,447 98
REV. F. H. EVELETH, D.D., allowance in the United States to Aug. 20, 1901.....	326 67
passage to Burma, estimated.....	700 00
salary estimated 11½ months.....	1,438 00
specific gift for his work.....	15 00
MISS EMMA W. SMITH, passage to Burma estimated.....	350 00
REV. W. F. THOMAS, salary.....	1,200 00
mission work, \$900; deficit, 1900-1, \$166.67; specific gift for work, \$44.25.....	1,130 92
received on the field last year for work.....	134 73
mission work at Tharrawadi.....	283 33

Mission expenses, for taxes and repairs on mission property, rent, expenses of treasury department and reference committee expenses.....	\$3,041 47
distribution of study literature.....	468 22

	\$49,525 35	
Less saved in appropriations of last year, including exchange for Burma.....	3,042 12	\$46,483

3. MOULMEIN.

REV. E. O. STEVENS, D.D., salary.....	\$1,500 00
mission work and schools, \$1,200; specific gifts for same, \$185.....	1,385 00
additional passage expenses to United States.....	9 94
MISS S. E. HASWELL, allowance in United States.....	200 00
special grant.....	150 00
REV. W. BUSHELL, salary.....	1,200 00
mission work, house and school, \$3,538.33; specific gifts, \$85.....	3,623 33
received on the field last year for work.....	440 00
passage to United States of two daughters, additional.....	3 62
REV. F. D. CRAWLEY, salary.....	700 00
mission work.....	100 00
MISS M. E. CARR, allowance in United States to April 1, 1902.....	400 00
MISS M. SHELDON, allowance in United States to April 1, 1902.....	200 00
MISS L. M. DYER, passage to United States.....	333 57
allowance in United States to April 1, 1902.....	400 00
MISS L. B. HUGHES, salary.....	500 00
mission work and school.....	525 00
MISS A. WHITEHEAD, salary.....	500 00
REV. W. F. ARMSTRONG, Telugu and Tamil school.....	750 00
MISS S. R. SLATER, salary.....	500 00
mission and school work.....	700 00
MISS E. J. TAYLOR, passage to Burma estimated.....	300 00
salary estimated.....	416 66
MRS. LAURA CRAWLEY, allowance in United States to April 1, 1902.....	300 00
additional charges to C. B. on effects.....	2 26
MISS ANNIE HOPKINS, charges to United States on effects.....	3 36
REV. W. C. CALDER, charges to United States on effects.....	55 93

	\$15,198 66	
Less saved in appropriations of last year.....	1,160 98	\$14,037

4. TAVOY.

REV. H. W. HALE, salary.....	\$1,200 00
mission work.....	249 00
REV. H. MORROW, salary.....	1,200 00
mission work and schools.....	1,580 00
additional passage expenses to Burma.....	59 31
received on the field last year for work.....	316 57
MISS M. M. LARSH, salary.....	500 00
removal expenses from Rangoon to Tavoy.....	11 41
MRS. H. W. HANCOCK, mission work.....	100 00

\$5,211

5. BASSEIN.

REV. E. TRIBOLET, salary.....	\$1,200 00
mission work and schools.....	1,748 01
MISS J. G. SHINN, salary.....	500 00
mission work.....	50 00
removal expenses from Rangoon.....	13 62

J. A. NICHOLS, salary.....	\$1,200 00	
mission work.....	283 33	
B. S. K. N. and I. Institute by income of funds .....	1,153 38	
passage to United States, Mrs. Nichols and boy.....	488 84	
I. WATSON, allowance in United States to April 1, 1902.....	400 00	
additional passage expenses to United States .....	13 83	
specific for mission work.....	10 00	
J. G. CRAFT, salary.....	500 00	
mission work .....	50 00	
removal expenses from Rangoon.....	21 00	
E. E. SCOTT, salary. ....	500 00	
mission work, \$86 ; specific gift, \$1.25 .....	67 25	
L. W. CRONKHITE, salary .....	1,200 00	
special grant for rent .....	100 00	
mission work, \$272.66 ; specific gift for work, \$1,456 21.....	1,728 87	
received in the field last year for work.....	30 00	
L. E. TSCHIRCH, passage to United States.....	309 27	
allowance in United States to April 1, 1902 .....	267 50	
special grant.....	100 00	
mission and school work .....	878 66	
received in the field last year for work .....	323 84	
J. ANDERSON, passage to Burma.....	353 28	
salary estimated.....	708 22	
A. O. RAGON, outfit, \$150 ; passage to Burma estimated, \$300 .....	450 00	
salary estimated.....	416 66	
mission work .....	50 00	
A. D. MASON YOUNG, additional passage expenses to Bassein .....	37 42	
	<hr/>	
	\$15,108 58	
red in appropriations of last year.....	345 50	
	<hr/>	\$14,758 08

## 6. HENZADA.

J. E. CUMMINGS, salary .....	\$1,200 00	
building, \$1,438.33 ; specific gifts, \$75.....	1,513 33	
received in the field last year for work .....	283 38	
J. H. STICKNEY, salary.....	500 00	
mission work.....	50 00	
D. GILMORE, salary .....	1,200 00	
special grant .....	33 33	
mission work.....	246 00	
V. R. PETERSON, salary.....	500 00	
mission work .....	50 00	
J. C. MORGAN, salary.....	500 00	
mission work.....	50 00	
removal expenses from Rangoon to Henzada.....	27 05	
ROSINA E. PRICE, allowance in United States.....	475 00	
additional passage expenses to United States.....	85 88	
	<hr/>	
	\$6,723 97	
red in appropriations of last year .....	65 18	
	<hr/>	\$6,658 79

## 7. TOUNGOO.

I. P. COCHRANE, salary.....	\$1,200 00	
mission and school work .....	1,111 66	
received on the field last year for work.. ..	113 92	
E. B. CROSS, D.D., salary.....	1,200 00	
mission work .....	595 00	
received on the field last year for work .....	574 83	
A. V. B. CRUMB, salary .....	1,200 00	
mission and school work, \$366.67 ; specific gifts, \$117.....	483 67	
received on the field last year for work.....	710 60	
E. R. SIMONS, salary.....	500 00	
mission work and school .....	625 00	
additional passage expenses to Toungoo.....	45 39	
J. E. PARROTT, allowance in United States to April 1, 1902.....	300 00	
J. H. HEPTONSTALL, salary .....	1,000 00	
specific gifts for work .....	105 25	
received on the field last year for work.....	680 02	
ORSON, M.D., salary .....	1,000 00	
mission work.....	99 83	
F. M. THOMPSON, allowance in United States from April 24, 1901, to April 1, 1902 .....	280 00	
special grant.....	100 00	
passage to United States .....	260 06	
B. E. DAVIS, salary.....	500 00	
mission work and school.....	700 00	
additional passage expenses to Toungoo.....	38 73	
A. BUNKER, D.D. (Loikaw), salary .....	1,500 00	
mission work at Toungoo and Loikaw, \$3,596.66 ; spe-		
cific gifts, \$151.32 .....	3,747 98	
additional passage expenses to Loikaw.....	277 81	
removal expenses from Loikaw to Toungoo.....	50 56	

REV. T. JOHNSON, M.D. (Loikaw), salary.....	\$1,200 00	
mission work, \$170; specific gifts for work, \$50.....	220 00	
received in the field last year for work .....	300 00	
additional passage expenses to Loikaw.....	145 41	
	<hr/>	
	\$20,865 81	
Less saved in appropriations of last year.....	466 04	\$20,399 27

8. SHWEGYIN.

MISS F. E. AYERS, salary.....	\$500 00	
mission work. ....	50 00	
MISS S. T. RAGON, salary.....	500 00	
mission work .....	50 00	
REV. E. N. HARRIS, allowance in the United States.....	800 00	
mission work.....	373 33	
additional passage expenses to United States.....	40 47	
MISS H. E. HAWKES, allowance in the United States to Oct. 1, 1901.....	200 00	
passage to Burma estimated.....	350 00	
salary estimated, 10 months.....	416 67	
mission work.....	66 67	
MISS KATE KNIGHT, allowance in United States to Oct. 1, 1901.....	200 00	
	<hr/>	
	\$3,547 14	
Less saved in appropriations of last year.....	32 15	\$3,514 99

9. PROME.

REV. L. H. MCSIER, salary.....	\$1,200 00	
mission work.....	668 34	
received on the field last year for work.....	33 33	
	<hr/>	
	\$1,901 67	
Less saved in appropriations of last year.....	97 24	\$1,804 43

10. THONGZE.

MRS. M. B. INGALLS, salary.....	\$600 00	
mission work, \$440; specific gifts for same, \$200.....	640 00	
MISS K. F. EVANS, salary.....	500 00	
mission work, \$355; specific gifts for same, \$30.....	385 00	
	<hr/>	
		\$2,125 00

11. THARRAWADI.

MISS S. J. HIGBY, salary.....	\$500 00	
mission and school work, \$600; specific gifts for same, \$27.50.....	627 50	
	<hr/>	
		\$1,127 50

12. ZIGON.

MISS S. B. BARROWS, allowance in the United States to April 1, 1902 .....	\$400 00	
MISS Z. A. BUNN, allowance in the United States to Nov. 1, 1901.....	233 33	
passage to Burma estimated.....	350 00	
salary estimated, 9 months.....	383 34	
MISS E. C. STARK, salary, \$500; grant, \$50 .....	550 00	
mission work, school and house, \$1,000.....	1,556 33	
received on the field last year for work.....	51 20	
	<hr/>	
	\$3,524 20	
Less saved on appropriations of last year.....	81 36	\$3,442 84

13. BHAMO.

REV. W. H. ROBERTS, passage to United States.....	\$286 65	
allowance in United States to April 1, 1902.....	697 76	
special grant.....	200 00	
mission work, \$340; specific gift, \$100.....	440 00	
REV. O. HANSON, salary.....	1,200 00	
specific gifts for mission work .....	99 72	
MISS M. M. SUTHERLAND, salary.....	500 00	
mission work and school.....	600 00	
MISS L. EASTMAN, salary.....	500 00	
specific gift for mission work.....	7 50	
W. C. GRIGGS, M.D., allowance in United States to April 1, 1902.....	800 00	
mission work.....	453 84	
	<hr/>	
	\$5,784 97	
Less saved in appropriations of last year.....	1,212 79	\$4,572 18

14. MAUBIN.

REV. B. P. CROSS, salary.....	\$1,200 00	
special grant.....	50 00	
mission work.....	272 67	
received on the field last year for work.....	45 41	
passage to Burma of Mrs. Cross and son.....	575 00	
MISS C. E. PUTNAM, salary.....	500 00	
mission work, \$166.67 ; specific gift, \$15.....	181 67	
		\$2,824 75

15. THATON.

16. MANDALAY.

REV. E. W. KELLY, salary .....	\$1,200 00	
mission work .....	756 66	
REV. W. O. VALENTINE, salary.....	800 00	
mission work and school .....	400 00	
REV. C. L. DAVENPORT, salary.....	1,000 00	
mission work and school.....	783 34	
received on the field last year for work .....	80 52	
passage to United States of daughter .....	150 00	
removal expenses.....	116 57	
MRS. H. W. HANCOCK, salary .....	500 00	
removal expenses to Sandoway.....	21 68	
MISS A. E. FREDRICKSON, salary to Oct. 20, 1901 .....	27 78	
mission work .....	250 00	
passage to United States .....	339 09	
allowance in United States to April 1, 1902 .....	87 50	
MISS C. M. SPEAR, salary .....	500 00	
mission work and school, \$605.91 ; specific gifts, \$15.....	620 91	
MISS F. E. AYERS, additional passage expenses .....	19 91	
		\$7,653 96

17. THAYETMYO.

REV. E. GRIGG, salary .....	\$1,000 00	
mission work, school, \$1,015.17; balance, 1900-1, \$290.66; specific gifts, \$84 .....	1,389 83	
removal from Moulmein .....	104 89	
REV. G. R. DYE, outfit, \$300 ; passage estimated, \$750 .....	1,050 00	
salary estimated.....	725 00	
mission work .....	50 00	
		\$4,319 72

18. MYINGYAN.

REV. J. E. CASE, passage to United States... ..	\$616 56	
allowance in United States.....	800 00	
received on the field last year for work .....	26 79	
REV. S. R. McCURDY, salary.....	800 00	
mission work, \$353.34; same for 1900-1, \$816.67 .....	1,170 01	
received on the field last year for work ..	11 61	
additional passage expenses to Myingyan.....	63 06	
	\$3,488 03	
Less saved in appropriations of last year .....	602 00	
		\$2,886 03

19. PEGU.

MISS E. F. McALLISTER, passage to United States .....	\$303 17	
allowance in United States to April 1, 1902 .....	342 21	
Mission and school work in charge of Rev. H. H. Tilbe .....	683 34	
received on the field last year for work.....	36 98	
	\$1,365 70	
Less saved in appropriations of last year.....	250 00	
		\$1,115 70

20. SAGAING.

REV. F. P. SUTHERLAND, M.D., allowance in United States to Sept. 1, 1901.....	\$333 34	
additional passage expenses to United States .....	98 07	
REV. E. W. KELLY, mission work in his care.....	425 00	
		\$856 41

21. SANDOWAY.

MISS MELISSA CARR, salary .....	\$500 00	
mission work and school .....	416 67	
specific gifts for native preachers formerly in C. L. Davenport's charge .....	1,080 77	
received on the field last year for work .....	215 52	

MISS A. M. LEMON, passage to United States .....	\$295 67	
allowance in United States .....	271 11	
MISS HELEN BISSELL, passage to Burma estimated .....	350 00	
salary estimated, 10 months .....	416 67	
mission work .....	50 00	
REV. H. W. B. JOORMAN, outfit, \$300 ; passage estimated, \$600 .....	900 00	
salary estimated .....	725 00	
mission work .....	1,383 34	
MRS. H. W. HANCOCK, received in the field last year for work .....	52 17	
	<hr/>	
	\$6,656 92	
Less saved in appropriations of last year .....	281 16	\$6
	<hr/>	
22. MEIKTILA.		
REV. JOHN PACKER, D.D., salary .....	\$1,200 00	
mission work .....	201 67	
received on the field last year for work .....	33 33	
	<hr/>	
	\$1,435 00	
Less saved in appropriations of last year .....	92 62	\$1
	<hr/>	
23. HSIPAW.		
G. T. LEEDS, M.D., salary .....	\$1,000 00	
mission work and school .....	1,692 00	
	<hr/>	
	\$2,692 00	
Less saved in appropriations of last year .....	83 34	\$2
	<hr/>	
24. MONGNAI.		
REV. W. W. COCHRANE, passage to Burma .....	\$306 38	
special grant .....	100 00	
salary from May 1, 1901, to Oct. 1, 1902 .....	1,643 29	
A. H. HENDERSON, M.D., allowance in United States to Oct. 1, 1901 .....	400 00	
passage estimated .....	700 00	
salary estimated 10 months .....	833 33	
specific gifts for mission work .....	38 25	
passage to United States (omitted in 1900-1) .....	627 82	
ROBT. HARPER, M.D., salary, balance on 1900-1, \$291.66 .....	1,091 66	
mission work .....	929 33	
received on the field last year for work .....	83 34	
MRS. H. W. MIX, salary .....	500 00	
mission work and school, \$646.67 ; specific gifts, \$77.30 .....	723 97	
	<hr/>	\$7
25. NAMKHAM.		
REV. M. B. KIRKPATRICK, M.D., salary .....	\$1,200 00	
mission and school work, \$1,986.67 ; specific gifts for same, \$1,350 .....	3,336 67	
	<hr/>	\$4
26. MYITKYINA.		
REV. GEO. J. GEIS, salary .....	\$1,000 00	
mission work, chapel and schoolhouse .....	653 33	
received on the field last year for work .....	193 71	
	<hr/>	
	\$1,847 04	
Less saved in appropriations of last year .....	22 69	\$1
	<hr/>	
27. HAKA.		
REV. A. E. CARSON, salary .....	\$1,200 00	
mission work, school and dormitory, \$1,043.33 ; specific gifts, \$35.25 .....	1,078 58	
received on the field last year for work .....	117 67	
Mrs. Carson's passage to United States .....	355 93	
E. H. EAST, M.D., outfit, \$150 ; passage estimated, \$350 .....	500 00	
salary estimated .....	540 00	
	<hr/>	\$3
28. LOIKAW.		
(See Toungoo.)		
29. KENG TUNG.		
REV. W. M. YOUNG, salary .....	\$1,000 00	
mission work .....	1,266 67	
received on the field last year .....	122 10	
additional passage expenses to Kengtung .....	731 45	
Mrs. Young's salary and personal teacher in 1900-1 .....	80 13	
	<hr/>	
	\$3,200 35	
Less saved in appropriations of last year .....	45 54	\$3
	<hr/>	
Total appropriations for Burma .....		\$175,4

## II. MISSIONS IN ASSAM.

## 30. SIBSAGOR.

REV. A. K. GURNEY, salary.....	\$1,200 00
special grant.....	28 66
mission work and translation.....	433 64
additional passage expenses, Mrs. Gurney.....	23 00
REV. C. E. PETRICK, allowance March 20, 1901, to April 1, 1902.....	822 22
special grant.....	100 00
mission work.....	463 00
	<hr/>
	\$3,070 52

## 31. NOWGONG.

REV. P. H. MOORE, passage to United States.....	\$619 56
allowance in United States.....	199 99
passage to Nowgong estimated.....	700 00
salary, estimated 9 months.....	900 00
mission work, \$283.33; specific gift, \$16.18.....	299 51
MISS A. E. LONG, salary.....	500 00
mission and school work.....	383 33
additional passage expenses to Nowgong.....	139 42
REV. P. E. MOORE, additional passage expenses to United States.....	189 70
allowance in United States.....	497 71
passage to Assam estimated.....	700 00
salary estimated, 9 months.....	900 00
REV. J. M. CARVELL, salary.....	1,000 00
mission work.....	100 00
	<hr/>
	\$7,129 22

## 32. GAUHATI.

REV. C. E. BURDETTE, salary.....	\$1,200 00
mission work.....	283 33
REV. S. A. D. BOGGS, salary.....	1,200 00
mission work.....	141 66
passage to United States of daughter.....	196 40
MISS HENRIETTA MORGAN, passage to United States.....	371 35
allowance in the United States to April 1, 1902.....	400 00
REV. H. B. DICKSON, outfit, \$300; passage estimated, \$600.....	900 00
salary estimated.....	725 00
mission work.....	50 00
MISS ISABELLA WILSON, salary.....	500 00
mission and school work, \$301.67; specific gifts, \$3.00.....	304 67
MISS GERTRUDE WHERETT, salary.....	500 00
mission work.....	106 67
additional passage expenses to Gauhati.....	34 06
	<hr/>
	\$6,913 14

## 33. GOALPARA.

REV. A. E. STEPHEN, additional passage expenses to Scotland.....	\$150 06
allowance to April 1, 1902.....	720 00
mission work.....	140 00
received on the field last year for work.....	3 12
	<hr/>
	\$1,013 18

## 34. TURA.

REV. M. C. MASON, salary.....	\$1,200 00
mission and school work.....	1,966 66
expenses of treasury department and reference committee.....	375 87
passage to United States of two daughters.....	241 50
REV. E. G. PHILLIPS, salary.....	1,200 00
mission and school work, \$600; specific gifts, \$85.75.....	685 75
additional passage expenses to Tura.....	172 27
REV. WM. DRING, allowance in United States to April 1, 1902.....	800 00
specific gifts for his work.....	91 00
G. G. CROZIER, M.D., salary.....	800 00
mission and medical work.....	212 66
received on the field last year for work.....	36 91
MISS S. H. MASON, passage to United States.....	350 00
allowance in United States to April 1, 1902.....	190 00
MISS E. C. BOND, salary.....	500 00
specific gift for work.....	7 00
additional passage expenses to Tura.....	114 58
	<hr/>
	\$8,944 20

## 35. IMPUR.

REV. E. W. CLARK, D.D., allowance in United States to April 1, 1902.....	\$693 33
REV. S. W. RIVENBURG, M.D., salary.....	1,200 00
mission and school work.....	1,300 00
received on the field last year for work.....	19 43
passage to United States of Miss Rivenburg.....	339 64



REV. S. A. PERRINE, additional passage expenses to United States.....	\$108 76
allowance in United States to April 1, 1902 .....	800 00
special grant .....	150 00
REV. W. F. DOWD, salary.....	800 00
mission work .....	80 00
additional passage expenses to Impur .....	342 80
	<hr/>
	\$5,833 96

**36. KOHIMA.**

Mission work care of Rev. S. W. Rivenburg.....	\$226 63
	<hr/>
	\$226 66

**37. NORTH LAKHIMPUR.**

REV. JOHN FIRTH, salary.....	\$1,000 00
mission work.....	360 33
received on the field last year for mission work .....	243 69
passage to United States of Mrs. Firth.....	334 92
	<hr/>
	\$1,938 94

**38. UKRUL.**

REV. WILLIAM PETTIGREW, salary.....	\$1,000 00
mission work .....	216 66
	<hr/>
	\$1,216 66

**39. GOLAGHAT.**

REV. O. L. SWANSON, salary, April 1, 1901, to March 10, 1902.....	\$944 44
mission and school work, \$550.66; specific gifts, \$267 50 .....	818 16
passage to United States estimated.....	300 00
allowance for family.....	50 00
additional passage and expenses to United States of Mrs. Swanson and two children.....	54 70
REV. A. J. TUTTLE, outfit, \$300; passage estimated, \$600.....	900 00
salary estimated.....	725 00
mission work.....	50 00
	<hr/>
	\$3,842 30

**40. DIBRUGARH.**

REV. JOSEPH PAUL, allowance in United States .....	\$326 66
passage estimated.....	725 00
salary estimated, 10 months.....	833 33
REV. A. J. PARKER, salary estimated, 4 months.....	266 66
passage estimated.....	533 34
mission work.....	345 66
REV. F. P. HAGGARD, for additional passage expenses from United States to England and return.....	6 84
	<hr/>
	\$3,037 49
	<hr/>
	\$43,166 27
Less saved in appropriations of last year, including exchange.....	2,267 81

Total appropriations for Assam .....

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\$40,898

**III. MISSIONS IN SOUTH INDIA — TELUGUS.****41. NELLORE.**

REV. DAVID DOWNIE, D.D., allowance in United States to Aug. 10, 1901.....	\$433 33
passage to India .....	700 00
salary estimated, 11 months .....	1,375 00
mission work, \$1,261.67; specific gifts, \$137 .....	1,398 67
expenses of mission treasury, care of mission property and reference committee expenses .....	438 46
balance of Mr. Stone's passage to India .....	53 77
REV. W. L. FERGUSON, salary .....	66 67
specific gifts for mission work .....	25 00
passage to the United States estimated.....	1,000 00
allowance in the United States estimated.....	266 66
MISS MARY D. FAYE, allowance in the United States to Oct. 1.....	200 00
passage to India estimated .....	350 00
salary estimated, 10 months.....	416 67
mission work .....	120 00
delayed charges on effects to United States.....	30 00
MISS KATE DARMSTADT, balance of salary, 1900-1.....	52 77
passage to United States .....	350 00
allowance in United States to April 1, 1902.....	400 00
specific for her work.....	26 00
MISS FRANCES M. TENCATE, salary.....	500 00
mission and school work.....	993 33

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JILLIAN V. WAGNER, salary.....	\$500 00
mission work.....	119 34
CAROLINE W. COATS, M.D., salary.....	500 00
mission and medical work.....	484 00
MARRIET M. SIPPERLY, salary.....	500 00
mission work, \$200.33; specific gifts, \$50.....	318 33
KATHARINE GEROW, passage estimated.....	380 00
salary estimated, 10 months.....	416 87
mission work.....	50 00
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	\$12,415 66

## 42. ONGOLE.

F. E. CLOUGH, D.D., passage to United States.....	\$700 00
salary in United States to April 1, 1902.....	1,650 00
mission work, \$2,125; specific gifts, \$426 15.....	2,551 15
Mrs. Clough's passage expenses to Germany.....	200 00
MARAH KELLY, salary.....	500 00
mission and school work.....	1,773 86
AMELIA E. DESSA, salary.....	500 00
mission and school work, \$1,737 83; special gifts, \$10.....	1,747 83
B. KUHLEN, allowance in the United States.....	300 00
L. E. MARTIN, allowance in the United States to Oct. 9.....	419 86
passage to India estimated.....	900 00
salary estimated.....	791 66
balance of passage expenses to the United States.....	121 47
M. BAKER, salary.....	1,000 00
mission and school work, \$4,803.33; specific gifts for same, \$3.75... received on the field last year for work.....	4,807 08
HENRY HUIZINGA, salary.....	1,000 00
mission work, \$105.43; specific gifts for same, \$184.03.....	289 46
	<hr/>
	\$19,365 94

## 43. RAMAPATAM.

F. B. BOGGS, D.D., salary.....	\$1,200 00
grant for children.....	200 00
mission and school work.....	291 67
HEINRICH, salary.....	1,200 00
mission and school work, \$1,792 66; specific gifts, \$82.....	1,874 66
received on the field last year for work.....	35 00
balance of passage expenses of family to India.....	591 49
	<hr/>
	\$5,392 82

## 44. ALLUR.

S. DAVIS, allowance in United States.....	\$311 10
passage estimated.....	700 00
salary estimated, 11 months.....	918 66
grant for children.....	66 66
mission and school work, \$500; specific gift, \$37.....	627 00
	<hr/>
	\$2,623 42

## 45. SECUNDERABAD.

E. HOPKINS, allowance in United States.....	\$766 66
special grant.....	100 00
balance of passage expenses to United States.....	328 17
H. LEVERING, salary.....	1,000 00
mission work, \$651 60; specific gifts, \$61.25.....	712 91
received on the field last year for work.....	48 66
EMMA PINNEY, balance of salary, 1900-1.....	13 30
passage to United States.....	237 07
allowance in United States.....	150 00
ATE M. FRENCH, salary.....	500 00
mission and school work.....	508 67
removal expenses to Madras.....	25 54
	<hr/>
	\$4,485 07

## 46. KURNUL.

F. R. MANLEY, salary (balance, 1900-1, \$133.33).....	\$1,233 23
grant for children.....	200 00
mission and school work.....	1,695 66
balance of passage expenses to India.....	221 06
F. A. STANTON, balance of passage expenses to United States.....	50 86
allowance in United States to April 1, 1902.....	500 00
specific gift for work.....	30 00
	<hr/>
	\$4,231 26

## 47. MADRAS.

REV. A. H. CURTIS, salary.....	\$1,000 00
mission and school work, \$1,604.33; specific gifts, \$260.....	1,864 23
MISS MARY M. DAY, one-half month's salary.....	20 83
allowance in United States to April 1, 1902.....	400 00
MISS SUSIE I. KURTZ, allowance in United States six months to Oct. 1, 1901.....	200 00
passage to India estimated.....	350 00
salary estimated.....	416 67
mission and school work.....	810 00
MISS ANNA M. LINKER, salary.....	500 00
mission and school work.....	1,170 34
REV. I. S. HANKINS, balance of salary, 1900-1.....	38 88
passage to United States estimated.....	800 00
allowance in United States from May 20, 1901, to April 1, 1902.....	691 08
specific gifts for his work.....	145 00
MISS MINNIE A. ROBERTSON, passage to India estimated.....	350 00
salary estimated, 10 months.....	416 67
mission work.....	50 00
	<hr/>
	\$9,223 80

NOTE.— Miss Robertson has now removed to Burma.

## 48. HANAMAKONDA.

REV. J. S. TIMPANY, M.D., salary.....	\$1,000 00
mission and school work, \$864; specific gifts, \$51.....	915 00
Mrs. Timpany's passage to India.....	285 67
REV. A. LOUGHRIDGE, outfit, \$300; passage estimated, \$600.....	900 00
salary estimated.....	900 00
mission work.....	50 00
	<hr/>
	\$4,050 67

## 49. CUMBUM.

REV. JOHN NEWCOMB, salary.....	\$1,200 00
mission and school work, \$1,518.33; specific gifts, \$60.....	1,578 33
REV. G. J. HUIZINGA, salary (balance, 1900-1, \$20).....	820 00
mission work, \$80 (for 1900-1, \$100).....	180 00
	<hr/>
	\$3,778 33

## 50. VINUKONDA.

REV. FRANK KURTZ, salary.....	\$1,000 00
mission and school work, \$691.66; specific gifts, \$83.25.....	774 91
MISS DORCAS WHITAKER, salary.....	500 00
mission work.....	213 00
REV. E. E. SILLIMAN, outfit, \$150; passage estimated, \$300.....	450 00
salary estimated.....	900 00
mission work.....	50 00
	<hr/>
	\$3,897 91

## 51. NARSARAVAPETTA.

REV. WILLIAM POWELL, salary.....	\$1,200 00
mission and school work.....	1,183 33
received on the field last year for work.....	7 92
passage from England to India of Mrs. Powell and son.....	346 78
MISS HELEN D. NEWCOMB, allowance in United States 6 months.....	200 00
	<hr/>
	\$2,938 03

## 52. BAPATLA.

REV. W. C. OWEN, allowance in the United States to April 1, 1902.....	\$800 00
specific gifts for his work.....	51 00
REV. G. N. THOMSEN, salary.....	1,200 00
mission and school work, \$1,250; specific gifts for work, \$111.15.....	1,361 15
received on the field last year for work.....	40 08
additional cost of passage to India.....	8 04
MISS LUCY H. BOOKER, salary.....	500 00
mission work, \$150; specific gift, \$200.....	450 00
	<hr/>
	\$4,410 27

## 53. UDAYAGIRI.

REV. F. W. STAIT, salary.....	\$1,000 00
mission and school work, \$1,536.67; specific gift, \$25.....	1,561 67
	<hr/>
	\$2,561 67

## 54. PALMUR.

REV. ELBERT CHUTE, salary.....	\$1,200 00
mission and school work, \$2,270; specific gift, \$25.....	2,295 00
received on the field last year for work.....	142 88
	<hr/>
	\$3,637 88

## 55. NALGONDA.

REV. A. FRIESEN, salary.....	\$1,200 00
mission and school work.....	1,865 00
received on the field last year for work.....	2,786 15
additional cost of passage to India.....	249 46
REV. A. J. HÜBERT, salary (balance, 1900-1, \$103.33).....	908 33
mission work.....	1,000 00
REV. H. UNRUH, salary.....	800 00
removal to Secunderabad.....	55 93
MRS. LORENA M. BREED, M.D., allowance in United States to April 1, 1902.....	400 00
MISS E. F. EDGERTON, salary, 6 months.....	250 00
	<hr/>
	\$9,509 87

## 56. KANIGIRI.

REV. GEO. H. BROCK, additional cost of passage to United States.....	\$32 80
allowance in the United States.....	800 00
special grant.....	200 00
REV. J. A. CURTIS, salary.....	1,000 00
mission and school work.....	1,619 99
additional cost of Mrs. Curtis' passage to India.....	19 32
	<hr/>
	\$3,672 11

## 57. KAVALI.

REV. E. BULLARD, salary.....	\$1,200 00
mission and school work.....	584 99
Mrs. Bullard's passage to India.....	296 99
additional passage expenses to United States of Miss Bullard.....	12 16
	<hr/>
	\$2,094 14

## 58. KANDUKUR.

REV. WHEELER BOGGESS, passage to India.....	\$1,000 00
mission work.....	141 66
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	\$1,141 66

## 59. ATMAKUR.

Mission work.....	\$290 00
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	\$290 00

## 60. PODILI.

REV. W. T. ELMORE, salary.....	\$800 00
mission work.....	130 00
	<hr/>
	\$930 00

## 61. DARSI.

## 62. SATTANAPALLI.

MR. WILLIAM E. BOGGS, additional cost of passage to India.....	\$413 69
salary.....	1,000 00
mission work and house, \$501.66; specific gift, \$68.50.....	570 16
received on the field last year for work.....	66 67
MISS LILLIAN E. BISHOP, salary (balance, 1900-1, \$15.28).....	515 28
mission work.....	50 00
	<hr/>
	\$2,615 80

## 63. NILGIRI HILLS.

REV. JOHN McLAURIN, salary.....	\$1,200 00
mission work.....	500 00
MISS SARAH R. BUSTARD, salary, 15 months.....	625 00
mission work.....	236 50
MRS. ELLEN B. BUSTARD, salary.....	500 00
school work.....	366 66
received on the field last year for work.....	20 67
	<hr/>
	\$3,448 83

## 64. MARKAPUR.

REV. C. R. MARSH, balance of salary, 1900-1.....	\$108 33
mission work.....	566 66
allowance in the United States to April 1, 1902.....	666 66
received on the field last year for work.....	25 69
	<hr/>
	\$1,367 34

## 65. GURZALLA.

REV. JOHN DUSSMAN, allowance in United States to Oct. 11, 1901.....	\$424 42
passage to India estimated.....	350 00
salary estimated, 10 months.....	833 33
mission and school work.....	415 00
	<hr/>
	\$2,025 75



## 73. KITYANG.

REV. JACOB SPEICHER, salary .....	\$1,000 00
mission work, \$309; specific gift, \$25 .....	334 00
received on the field last year for work .....	26 06
passage to United States of Mrs. Speicher and children .....	305 37
passage to China of same estimated .....	600 00
MISS JOSEPHINE BIXBY, M.D., allowance in the United States to April 1, 1902 .....	300 00
MISS H. E. ST. JOHN, salary to Oct. 9, 1901 .....	13 64
allowance in the United States .....	200 00

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\$2,779 07

Less saved in appropriations of last year, including exchange .....

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\$22,480 59  
1,409 11

Total appropriation for Southern China ..... \$21,071 48

## EASTERN.

## 74. NINGPO.

REV. J. R. GODDARD, D.D., salary .....	\$1,500 00
mission work, \$1,200; specific gift, \$75 .....	1,275 00
received on the field last year for work .....	187 65
J. S. GRANT, M.D., salary .....	1,000 00
mission work, \$635; specific gift, \$325 .....	960 00
received on the field last year for work .....	73 65
additional passage expenses to China .....	205 17
REV. F. J. WHITE, outfit, \$300; passage estimated, \$600 .....	\$900 00
salary estimated .....	725 00
personal teacher .....	50 00
MISS HELEN L. CORBIN, allowance in the United States .....	7 50
passage to China .....	250 00
salary .....	687 39
mission work .....	350 00
MISS ANNA K. GODDARD, allowance to April 1, 1902 .....	150 00
her mission work .....	40 50
MISS HELEN ELGIE, outfit, \$150; passage, \$257.50 .....	407 50
salary estimated, 10 months .....	416 66
mission work .....	50 00

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\$9,236 02

## 75. SHAOHING.

REV. H. JENKINS, D.D., salary (balance, 1900-1, \$62.50) .....	\$1,562 50
mission work .....	378 00
received on the field last year for work .....	4 89
passage to China .....	458 40
REV. C. E. BOUSFIELD, salary .....	861 11
mission work .....	435 62
passage to China .....	528 00

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\$4,228 52

## 76. KINHWA.

REV. T. D. HOLMES, allowance in the United States to Sept. 1, 1901 .....	\$333 33
special grant .....	100 00
passage to China estimated .....	300 00
salary, 11 months, 4 days, to Oct. 1, 1902 .....	927 78
mission work, \$246.50; specific gift, \$10 .....	256 50
MISS CLARA E. RIGHTER, allowance in the United States to Nov. 13, 1901 .....	247 67
passage to China estimated .....	350 00
salary estimated, 9 months .....	375 00
mission work .....	65 00
MISS L. MINNISS, allowance in the United States to Nov. 6, 1901 .....	240 00
passage to China estimated .....	350 00
salary estimated, 9 months .....	375 00
MISS STELLA RELYEA, allowance in United States to Nov. 8, 1901 .....	242 22
passage to China .....	350 00
salary estimated, 9 months .....	375 00

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50

## 77. HANGCHAU.

REV. W. S. SWEET, salary .....	\$1,000 00
mission work .....	382 50
received on the field last year for work .....	8 98
additional passage expenses to China .....	325 91
expenses of mission treasury department .....	12 12

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\$1,729 51



78. HUCHAU.

REV. J. T. PROCTOR, salary.....	\$1,000 00
mission work, \$484.50; specific gift, \$22.50.....	507 00
received on the field last year for work.....	188 11
REV. M. D. EUBANK, M.D., salary.....	800 00
mission work.....	152 50
grant for special expenses.....	120 05
	<hr/>
	\$2,772 26

MRS. EDITH A. FLETCHER, allowance in United States to April 1, 1902.....	\$400 00
balance of passage expenses to United States.....	46 80
MRS. L. A. KNOWLTON, allowance in the United States to April 1, 1902.....	800 00
Additional passage expenses to China of C. H. Finch, M.D.....	836 15
	<hr/>
	\$1,062 95

WESTERN.

79. SUIFU.

REV. ROBERT WELLWOOD, allowance in United States to Oct. 1, 1901 .....	\$400 00
special grant.....	100 00
passage to China estimated.....	700 00
salary estimated.....	838 33
mission work.....	138 50
REV. C. A. SALQUIST, allowance in United States .....	800 00
BRITON CORLIES, M.D., salary .....	800 00
mission work .....	149 00
special grant for losses .....	251 25
travelling expenses to Yachau .....	27 80
	<hr/>
	\$4,199 88

80. KIATING.

REV. W. F. BEAMAN, allowance in United States to Oct. 1, 1901.....	\$400 00
passage to China estimated.....	700 00
salary estimated.....	833 33
mission work.....	280 00
REV. F. J. BRADSHAW, balance of allowance to April 1, 1902.....	250 00
MR. H. J. OPENSHAW, allowance to April 1, 1902.....	800 00
	<hr/>
	\$3,243 33

81. YACHAU.

REV. W. M. UPCRAFT, salary.....	\$1,000 00
mission work, \$127.50; specific gift, \$20.00.....	147 50
additional passage expenses to China of Mrs. Upcraft .....	89 16
	<hr/>
	\$1,236 66
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	\$4,479 99

CENTRAL.

82. HANYANG.

REV. J. S. ADAMS, allowance in United States to Nov. 1, 1901.....	\$466 66
outfit, \$300 ; passage to China, estimated, \$900 .....	1,200 00
passage to United States of children .....	162 65
grant for children.....	300 00
salary estimated .....	933 34
mission work, \$50; specific gifts, for building, \$540.....	590 00
REV. G. A. HUNTLEY, M.D., salary.....	1,000 00
mission work, \$850 ; specific gifts, \$218.25 .....	1,068 25
received on the field last year for work.....	356 48
MISS ANNIE L. CROWL, salary.....	500 00
mission work.....	30 00
	<hr/>
	\$6,607 38
Total appropriation, including Western and Central.....	\$39,224 01
Less saved in appropriations last year, and exchange.....	1,321 02
	<hr/>

\$37,902 9

V. MISSIONS IN JAPAN.

83. YOKOHAMA.

REV. A. A. BENNETT, D.D., salary .....	\$1,200 00
special grant for two years.....	400 00
mission work, \$612.50 ; specific gift, \$25.....	637 50
passage to United States of two daughters .....	471 71

# Report of the Treasurer

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MARRINGTON, salary.....	\$1,200 00
mission work.....	497 50
received on the field last year for work.....	5 39
MARRINGTON, passage to United States.....	883 68
allowance in United States from August 15 to April 1, 1902 ...	500 00
PEARING, D.D., salary.....	1,200 00
mission work, rent and school, \$1,035; specific gift, \$99.....	1,134 00
received on the field last year for work.....	83 37
additional passage expenses to Japan.....	106 18
PARSHLEY, salary.....	1,200 00
mission and school work.....	421 00
A. A. CONVERSE, salary.....	500 00
mission work and school, \$1,020; specific gift, \$94 .	1,114 00
taxes, insurance, rent (and repairs, 1900-1) .....	114 55
received on the field last year for work.....	89 40
A. HAWLEY, passage to United States.....	246 20
allowance in United States, August 7 to April 1, 1902 .....	258 80
	<hr/>
	\$12,263 37

## 84. TOKYO.

FISHER, allowance to April 1, 1902.....	\$881 08
additional passage expenses to United States.....	16 08
passage to United States of son .....	186 92
specific gift for mission work .....	5 00
AMBLIN, salary.....	1,200 00
mission work and repairs, \$615; printing hymnal, \$225 .....	840 00
mission treasury, legal expenses and reference committee expenses	258 58
additional passage expenses to Japan.....	279 61
H. KIDDER, salary.....	500 00
mission work and school, \$860; taxes, 1900-1, \$36.72.....	896 72
WHITMAN, salary.....	500 00
mission and school work, \$275; specific gifts, \$29 .....	304 00
received on the field last year for work.....	27 50
ROLMAN, balance due on salary.....	10 89
passage to United States.....	283 73
allowance in United States from May 1, 1901, to April 1, 1902. ....	368 66
E. E. FIFE, salary.....	500 00
mission work and school.....	611 00
NA CLAGETT, salary (balance, 1901-1, \$8.34) .....	508 34
mission work.....	882 50
CARPENTER, salary.....	500 00
mission work .....	105 00
traveling expenses in United States .....	56 45
CLEMENT, salary.....	1,200 00
mission work, rent and academy, \$2,032.50; balance, 1900-1, \$200;	
specific gift, \$50.....	2,282 50
land and academy buildings.....	9,900 00
received on the field last year for work.....	49 36
LY TOPPING, salary.....	1,000 00
special grant.....	200 00
mission and school work, \$878.50; specific gift, \$5.....	883 50
	<hr/>
	\$25,185 42

## 86. SENDAI.

ONES, salary.....	\$1,200 00
mission work, \$673.50; specific gifts, \$20.....	693 50
passage to United States of Mrs. Jones and children.....	551 39
grant for Mrs. Jones, rent to April 1, 1902.....	42 00
IA MEAD, salary.....	500 00
mission and school work.....	1,232 00
received on the field last year for work....	162 00
additional passage expenses to Japan.....	18 53
S. BUZZELL, allowance in United States to Nov. 1, 1901.....	175 00
passage to Japan.....	215 85
salary estimated, 10 months.....	416 66
mission work, \$62.50; specific gift, \$25.....	87 50
PAULSON, salary.....	500 00
mission work .....	80 00
ING, outfit, \$300; passage estimated, \$600... ..	900 00
salary estimated.....	725 00
mission work.....	150 00
	<hr/>
	\$7,649 43

## 88. NEMURO.

CARPENTER (self-supporting)

90. MITO.

REV. J. C. BRAND, salary to Dec. 13, 1901.....	\$943 34
passage to England estimated.....	600 00
allowance estimated to April 1, 1902.....	200 00
mission work.....	592 50
	<hr/>
	\$1,635 84
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	\$46,734 06
Less saved in appropriations of last year, including exchange.....	1,414 75
	<hr/>

\$45,319 31

WESTERN.

85. KOBE.

REV. R. A. THOMSON, salary.....	\$1,200 00
mission work, \$1,806.96; expenses of reference committee prop-	
erty transfer, \$1,232.30 .....	3,039 26
school and mission work, care Mrs. Thomson.....	639 00
REV. G. W. TAFT, allowance in the United States to April 1, 1902.....	900 00
REV. C. B. TENNY, salary.....	600 00
mission work, \$125; specific gift, \$5.....	130 00
MRS. H. A. RHEES, allowance in the United States to April 1, 1902.....	300 00
MISS ELLA R. CHURCH, salary, 2 months.....	83 33
mission work and school, \$687.50; specific gift, \$14.....	701 50
received on the field for work last year.....	242 94
allowance in United States to April 1, 1902.....	109 00
MISS DAISY D. BARLOW, passage to United States.....	244 62
allowance in the United States to April 1, 1902.....	271 10
her mission work.....	138 00
MISS H. M. WITHERBEE, passage to United States.....	237 94
CAPT. LUKE W. BICKEL, salary (balance, 1900-1, \$83.33).....	1,083 33
special grant.....	100 00
expenses of Gospel Ship.....	2,093 00
received on the field last year for work.....	25 50
	<hr/>
	\$12,138 52

87. SHIMONOSEKI.

REV. T. E. SCHUMAKER, salary.....	\$1,000 00
special grant.....	100 00
mission work, \$450; specific gift for rebuilding, \$300.....	750 00
additional passage expenses to Japan.....	60 32
REV. F. W. STEADMAN, outfit, \$300; passage estimated, \$600.....	900 00
salary estimated, 7½ months.....	500 00
mission work.....	150 00
REV. G. W. HILL, allowance in United States to Nov. 22, 1901.....	515 52
special grant.....	200 00
passage to Japan estimated.....	500 00
salary estimated, 9¼ months.....	777 78
mission work.....	150 00
MISS CUMMINGS' work, care of Miss Mead .....	875 00
	<hr/>
	\$6,478 62

89. OSAKA.

REV. WM. WYND, salary (balance, 1900-1, \$11.09).....	\$1,011 09
mission work.....	830 00
REV. J. H. SCOTT, allowance in United States to April 1, 1902.....	800 00
special grant.....	200 00
mission work.....	729 06
additional passage expenses to United States.....	351 57
MISS GRACE A. HUGHES, salary (balance, 1900-1, \$55.55).....	555 55
mission and school work and rent.....	610 50
	<hr/>
	\$5,087 77
	<hr/>
	\$23,704 91
Less saved in appropriations of last year.....	566 14
	<hr/>

\$23,138 77

VI. MISSIONS IN AFRICA—CONGO.

91. PALABALA.

REV. C. H. HARVEY, passage to England estimated.....	\$500 00
allowance in England to April 1, 1902.....	787 50
specific gift for his work .....	25 00
general mission work.....	2,465 00
REV. WM. A. HALL, salary .....	1,050 00
Mrs. Hall's school, \$200; specific gift, \$25 .....	225 00
	<hr/>
	\$5,652 50

# Report of the Treasurer

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## 92. BANZA MANTEKE.

RICHARDS, salary.....	\$1,050 00
grant for children in United States .....	300 00
mission work .....	408 00
ESLIE, M.D., salary.....	1,050 00
mission and school work.....	600 00
T. WELLES, allowance to June 14, 1901.....	81 09
outfit of Mrs. Welles.....	150 00
passage to Congo estimated .....	400 00
salary estimated, 14 months .....	1,225 00
MATHARINE L. MABIE, M.D., passage to United States estimated.....	300 00
allowance in United States estimated, 8 months.....	266 67
A. COLE, salary and transport .....	700 00
8 months' salary to Oct. 1, 1901.....	125 00
passage to Congo estimated .....	175 00
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	\$7,380 76

## 93. LUKUNGA.

SIMS, M.D., passage to Congo estimated .....	\$200 00
salary estimated, 14 months.....	953 17
mission work .....	213 00
HOMAS MOODY, allowance in United States .....	650 00
passage to Congo estimated .....	250 00
salary estimated, 8 months .....	700 00
mission work, \$883; specific gift, \$5.....	888 00
THOMAS HILL, salary .....	1050 00
Mrs. Hill's schools .....	150 00
	<hr/>
	\$4,564 17

## 94. MUKIMVIKA.

B. ANTISDEL, salary .....	\$1,050 00
mission work, \$255; specific gift, \$105 .....	380 00
NCH, M.D., salary.....	700 00
mission work, \$200; specific gift, \$70.....	270 00
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	\$2,390 00

## 95. BWEMBA.

BILLINGTON, salary.....	\$1,050 00
mission work and expenses of steamer "Henry Reed".....	723 00
	<hr/>
	\$1,773 00

## 96. KIFWA.

FREDERICKSON, passage Norway to New York and thence to Congo.....	\$850 00
allowance estimated .....	533 33
allowance for children .....	400 00
salary estimated .....	262 50
mission and school work, \$568; specific gift, \$10.....	533 00
CHRISTIAN NELSON, passage to England estimated .....	200 00
allowance in England estimated .....	200 00
allowance for children.....	200 00
specific gifts for work.....	57 00
CHRISTOPHER, passage to Congo estimated .....	400 00
salary estimated, 14 months .....	1,225 00
	<hr/>
	\$4,916 83

## 97. IKOKO.

JOSEPH CLARK, allowance estimated to April 1, 1902 .....	\$687 50
mission work .....	498 00
V. SJOBLOM, salary .....	870 00
additional for transport of Miss Johansson .....	60 25
MARGARET SUMAN, salary and transport .....	700 00
school, \$240; specific gift, \$20 .....	260 00
support of Maggie Rattray.....	850 00
	<hr/>
	\$3,420 75

ERTRUDE WELLES, allowance in United States, 8 months.....	75 00
B. BANKS, allowance to April 1, 1902 .....	500 00
B. GLENESK .....	400 00
ARY C. MILNE .....	218 00
C. GLEICHMAN .....	800 00
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	\$1,491 00

total appropriations for Africa ..... \$30,973 01

VII. MISSIONS IN THE PHILIPPINE ISLANDS.

Salaries and mission work.....	\$2,296 00	
land and erection of chapel at Iloilo .....	850 00	
printing material.....	275 00	
printing New Testament in Visayan.....	1,000 00	
outfits and passages .....	900 00	
	<hr/>	
Total appropriations for the Philippines .....		\$4,821

VIII. MISSIONS IN EUROPE.

FRANCE.

Salaries and mission work under direction of French committee .....	\$12,000 00	
support of Bible women.....	1,600 00	
specific gifts for special work.....	550 00	
	<hr/>	\$14,150

GERMANY.

Salaries and mission work under direction of German committee .....	\$2,950 00	
salary of Rev. P. Bickel, D.D.....	1,000 00	
salary of Rev. J. G. Fétzer .....	1,050 00	
	<hr/>	\$5,000 00
Received from the German churches of North America and sent to the German mis- sion treasurer for distribution.....		\$1,940 03

SWEDEN.

For salaries and mission work under direction of Swedish committee .....	\$1,700 00	
salary of Rev. E. Janssen and assistant in Finland.....	1,765 00	
	<hr/>	\$3,465 00

SPAIN.

REV. M. C. MARIN, allowance in the United States to June 24, 1901.....	\$186 62	
passage to Spain.....	146 36	
salary from July 12, 1901, to Oct. 1, 1902.....	920 00	
allowance for daughter for same.....	175 00	
mission work and rent, \$920; specific gifts, \$231.....	1,151 00	
Rev. R. Saillen's visit to Barcelona.....	93 00	
balance of Mr. McGovern's appropriations .....	439 84	
REV. E. LUND, passage from Manila to Barcelona.....	289 15	
salary, 14 months to Oct 1, 1902.....	1,166 66	
specific gift for work.....	10 00	
	<hr/>	\$4,577 63

DENMARK.

Salaries and mission work .....	\$1,200 00
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RUSSIA.

Salaries and mission work .....	\$1,200 00
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NORWAY.

Salaries and mission work .....	\$1,300 00
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GREECE.

Mission work .....	\$100 00	
Total appropriations for missions in Europe.....		\$32,982

PUBLICATIONS.

Cost of the Eighty-seventh Annual Report, including 609 copies for use at the Anniversaries, 1,200 copies for use and distribution during the year, and 13,000 copies in the July magazine ; total, 14,809 copies.....	\$2,404 30	
Hand Books and Prayer Cycles.....	493 22	
Missionary tracts and leaflets.....	1,726 70	
Deficit on Missionary Magazine for 1901, covering free copies sent to pastors and missionaries..	1,944 67	
First installment purchase price of the Missionary Magazine bought from W. G. Corthell in 1896 .....	1,000 00	
		\$7,658 89

ANNUITIES.

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others.....	\$23,346 05
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DISTRICT SECRETARIES AND AGENCIES.

REV. W. E. WITTER, M.D., salary.....	\$2,000 00	
office and traveling expenses .....	1,050 83	
REV. C. L. RHOADES, salary.....	2,500 00	
office and traveling expenses.....	2,899 61	
REV. A. H. BURLINGHAM, D.D., salary.....	700 00	
REV. F. S. DOBBINS, salary.....	2,000 00	
office and traveling expenses.....	1,649 93	
REV. T. G. FIELD, salary.....	1,700 00	
office and traveling expenses .....	868 48	
REV. E. W. LOUNSBURY, D.D., salary.....	2,000 00	
office and traveling expenses.....	1,695 25	
REV. I. N. CLARK, D.D., salary.....	1,500 00	
office and traveling expenses.....	935 13	
REV. F. PETERSON, D. D., salary.....	1,600 00	
office and traveling expenses .....	863 34	
REV. J. SUNDERLAND, D.D., salary 3¼ months.....	437 49	
office and traveling expenses.....	29 21	
REV. A. W. RIDER, salary.....	1,500 00	
office and traveling expenses.....	861 37	
MISS E. D. MacLAURIN, salary.....	600 00	
office and traveling expenses.....	737 44	
REV. C. S. MORRIS, salary and traveling expenses.....	898 60	
Traveling expenses of executive officers and missionaries in agency work.....	2,273 68	
		\$31,300 86

EXECUTIVE OFFICERS.

REV. HENRY C. MABIE, D.D., SECRETARY, salary .....	\$4,000 00	
REV. THOMAS S. BARBOUR, D.D., SECRETARY, salary.....	4,000 00	
REV. F. P. HAGGARD, ASSISTANT SECRETARY, salary.....	2,181 93	
E. P. COLEMAN, TREASURER.....	3,000 00	
Clerk-hire in secretaries' department.....	4,668 58	
Clerk-hire in treasurer's and shipping department.....	4,223 00	
		\$22,073 51

GENERAL EXPENSE.

For rent of rooms and electric lights.....	\$2,298 30	
janitor, office boy and care of rooms.....	891 50	
postage and revenue stamps, \$1,255.52 ; telegrams and cables, \$332.66 ; express and collections, \$635.66.....	2,223 84	
office supplies, printing and stationery.....	1,571 98	
legal expenses, \$201.59 ; taxes, \$102.41 ; insurance, \$109.77 .....	413 77	
furniture, typewriters, filing cases and supplies .....	1,518 81	
telephone, packing and shipping department.....	206 52	
collection boxes, envelopes and wheels.....	414 83	
expenses of honorary life membership certificates.....	20 66	
London agency expenses.....	469 70	
annual meeting expenses for travel, printing, etc.....	1,437 05	
traveling expenses of executive officers and others under the direction of executive committee .....	1,518 41	
stereopticon supplies.....	270 74	
co-ordination expenses, conference reports on B.Y.P.U. exhibit .....	342 39	
miscellaneous .....	132 30	
		\$13,730 80
Balance of interest account.....		5,100 40
Total appropriations.....		\$621,853 71
Debt, April 1, 1901.....		38,297 20
		\$660,150 91



RECEIPTS FOR THE YEAR ENDING MARCH 31, 1902.

Donations reported in the Missionary Magazine.....	\$385,295 1'
Legacies reported in the Missionary Magazine .....	63,697 2
Woman's Baptist Foreign Missionary Society.....	83,016 2
Woman's Baptist Foreign Missionary Society of the West .....	30,611 7
Woman's Baptist Foreign Missionary Society of California.....	1,733 0
Woman's Baptist Foreign Missionary Society of Oregon.....	500 0
Annuity bonds matured.....	10,800 00
Telugu land sold .....	100 00
Bible Day collection.....	833 07
Donations for Philippine Island Mission.....	93 34
	<hr/>
	\$576,679 84

Income of Funds.	
Axtell.....	\$8 72
Alpha .....	594 11
Ambler Memorial.....	847 50
Abbott Endowment.....	528 00
Allen Memorial.....	6 00
Ambler Scholarship.....	15 00
Angus Scholarship.....	15 00
Ambler, A. T. ....	70 00
African Medical .....	181 40
Bradford .....	105 28
Barney .....	188 88
Brownson .....	1,803 93
Bucknell ..	50 00
Bishop .....	1,784 85
Boatwick.....	5,811 04
Butler.....	10 00
Bailie .....	70 00
Cook .....	9 06
Crozer .....	135 00
Carpenter Scholarship .....	524 41
Colby.....	50 00
Cheney.....	405 40
Cox.....	9 24
Chandler.....	80 30
Dean .....	50 00
Dunbar .....	30 00
Davis .....	300 00
Drown .....	48 00
Eldredge.....	6 00
Eastburn .....	4 68
Eldredge, T. ....	60 00
Fiske .....	176 08
Flint.....	375 00
Gale .....	27 76
Glover .....	292 49
Hoyt.....	983 70
Judson.....	53 88
John.....	30 00
James .....	31 50
Jenkins .....	152 94
Karen .....	399 28
Kelley Scholarship .....	15 00
Kimball .....	941 79
Lees .....	28 50
Logan .....	7 00

Lewis .....	\$15 98
Liu Chiu Island .....	200 00
Little .....	100 00
Merrill.....	15 00
Merrick .....	3,270 05
Mah Hnin E. ....	96 96
Mendenhall .....	64 17
Nason .....	334 66
Native Preachers.....	25 86
Norcross.....	22 50
Nowland.....	68
Ongole College.....	2,716 76
Owen .....	671 67
Putnam .....	144 00
Permanent .....	2,925 48
Pease .....	25 12
Price Scholarship.....	53 87
Pillsbury.....	255 00
Roberts.....	350 00
Rangoon.....	65 00
Rockwell .....	16 16
Rowland.....	26 40
Rogers.....	250 00
Robinson .....	5 00
Ruth.....	262 12
Sheldon.....	108 75
Swaim .....	503 22
Sweet.....	422 21
A Friend.....	60 00
Sheldon.....	8 75
Shady Dell.....	425 00
Thompson .....	100 00
Toungoo .....	164 54
Thomas.....	140 00
Van Husen .....	120 00
Whiting.....	69 79
Warne .....	978 76
Wade Scholarship .....	75 48
Wormsley.....	232 82
Williams .....	30 00
Woolverton .....	250 00
Wells .....	140 00
Woman's .....	1 00
Wisler .....	7 03

Income of sundry annuity bonds.....	15,467 44
-------------------------------------	-----------

Debt of the Union, April 1, 1902 .....	
--	--

\$48,033 94  
\$624,713 7  
35,437 1  
\$660,150

In addition to the \$624,713.79, there has been added to the permanent funds and those on which annuities are paid \$55,805, making the gross receipts of the year \$680,518.79.

FUNDS.

.....	\$1,000 00	Logan .....	\$100 00
.....	124 44	Lewis .....	228 35
.....	12,902 77	Liu Chiu Isl.....	5,000 00
Memorial.....	13,000 00	*Little, G. W.....	5,000 00
Endowment.....	13,669 50	Merrill .....	523 40
Memorial.....	500 00	Merrick .....	78,748 63
Scholarship.....	300 00	Mah Hnin, E .....	1,780 29
Scholarship.....	500 00	Mendenhall .....	1,932 33
A. T.....	3,500 00	Nason .....	7,096 11
Med .....	3,627 58	Native Preachers.....	369 38
.....	1,000 00	Norcross .....	500 00
.....	5,000 00	Nowland .....	11 42
.....	35,364 36	Ongole College.....	48,000 00
.....	1,000 00	Owen .....	12,000 17
.....	34,184 00	Prescott.....	500 00
.....	476 25	Putnam .....	2,450 00
.....	12,500 00	Permanent .....	69,025 00
.....	1,000 00	Pease .....	358 70
.....	1,000 00	Parker.....	1,528 00
M .....	324 00	Price Scholarship.....	538 75
.....	3,000 00	Pillsbury.....	5,000 00
.....	500 00	Quincy.....	95 00
r, C. H.....	2,169 68	Roberts.....	4,000 00
r Scholarship.....	7,600 22	Rangoon.....	1,000 00
. L .....	1,000 00	Rockwell.....	230 90
Joel.....	7,307 96	Rowland .....	263 95
e.....	154 00	Rogers .....	11,000 00
, E. B.....	1,555 85	Robinson.....	100 00
.....	1,000 00	Ruth.....	5,242 68
.....	500 00	Rangoon, B. C. L.....	1,000 00
.....	5,000 00	Sheldon.....	1,000 00
.....	800 00	Swaim .....	9,000 00
.....	100 00	Sweet.....	10,000 00
.....	67 08	Sheldon.....	250 00
, T.....	1,000 00	* Shady Dell.....	10,850 00
.....	500 00	Tripp.....	1,226 05
.....	1,872 70	Tage.....	829 66
.....	2,189 61	Thompson.....	1,000 00
.....	5,000 00	Toungoo.....	3,308 95
.....	5,000 00	Thomas .....	3,500 00
.....	5,000 00	Van Husen.....	2,000 00
.....	94 00	Whiting.....	1,167 50
.....	24,898 00	Warne.....	18,712 13
.....	500 00	Wade.....	1,638 75
cholarship.....	\$538 75	Ward .....	4,000 00
.....	500 00	Wormsley.....	5,000 00
.....	800 00	Williams .....	500 00
C. M. T.....	4,000 00	Woolverton .....	5,000 00
B.....	7,035 40	Wells.....	2,000 00
olarship.....	300 00	Woman's.....	25 00
.....	21,000 00	† Wisler.....	265 00
.....	475 00		
		Total.....	\$597,367 25

uring the year.		
d during the year \$15.		
inuity bonds reported last year .....	\$353,158 27	
is matured.....	10,800 00	
	\$342,358 27	
ds added during year.....	39,440 00	
	\$381,798 27	
	\$979,165 52	

[Signed] E. P. COLEMAN,  
Treasurer the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 12, 1902.

Auditing Committee hereby certify they have examined the cash-book of the treasurer each month of the year March 31, 1902, and have found the balances correct, the payments being properly vouched.  
have examined the securities belonging to the American Baptist Missionary Union and find the same in hand ly accounted for.

[Signed] DANIEL C. LINSOTT, }  
SIDNEY A. WILBUR, } Auditing Committee.

## CONSTITUTION

### 1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.
3. The Union shall be composed as follows:  
 All *missionaries* of the Union during their term of service.  
 All *life members* \* and *honorary life members*.  
 Any *regular Baptist church* contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than fifty dollars, the church may appoint an additional member for every additional fifty dollars, provided that no church be entitled to more than ten annual members.  
 Any *individual* or *local association* of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every fifty dollars paid during the preceding year through the Treasurer of the Union.  
 Any *individual* may become an annual member by the payment during the preceding financial year of not less than ten dollars.  
 Any *individual* may become an *honorary life member* by the payment, during one financial year, of not less than fifty dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.  
 But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.
4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.
5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

### 2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:  
 Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.  
 The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio*.  
 Three members of the Executive Committee, to be chosen as hereinafter provided.  
 The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.
8. Immediately after the adoption of this amended Constitution and each year thereafter on the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer, and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.
9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.
10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meeting shall be sent, at least thirty days prior, to every member of the Board.

\* No new "Life Members" have been created since 1867, but this designation is retained in the Constitution to guarantee the rights of those created before that date and who may still be living. The members of this class are known as "Honorary Life Members."

### 3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.

12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend, and by a vote of twelve of its whole number to dismiss or remove, for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor, or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer, or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

### 4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's Department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

### 5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required, to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

**6. OF THE AUDITING COMMITTEE.**

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee, to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

**MISCELLANEOUS.**

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

ICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

PRESIDENT

Hon. H. KIRKE PORTER, Pennsylvania.

VICE-PRESIDENTS

N. CLARKE, D.D., New York.

E. M. VAN DUZEE, Minnesota

RECORDING SECRETARY

Rev. HENRY S. BURRAGE, D.D., Portland, Me.

BOARD OF MANAGERS

LIAM ARNOLD STEVENS, LL.D., *Chairman*.

Rev. E. P. TULLER, *Recording Secretary*.

CLASS I. TERM EXPIRES 1903.

MINISTERS

ce, D.D., Hamilton, N. Y.  
Tuller, Detroit, Mich.  
erson, D.D., Chicago, Ill.  
D. D., Albany, N.Y.  
olby, D.D., Dayton, Ohio.  
Cook, Bloomfield, N. J.  
on, D.D., Providence, R. I.  
nce, D.D., Chicago, Ill.  
rs, D.D., Brooklyn, N. Y.  
s, D.D., Delavan, Wis.  
on, D.D., Des Moines, Ia.

LAYMEN

ley, Brattleboro, Vt.

Orville A. Barker, Taunton, Mass.  
John D. Rockefeller, Jr., New York, N.Y.  
A. A. Barnes, Indianapolis, Ind.  
S. W. Woodward, Washington, D. C.  
J. B. Thresher, Dayton, Ohio.  
I. J. Dunn, Keene, N.H.  
George G. Dutcher, Brooklyn, N.Y.  
G. W. E. Barrows, Bangor, Me.

WOMEN

Mrs. D. R. Wolf, St. Louis, Mo.  
Mrs. Wm. Lindsay, Milwaukee, Wis.  
Mrs. J. B. Hoyt, Stamford, Conn.  
Mrs. W. R. Brooks, Morristown, N. J.  
Mrs. Levi T. Scofield, Cleveland, Ohio.

CLASS II. TERM EXPIRES 1904.

MINISTERS

on, D.D., Brooklyn, N. Y.  
Barnes, D.D., Pittsburg, Pa.  
ibelmann, D.D., Rochester, N. Y.  
urnham, D.D., Hamilton, N. Y.  
ttrick, D.D., Albany, N. Y.  
awson, D.D., Camden, N. J.  
Brown, Fresno, Cal.  
islin, D.D., Colorado Springs, Col.  
ee, D.D., Pella, Ia.  
Bowerman, Seattle, Wash.  
rt E. Thayer, Ludlow, Vt.  
Mills, Grand Forks, N. D.

LAYMEN

ies, Minneapolis, Minn.

A. D. Brown, St. Louis, Mo.  
Samuel A. Crozer, Upland, Pa.  
Edwin O. Sage, Rochester, N. Y.  
Edward Goodman, Chicago, Ill.  
Isaac Carpenter, Omaha, Neb.  
J. D. S. Riggs, Ph.D., Ottawa, Kan.  
E. M. Runyan, Portland, Ore.

WOMEN

Mrs. E. R. Stillwell, Dayton, Ohio.  
Mrs. James B. Colgate, Yonkers, N. Y.  
Mrs. Henry R. Glover, Cambridge, Mass.  
Mrs. Charles H. Banes, Philadelphia, Pa.  
Mrs. James S. Dickerson, Chicago, Ill.

CLASS III. TERM EXPIRES 1905.

MINISTERS

, D.D., Franklin, Ind.  
g, D.D., Providence, R. I.  
ds, D.D., San Francisco, Cal.  
Lorimer, D.D., Boston, Mass.  
at, D.D., Philadelphia, Pa.  
oyt, D.D., Philadelphia, Pa.  
pstone, D.D., Brooklyn, N. Y.  
man, LL.D., Philadelphia, Pa.  
dson, D.D., New York, N. Y.  
art, D.D., Pasadena, Cal.  
ker, D.D., Huntington, W. Va.  
es, D.D., Worcester, Mass.

LAYMEN

Portland, Me

W. W. Keen, M.D., Philadelphia, Pa.  
A. J. Fox, Detroit, Mich.  
Churchill H. Cutting, Brooklyn, N. Y.  
W. A. Stevens, LL.D., Rochester, N. Y.  
O. M. Wentworth, Boston, Mass.  
Richard M. Colgate, Orange, N. J.  
B. F. Jacobs, Chicago, Ill.

WOMEN

Mrs. Horace A. Noble, Buffalo, N. Y.  
Mrs. J. H. Randall, St. Paul, Minn.  
Mrs. William H. Spencer, Waterville, Me.  
Mrs. E. W. Bucknell, Philadelphia, Pa.  
Mrs. J. K. Stickney, Monrovia, Cal.

EX-OFFICIO

resident, Vice-Presidents and Recording Secretary of the Missionary Union, and the Presidents of the four societies; also three members of the Executive Committee to be chosen by the Committee.

EXECUTIVE OFFICERS AT THE ROOMS

EXECUTIVE COMMITTEE

, EXPIRES 1903.

ie Coats.  
ed, D.D.  
Farnham.  
Perkins, Esq.  
Whitney, Esq.

CLASS II., EXPIRES 1904.

H. C. Applegarth, D.D.  
J. F. Elder, D.D.  
Rev. H. J. White.  
Ray Greene Huling, Sc.D.  
Francis E. Blake, Esq.

CLASS III., EXPIRES 1905.

George Bullen, D.D.  
D. B. Jutten, D.D.  
George A. Russell, Esq.  
John Carr, Esq.  
Dudley P. Bailey, Esq.

CORRESPONDING SECRETARIES

HENRY C. MABIE, D.D.

THOMAS S. BARBOUR, D.D.

ASSISTANT SECRETARY

Rev. F. P. HAGGARD.

TREASURER

E. P. COLEMAN, Esq.

AUDITING COMMITTEE

D. C. LINSCOTT, Esq.

SIDNEY A. WILBUR, Esq.



# HONORARY MEMBERS FOR LIFE

OF THE

## AMERICAN BAPTIST MISSIONARY UNION,

THROUGH THE PAYMENT OF ONE HUNDRED DOLLARS.

*Constituted during the year ending March, 1902.*

Allen, Wm. S., Melrose, Mass.  
Atwood, Dea. Elnathan, Southington, Conn.  
Andrews, Andrew, Wallingford, Conn.  
Applegarth, Margaret Tyson, Cambridge, Mass.  
Applegarth, Mrs. Mary T., Cambridge, Mass.  
Alford, Edwin R., Old Town, Me.  
Anderson, Mrs. Mary S., Newton Centre, Mass.  
Armington, Mrs. Annie, Newton Centre, Mass.  
Anderson, A. P., Atlas, Wis.  
Armington, Rev. G. F., Sabetha, Kansas.

Blunt, Ida, Norwalk, Conn.  
Bottom, Stella, Shaftsbury, Vt.  
Brigham, A. A., Bennington, Vt.  
Brown, Rev. M. L., Middletown Springs, Vt.  
Boody, Rev. Frederick S., Agawam, Mass.  
Bishop, May Hursell, Chicopee Falls, Mass.  
Barker, Dea. Francis S., Newport, R. I.  
Bain, Francis Lloyd, Cambridge, Mass.  
Buchanan, Wm. H., Cambridge, Mass.  
Beard, Mrs. R., Cortland, N. Y.  
Brooks, Mrs. M. Cordella, Boston, Mass.  
Blake, Mrs. Fannie R., Boston, Mass.  
Bray, Mellen, Newton Centre, Mass.  
Brewer, A. Farley, Newton Centre, Mass.  
Burbeck, William G., Newton Centre, Mass.  
Burr, Mrs. Frances C., Newton Centre, Mass.  
Brine, Jessie W. H., Hartwell, Ohio.

Cummings, William H., Medford, Mass.  
Cooley, Albert Northup, Tyrone, Pa.  
Clarke, Mrs. Mattie B., Providence, R. I.  
Clarke, Ronald Blake, Providence, R. I.  
Coburn, Mrs. Helen S., Skowhegan, Me.  
Crocker, B. L., East Boston, Mass.  
Clarke, James A., Wallingford, Ct.  
Carder, Eugene C., Cambridge, Mass.  
Chamberlain, Lucia S., Cambridge, Mass.  
Chamberlain, Alice D., Cambridge, Mass.  
Cogswell, Bertha L., Cambridge, Mass.  
Oudworth, J. W., Cortland, N. Y.  
Cole, Charles M., Newport, R. I.  
Clapp, Lucy B., Boston, Mass.  
Currie, Grace W., Boston, Mass.  
Chick, William C., Boston, Mass.  
Crissey, Katharine B., Warwick, N. Y.  
Coffin, Mrs. Francena A., Newton Centre, Mass.  
Colburn, Grace T., Newton Centre, Mass.

Dixon, Rev. Amzi C., D.D., Boston, Mass.  
Davison, Rev. W. A., Burlington, Vt.  
Davis, Mrs. M. A., Melrose, Mass.  
Dilts, Rev. Asa Reed, Lowell, Mass.  
Davis, George, Cambridge, Mass.  
Dodge, Annie S., Cambridge, Mass.  
Dodge, Esther S., Cambridge, Mass.  
Dillingham, Elsie, Cambridge, Mass.  
Dickerson, Mrs. E. R., Newton Centre, Mass.  
Dempsey, Charles H., Newton Centre, Mass.

Eisenbrey, Phillip H., Phila., Pa.  
Edwards, Mrs. Carrie F., Boston, Mass.  
Edmonds, Mrs. P. D., Newton Centre, Mass.  
Everts, Rev. N. R., Wakefield, Mass.  
Eaton, George W., Wakefield, Mass.

Fletcher, Mrs. Minerva R., Melrose, Mass.  
Fletcher, Pethuel S., Skowhegan, Me.  
Fletcher, Mrs. Frank T., Lowell, Mass.  
French, Alfred J., Lawrence, Mass.  
Fuller, Robert O., Jr., Cambridge, Mass.  
Fillmore, Wellington, Cambridge, Mass.  
Fisher, Mary E., Cambridge, Mass.  
Frederickson, Lena S., Cambridge, Mass.  
Fuller, Mrs. Alfred C., Cambridge, Mass.  
Fitch, Arthur S., Boston, Mass.  
Forbes, Bertha, Newton Centre, Mass.  
Finch, Rev. A. J., Brookings, S. D.

Gaines, Mrs. Della, Hydeville, Vt.  
Gould, Dea. Arthur J., Taunton, Mass.  
Googins, Mrs. L. M., Cambridge, Mass.  
Googins, Mrs. S. M., Cambridge, Mass.  
Gorham, Alfred, Cambridge, Mass.  
Grant, Zillah G., Cambridge, Mass.  
Gould, Frances, Cambridge, Mass.  
Gaddis, Sadie H., Boston, Mass.  
Granberry, George F., Boston, Mass.  
Grigg, Mrs. Frances B., Boston, Mass.  
Granger, Mrs. E. E., Saratoga Springs, N.Y.

Hawley, Dea. F. A., Manchester, N. H.  
Henson, Rev. L. L., D.D., Providence, R. I.  
Henson, Mrs. Alice P., Providence, R. I.  
Higgins, George C., Lynn, Mass.  
Hubbard, Samuel Carey, So. Norwalk, Ct.  
Hubbard, Edwin G., So. Norwalk, Ct.  
Hubbard, Elizabeth, So. Norwalk, Ct.  
Hubbard, Paul Stansell, So. Norwalk, Ct.  
Hatfield, Mr. & Mrs. Byron U., Mystic, Ct.  
Herrick, Rev. E. C., Charlestown, Mass.  
Hodge, Henry E., Winchester, Mass.  
Hastings, Olive A., Cambridge, Mass.  
Higgins, Mabel C., Cambridge, Mass.  
Holmes, Frank William, Cambridge, Mass.  
Hopewell, Mabel G., Cambridge, Mass.  
Hovey, Susan, Cambridge, Mass.  
Hubbard, Wm. H., Cambridge, Mass.  
Hubbard, Frank A., Cambridge, Mass.  
Hubbard, Roger S., Cambridge, Mass.  
Hammond, Grace, Cambridge, Mass.  
Hempstead, Emma R., Oakland, Cal.  
Howell, Rev. W. Jasper, Cortland, N. Y.  
Haas, Mrs. Marian, Newport, R. I.  
Hanthaway, Clarence L., Boston, Mass.  
Hare, Mrs. J. Madison, Jersey City, N. J.  
Hammond, Ruth H., Wickford, R. I.  
Hughes, T. E., Minneapolis, Minn.  
Heath, Rev. Hugh A., Wakefield, Mass.  
Hagstrom, Rev. G. Arvid, Chicago, Ill.

Johnson, Rev. Herbert S., Boston, Mass.  
Jordan, Lucia Isabel, Dedham, Mass.  
Johnson, Gove Griffith, Pittsfield, Mass.  
Johnson, Rev. Tillman B., Lynn, Mass.

Knight, Frederick Stuart, Brockton, Mass.  
Kendall, Mrs. A. B., Newton Centre, Mass.  
Knapp, Rev. E. E., Fairport, N. Y.

Lorimer, Rev. Addison B., Bangor, Me.

. Deacon Rufus, Beverly, Mass.  
 . Henry, Montville, Conn.  
 re, Bessie L., Cambridge, Mass.  
 Ethel M., Cambridge, Mass.  
 Maud L., Cambridge, Mass.  
 . Thomas B., Minneapolis, Minn.  
 Rev. Olof, Hillsboro, N. D.  
 . Rev. A. A. Delta, Colo.  
 Stephen W., Wakefield, Mass.

Rev. A. T., Waukau, Wis.  
 1. Charles W., Roxbury, Mass.  
 1. John, Providence, R. I.  
 1. Rev. Charles A., Wickford, R. I.  
 Des Haskell C., Springfield, Mass.  
 . Hattie A., Melrose, Mass.  
 ter, William C., D.D., Randolph, Mass.  
 . Des. R. A., Nook, Ct.  
 Minnie M., Pittsfield, Mass.  
 Adeline E., Wallingford, Ct.  
 2. Mrs. S. A., No. Westminster, Mass.  
 nt, Agnes, Cambridge, Mass.  
 se, Gertrude, Cambridge, Mass.  
 Wm. B., Cambridge, Mass.  
 or, Wm. L., Cambridge, Mass.  
 nio, James E., Cambridge, Mass.  
 n, Mrs. Minnie A., Cambridge, Mass.  
 William R., Bridgeport, Conn.  
 S. Francis S., Newton Centre, Mass.  
 lev. J. F., Grand Forks, N. D.

gton, Ray, Iouta, Mich  
 on, Caroline R., Boston, Mass.  
 Melville J., Minneapolis, Minn.  
 Chas. Sabin, Osage, Iowa.  
 Rev. Swaney, Big Springs, S. D.

ut, Mrs. Martha H., Providence, R. I.  
 William Carey, Southington, Ct.

F. S., Lynn, Mass.  
 Howard, Lynn, Mass.  
 . Alexander, Gloucester, Mass.  
 Margaret E., Boston, Mass.  
 Mrs. Julia A., Boston, Mass.  
 Sidney B., Newton Centre, Mass.  
 Frank C., Newton Centre, Mass.  
 re, Ruth M., Newton Centre, Mass.

Peterson, P. M., Lake Crystal, Minn.  
 Powell, Rev. H. J., Albuquerque, N. M.

Ruid, Rev. Herbert F., Grayville, Mo.  
 Remmonda, Albert G., Beverly, Mass.  
 Reese, Dr. F. D., Cortland, N. Y.  
 Hanson, Frederick G., Boston, Mass.  
 Rowley, John C., Boston, Mass.  
 Rowley, Alice E., Boston, Mass.

Stark, Mrs. Charles R., Providence, R. I.  
 Spear, William, Lynn, Mass.  
 Smith, Rev. John E., Keene, N. H.  
 Stone, Kirk H., Northampton, Mass.  
 Sweet, Euathan 3rd, Rochester, N. Y.  
 Stone, Dea, Ezra A., Beverly, Mass.  
 Scoville, Mrs. A. E., Melrose, Mass.  
 Smith, Ida E., Wallingford, Ct.  
 Safford, Sarah H., Lawrence, Mass.  
 Shafter, Mrs. Helen M., Cortland, N. Y.  
 Simmons, Edna F., Boston, Mass.  
 Smith, Almira E., Boston, Mass.  
 Shunnon, Samuel A., Newton Centre, Mass.  
 Smith, Emma W., Newton Centre, Mass.  
 Stone, Mrs. Alfred W., Cleveland, Ohio.  
 Steadman, George Woolverton, Albany, N. Y.  
 Smith, Peter, Milaca, Minn.  
 Salquist, Rev. C. A., Minneapolis, Minn.

Tupper, Mary E., Melrose, Mass.  
 Tenney, Rev. Charles Albert, Newport, N. H.  
 Thomas, Eunice J., Boston, Mass.  
 Tucker, George R., Boston, Mass.  
 Tucker, Mary C., Boston, Mass.  
 Tobey, Mary B., Boston, Mass.  
 Tutbill, Frank Judson, East Marlon, N. Y.

Whitney, Rev. Wm. B., Roxbury, Mass.  
 Westcott, Mrs. Chas. E., Providence, R. I.  
 White, Rev. Obed J., Taunton, Mass.  
 White, Mrs. Cora J., Taunton, Mass.  
 Willis, Harold, Boston, Mass.  
 Willard, Emma C., Boston, Mass.  
 Williams, Mrs. S. E., Newton Centre, Mass.  
 Wright, Mrs. M. A., Northampton, Mass.

Young, Mrs. H. G., Newton Centre, Mass.

# TRIENNIAL AND ANNUAL MEETINGS

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	\$2,000 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	20,052 01†
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,980 28†
1823	Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,950 01†
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	40,692 17†
1827	Boston, Mass.	William Yates, In dia		11,463 30
1828	New York, N. Y.	William T. Brautcy, Pa.	Phil. ii. 16	14,801 35
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 54
1831	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,525 10
1832	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vi. 13	27,200 25
1833	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834	New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	55,057 35†
1836	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,167 31
1837	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	73,010 06
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xli. 24	80,420 10
1839	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	100,135 21
1840	New York, N. Y.	B. T. Welch, D.D., N. Y.	John i. 8	65,501 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xlii. 32	85,541 60
1842	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	53,137 10
1843	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd, D.D., Ohio	1 Cor. i. 21	76,606 00
1845	Providence, R. I.	G. B. Ide, Pa.	Isa. xl. 9	84,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. i. 11	100,210 04
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 24
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 30
1849	Philadelphia, Pa.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 36	118,720 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,337 44
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 63
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,126 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 35	102,140 76
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts iv. 31, 32	132,426 21
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Peter ii. 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D., N. H.	1 Tim. iii. 10	85,192 20
1863	Cleveland, Ohio	J. C. Barroughs, D.D., Ill.	Matt. xvi. 16	103,056 06
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fiel, D.D., N. J.	Rev. xii. 10	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	160,794 59
1867	Chicago, Ill.	D. Read, L. L. D., Ill.	Mark ix. 22, 23	180,544 35
1868	New York, N. Y.	T. Armistage, D.D., N. Y.	Luke xxiv. 49	191,637 55
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,587 50
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,553 50
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 06
1872	New York, N. Y.			210,190 10
1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. x. 11	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,670 04
1876	Buffalo, N. Y.	Way and Hoyt, Mass.	1 Cor. xv. 25	245,087 33
1877	Providence, R. I.	Leuel Muss, D.D., Ill.	John x. 10	255,725 07
1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N. Y.	S. Graves, D.D., Me.	Ps. xc. 17	235,430 34
1880	Saratoga, N. Y.	Addressed by Rev. L. J. Haynes, Rev. John, M. Lathrop and Rev. Edward Johnson		200,551 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N. Y.	Luke xv. 4	288,802 84
1882	New York, N. Y.	A. J. Gordon, D.D., Mass.	Luke i. 32	302,554 19
1883	Saratoga, N. Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,105 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 15	325,527 21
1885	Saratoga, N. Y.	F. M. Ellis, D.D., Md.	Matt. xxvi. 18, 19, 20	362,026 50
1886	Ashby Park, N. J.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	384,099 73
1887	Monaca, Minn.	H. F. Collyer, D.D., Ohio	Rom. x. 12	353,109 46
1888	Washington, D. C.	Henry M. King, D.D., N. Y.	John xiv. 12	360,535 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	368,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	440,783 07
1891	Cincinnati, Ohio	Caecilia Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dana Beardman, D.D., Pa.	Eph. ii. 15	569,174 95
1893	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. x. 16	760,752 08
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 5	465,613 73
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	508,465 33
1896	Ashby Park, N. J.	George Ballen, D.D., Mass.	Heb. x. 13	632,654 31
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Isa. ii. 2	467,301 20
1898	Rochester, N. Y.	L. A. Canada, D.D., Ill.	Matt. vi. 10	752,474 17
1899	San Francisco, Cal.	Georget. Loring, D.D., LL.D., Mass.	Dan. ii. 44	561,404 51
1900	Detroit, Mich.	O. P. Gifford, D.D., N. Y.	Matt. lv. 8-10, xxviii. 16-20	543,045 51
1901	Springfield, Mass.	Rev. E. W. Hunt, Mass.	John v. 24	640,870 14
1902	St. Paul, Minn.	Rev. A. C. Dixon, D.D., Mass.	Ezekiel i. 1, 17, 18	624,713 79

\* Board of Managers.

† Three years' receipts.

‡ Part of two years.

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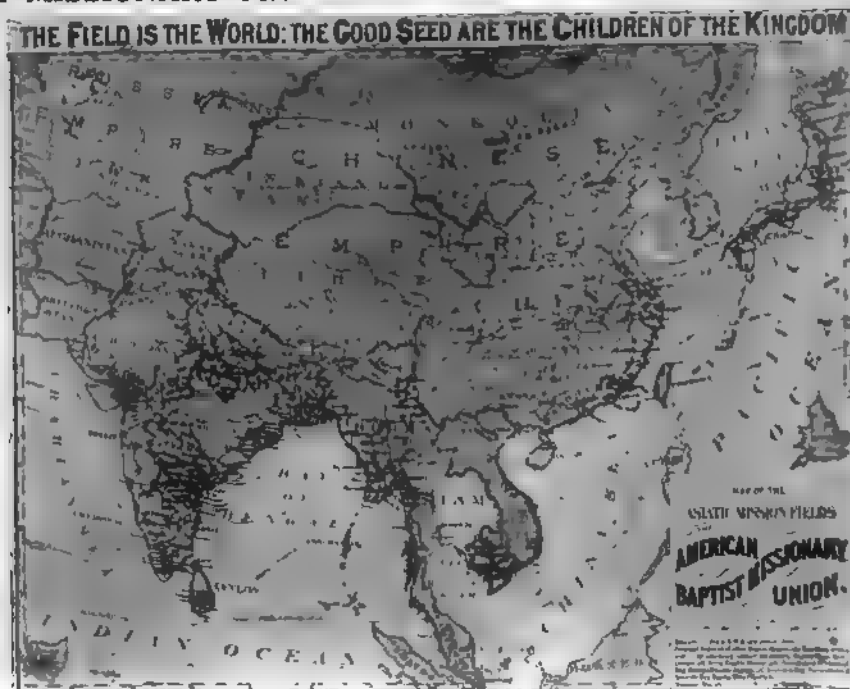
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## MONTHLY SURVEY

We are pleased to announce a new plan for the dissemination of all new literature of the Missionary Union. Subscriptions of twenty-five will be received, in return these samples will be sent. The amount mentioned in advance, and nothing sent after the expiration for which payment has been made although subscriptions for more than one year. We read that the above plan has been adopted by pastors and oftentimes miss the opportunity to employ some of our new literature because no action had not been called for it was fresh and could not possibly be used. Address the Department, A. B. M. U., Temple, Boston, Mass.

*ions* The strong appeal of Mr. Stanton for his field in south-which appears on another page of many that could be perhaps ought to be made the churches are to know condition abroad. The calls and needs are appalling; and notably, outside the Executive Committee can realize what it refuse to reinforce a statement with all its possibilities—a plea as that of Mr.

Stanton should be read in connection with that portion of the annual report contained on pages ten to twelve of that document.

Men are ready to go; the stations need them. Will the churches send? It is a question just how the Executive Committee ought to interpret the action or inaction on this question at St. Paul. The responsibility of making a decision is a heavy one, from which the Committee may well shrink; but God never fails to reward faith and courage, and the churches must not, can not, properly it would seem, fail to support a moderate increase in our work. May the Lord freshly anoint us for service.

### *The Question of Furloughs*

There seems to be a difference of opinion regarding the need of furloughs for those who labor in tropical climates. Against no other portion of a missionary's career has so much criticism been hurled as that occupied in furloughs—they are too frequent, they cost too much.

For our army officers serving in the Philippines, however, the government has decided that, from a hygienic point of view, three years is a sufficiently long period of service without furlough; while the navy department is not to permit an officer to remain on the Asiatic stations more than two years. "The surgeon-general of the navy approves of



the plan as necessary to the health of the navy."

Since the average period of service for our missionaries is from five to seven years, some of them spending ten, twenty, and even longer terms without change, in some of the most trying climates of the world, it may fairly be asked, Have we given our brethren full credit for their devotion, and have we always been kind in our remarks concerning their well-earned vacations?

### *Making the Schedule*

In the January number we called attention to the three fiscal years of the Missionary Union. The first day of July was midway between the closing of two of them, the home financial year on March 31 and of the foreign financial year on September 30. Each missionary on the field will receive, before the latter date, a statement as to how much of the total funds likely to be available during the year he is to receive for his work within the twelve months beginning October 1. That statement is a part of his annual "schedule letter" to be sent out by the Foreign Secretary and is based upon the "schedule of appropriations" adopted by the Executive Committee July 14. The making of this schedule constitutes the greatest problem of the year and its history is as follows:—Before June each missionary had sent to the Rooms a schedule blank on which he had itemized the amounts he is receiving this current year for the payment of the different portions of his expense account, such as for travel, rent, teachers, etc., together with a statement as to the sum he would like to have next year. The total amount of the requests for the new year exceeds by about \$78,000 the amount appropriated for this purpose a year ago. While allowing for the increase in contributions which should reasonably be expected, the committee would not have been warranted in ap-

propriating the amount thus asked. The exceedingly delicate and difficult task of cutting down the requests was left, as usual, to a subcommittee of the Executive Committee, known as the Schedule Committee. In consultation with the Foreign Secretary they have done their duty and reported to the full Committee a schedule increasing by \$12,261 the appropriations for the field, taking no account of the debt. The cost of sending to the field young men under appointment represents a further increase upon the schedule of last year. The total advance made is about \$30,000. There was no heart to reduce the schedule further. The enterprise is so vast, the fields are so needy, and the work so promising that the Committee could not assume the responsibility of refusing to do less,—or what amounts to the same thing, of asking the denomination to give less.

We are, therefore, face to face with the task of the new year. The issue rests with us; but loyalty will enable us to do what love prompts and duty demands. Let each church *make plans now* to raise its quota of this new schedule.

### *More Light from the Census of India*

A study of the returns from the recent census of India continues to yield us pleasure and satisfaction and makes us increasingly grateful for the blessings of God upon the work of our missionaries. The present total Christian population of all India, including, of course, Burma and Assam, is 2,923,349, of which 1,202,039 are Catholics. Among the Protestants there are 453,612 members of the Church of England, including many civil officers, soldiers and other Europeans; 220,863 are Baptists; 76,869 are Methodists, and 53,829 are Presbyterians. A noteworthy and to many a suprising revelation of the census is the fact that of the total Christian population nearly two mil-

r considerably more than one-  
re to be found in southern  
which includes the territory of  
elugus. The increase in the  
ian population in ten years  
8,969.

commissioner's "notes" in  
tion with the tables are very  
ting. For example, he ex-  
the appearance in the list, of  
ct called Yuyomayam, as fol-

me is a sort of anagram made up  
e initial letters of the Malayalam  
ents for Jehovah (Yehova), Jesus  
Joseph (Yoseph), and John  
nam). The sect was founded in  
y a Brahmin Protestant called  
Joseph, who foretold the Millen-  
or October, 1881, and obtained a  
llowing until his prophecy failed of  
nt.

**Providence** More than 5,000  
**Convention** Baptists from the  
**P. U. A.** United States and  
journeyed to Providence,  
to attend the twelfth annual  
tion of our Baptist young peo-  
ly 10-13. The city of meeting  
ell chosen, and the delegates,  
lly those from the West,  
to appreciate fully the privi-  
sitting in the old First Church  
ewing other memorials of our  
enominal life in America.  
sit made a profound impres-  
on the young people; and the  
thus had at Providence, and  
a Plymouth, Boston, and else-  
with historic scenes and insti-  
will undoubtedly stimulate to  
endeavor for the extension of  
gdom in whose name they as-  
l.

quest" was the convention  
one sufficiently large not to  
austed easily in four days, and  
efficiently inspiring to keep up  
usiasm so essential in a meet-  
such a character. The pro-  
was the strongest ever pre-  
by the organization, and the  
was sustained throughout.

Indeed the convention was highly  
satisfactory in every particular, alike  
to the Union, the local management,  
and the visitors. Being the first an-  
nual gathering held in New England  
where Christian endeavor societies  
predominate, there was uncertainty  
as to what effect this local influence  
might have, but New England was  
well represented and there was every  
indication of a growth of sentiment  
in favor of our distinctive organiza-  
tion. This sentiment doubtless will  
be greatly strengthened by the reflex  
influence of the convention and by  
the election of a New England man,  
Rev. Walter Calley, pastor of the  
Tabernacle Baptist Church of Bos-  
ton, to the office of General Secretary.  
We congratulate the society upon  
this choice and heartily commend  
brother Calley to our young people  
and our churches. He is a worthy  
successor of Doctors Wilkins and  
Chivers, and will bring to the ardu-  
ous duties of his position a strong  
mind and body, great executive abil-  
ity, a personality and a Christian  
character which will greatly add to  
the influence of the society. Mr.  
Geistweit, who refuses to give up the  
pastorate, will continue as editor of  
*The Baptist Union*. These two, with  
President Chapman, will form a tri-  
umvirate of great power which under  
God we trust will be used to carry on  
energetically the work suggested by  
the convention theme, the work of  
"Conquest."

One of the pleasant after features  
of the convention was a side trip to  
Boston, Monday, July 14. The Mis-  
sionary Union had extended a cordial  
invitation to those taking this trip,  
and at noon on the day mentioned  
about 1,000 persons visited Tremont  
Temple. A brief service was held in  
Lorimer Hall, at which Dr. Ray  
Greene Huling of the Executive  
Committee presided, and extended a  
welcome to the delegates. He was  
followed by Rev. John R. Gow, who

welcomed them on behalf of the Baptist Young People's Unions of Massachusetts. Addresses were made by Secretaries Mabie and Barbour, and Messrs. Whitman and Millard, under appointment as missionaries of the Union. Doctors Spaulding and Hazlewood also spoke. After the meeting the delegates inspected the various portions of the Temple building, including the Rooms of the Missionary Union, and expressed great pleasure at what they saw. It was with peculiar satisfaction that the officers and Executive Committee of the Union greeted these delegates at the home of this "old established house—The Missionary Union."

**True Consecration** A consecrated pastor in the West who was prevented from going as a foreign missionary himself thus indicates ambitions with reference to those whom the Lord has given him:—

H. C. MABIE, D. D.,

Boston, Mass. May 5, 1902.

*Dear Brother:* I received last week your invitation to have a part in the paying off of the small left-over debt of the Missionary Union. I would be pleased to accept it, but it is simply an impossibility at this time. At all times, in fact, my income is used up as fast as it comes, in living and in regular gifts; but just now a very expensive little stranger has made his appearance with us and the future has been mortgaged to some extent on his behalf. However, wife and I have agreed that when the time comes, God and the Missionary Union may have him, if, indeed, we, by God's grace, shall be able to make him a more acceptable gift than his father was. We are just now entering upon the quarter to be devoted to the consideration of the claims of foreign missions, and it is my hope that we may send in thirty-five or forty dollars to the American Baptist Missionary Union.

Yours fraternally,

*Mrs. Judson Vin-*  
*dicated* The world does  
move — a little.  
Would that it  
might move faster! A newspaper

of July 25, 1823, came out with a most sarcastic article stating that Ann Hasseltine Judson was going about begging money for missions, gowned in a "visiting dress," which, with its laces and a lavish display of jewelry, "could not be valued at less than twelve hundred dollars," and that a familiar friend of Mrs. Judson was authority for the statement. How the friends of missions mourned when it was found that this awful statement, this charge of extravagance so explicitly vouched for was cutting off donations. Of course it was not true, but that made no difference—it was believed, and the harm was done. The matter had to be taken up by a most dignified committee of five well-known men appointed by the Boston Baptist Association to investigate the charge. They did not trouble Mrs. Judson; that was not necessary. They went to the editor, and to the persons named by him, and by those to whom these sent them. The familiar friend was a myth, and the originator of the story could not be found. The facts were that the garments and jewelry said to be worth not less than \$1,200 were not worth and did not cost \$50, of which amount the most expensive articles were gifts to Mrs. Judson from loving friends. A facsimile of the circular which tells the result of this investigation can still be had at the Rooms on application, and will make a most entertaining short reading for missionary meeting.

It is so very easy to misunderstand published accounts and statistics, and to read into them ideas and facts which do not belong there; so very easy to raise a cry of "Extravagance!" which surely will spread an epidemic of pocket-book lockjaw, that we wish to commend the action of this committee to all who are in doubt as to the fidelity or economy of the management of the Union, as against those

y first, and then leave others  
investigate after the harm has  
done.

From the *Rangoon*  
*Gazette* of a late  
issue we take the  
following editorial in full:

Government has sanctioned on the  
recommendation of a late Deputy Com-  
missioner of Toungoo, the exemption  
of hill Karen tribes from the  
provisions of the Excise Act. These hills  
allow a certain amount of liquor for  
personal consumption and not for sale, and  
as it is said, is used in most vil-  
lages as beer is used by working  
men in England. It would be impossible  
for the Government to police these hills without  
a enormous increase in expenditure  
which would not be warranted seeing  
that as a rule, they are remarkably free  
and obedient. The government took the  
advice of the missionaries before  
reaching the conclusion that the Karens  
should be left free to brew their own  
liquor. The American Baptist mission-  
aries protested against facilities for  
being given to the Karens by  
the Government. The Roman Catholic  
missionaries, on the other hand, consid-  
ered that as the Karens had but little to  
eat but rice, it would be for the good  
of their health and act as a preventive  
of fever if they were to be allowed  
to brew and consume liquor brewed from  
rice which they were accustomed to  
do. This opinion, backed up as it was by  
a Courneuve, was adopted by the  
Government. It is to be hoped  
that the Karens will have sufficient wisdom to  
not abuse the privilege granted  
to them which is, indeed, in the nature of  
a concession. At present and for some  
time there has been remarkably  
order amongst them and they main-  
tain home rule in their  
villages without the intervention of  
magistrates. May such a  
state of affairs long continue.

It would be hard to imagine any  
policy possible to the Government of  
Burma calculated to do more to re-  
strain hill Karens in their advance-  
ment on a revenue paying basis, aside  
from all ethical or religious ques-  
tions. The step indicated in the  
editorial is to be noted that the  
Government under the American Baptist

missionaries have made such strides  
in advancement as to call forth the  
heartiest encomiums on the part of  
the present head of the government  
in Burma, and also on the part of the  
editor whose words we have just  
quoted, as a reference to the issue of  
November last of this MAGAZINE will  
show. Our missionaries for more  
than a half-century past have set  
their faces like a flint against the vil-  
lage system of brewing and distilling  
liquor on the part of the Karens on  
the Toungoo Hills, where the vil-  
lagers are compelled to choose be-  
tween their stills and any help from  
our missionaries. A refusal to aban-  
don the still meets with a positive  
refusal to locate a preacher or teach-  
er. On the other hand, whenever a  
village decides to abandon the still  
and applies for a teacher, our mis-  
sion always sends the best available,  
and the results always warrant the  
sending. At the present day it is  
said that a traveller approaching a  
Karen village against the wind can  
tell a long distance away whether it  
is a Baptist village or not by the  
smell—for if not, the liquor odor  
will be borne down the wind most  
unmistakably. The "happy state of  
affairs" mentioned, will most cer-  
tainly not long continue where  
liquor is permitted to be made and  
drunk *ad libitum*.

*The Death of*  
*Gen. T. J. Morgan*

The denomination  
has suffered a sad  
loss in the death of  
Rev. T. J. Morgan, LL. D., Corre-  
sponding Secretary of the Home Mis-  
sion Society. There has been no op-  
portunity as yet for our Executive  
Committee to make any appropriate  
expression of their own deep sense  
of loss and sympathy for their sister  
society so sorely afflicted. In the  
next issue we hope to put on record  
our appreciation of his noble charac-  
ter, and of his interesting career de-  
voted so unreservedly to the interests  
both of his country and his denomi-  
nation.

## GLEANINGS FROM MISSION FIELDS

*The following special contributions to the Missionary Magazine are presented in connection with this month's topic in the B. Y. P. U. A. Missionary Conquest Meeting Program.*

### AN OSAKA EXPERIENCE

THE place—a medical college and hospital directly across the narrow street from our residence and from one of our chapels in Osaka, Japan. The persons—the missionary and devoted native preacher, of the first part; and the directors, professors, students and patients,

enforced confinement. But those frowns on the faces of certain of the party of the second part became even more threatening and very soon we were informed that hereafter no foreigner nor native Christian preacher could enter the institution. We were disappointed, but could do nothing except pray for, and, as we had opportunity, smile on any party of the second part whom we chanced to meet, and not notice the frowns.

Two years and more passed by and we supposed everything was unchanged. So when an urgent request came from a Christian family in a distant city for us to visit a woman in the same hospital who was well-nigh gone with consumption, our first thought was, "There is no use, they will not let us in." Still we



A hospital across the street from one of our chapels.  
This is the Kogawa Cho Chapel, Osaka

especially one, of the college and hospital, of the second part

The party of the first part often said, "We ought to do something for the people across the way. What can we do and how can we do it?" Finally it was agreed that the missionary should go first and spy out the land. He was not kicked out, and that was encouraging, but certain would-be "giants" frowned darkly upon him. Next the native preacher actually was allowed to enter the convalescent ward of the hospital. He did not then mention Christianity, but with the approval of the nurses and to the great satisfaction of the patients, he read and wrote letters for them and in many a way cheered the tedium of their

could not ignore the request, and with fear and trembling, remembering the frowns we approached the door of the hospital. With faltering lips presented our request. Imagine our surprise to see no frowns, but to receive a very cordial welcome, and thereafter our requests were anticipated and granted readily. Not only were we allowed to talk to the sick woman, but we were encouraged to hold prayer meetings in the hospital. The poor woman was led to Christ and great was her joy despite her suffering. In a few months she died happy in his love.

We supposed, of course, the usual custom would be followed and a Buddhist funeral held. Great was our satisfaction



a committee from the hospital upon us and requested a Christian

When the funeral was held in our all the exercises of the college were read and the professors and students a body, and later several of these influenced further for good.

Foregoing is an illustration of the Lord is working in Japan, and of the prejudice against Christ is breaking in the Sunrise Kingdom.

"Christ shall conquer, hallelujah, conquer fair Japan,

And the blessed, blessed Jesus shall be King ere long.

So we lay his words of promise o'er the island of the sea,

Confident of glorious victory, risen Christ, through thee."

REV. J. H. SCOTT.

### THE FIRST GARO CONVERTS

It is always interesting to note the leadings of Providence in connection with the beginnings of any mission work, but

nowhere has it been clearer than in the work among the Garos of Assam. Generations they had been considered as ferocious savages, "most desperate and intractable" and a great annoyance to the Government of Assam. In the hope of gaining some influence over the tribe, a school was opened by the government in Goalpara, but they little dreamed that the Lord would use this to further the progress of the kingdom in Assam.

Boys, among whom were Omed and Ramkhe, were brought into this school. Both afterwards became the first converts. Both were eager to learn, and Ramkhe, being of a religious turn of mind from a child, believed strongly in God and was always trying to appease Him.

Frequently he would trap wild animals and offer them in sacrifice. The fear of transmigration was a source of great unrest to him, and the dread of being thus separated in a future existence from those he loved made him very unhappy. In his distress the Lord came to him that there must be "a better and stronger and wiser Father" than Garo demons, and that God would bless him if it chose. So he turned to this spirit repeatedly until he came to have an audible assurance that the Father was heard.

He now began reading the Hindu scriptures and became convinced that the Bistu was this great, good spirit. But this time there came into his hands a Christian tract printed in Bengali, the reading of which upset all his faith in the "great spirit" of Hinduism. It is a copy of this Christian tract which is given as a frontispiece in this number of the MAGAZINE, the original having been sent to Rev. Wm. Dring, a mission-

ary among the Garos, by Omed, who still lives among his brethren.

Omed had enlisted as a sepoy in Gauhati, and after several years Ramkhe went and lived with him, and attended the Gauhati government normal school. Together they talked over their religious difficulties, and finally decided that the Christian religion was the most desirable, and therefore put themselves under the instruction of brother Kandura, a native Assamese preacher. Ramkhe, however, was called back to Goalpara to take a position as constable, and the cares and sins of this calling tended to deaden his religious convictions. But here again the Lord used a tract to arouse him, and he returned to Gauhati and was baptized by Dr. Bronson, February 8, 1863.

The two were now fired with a zeal to take the truth to their fellow Garos in the hills, and left their government positions to return to their people. In truly Christian spirit they went first to those of their own household, and during a few months six or seven accepted the truth. These went with Omed and established a new village, Rajasimla, which has always since been one of our important Christian villages. From time to time others joined them in this new centre.

Ramkhe opened a school at Damra, where he remained for some time, and exercised a most remarkable influence. It was his custom to observe one day a week as a day of fasting and special prayer. Omed continued working as an evangelist. Three years after they had begun their work Dr. Bronson visited Rajasimla and baptized thirty-seven converts, organized a church, and ordained Omed as their pastor. The next year Mr. Stoddard visited a number of villages, baptized many converts and had the privilege of sitting at the Lord's table with seventy-two Garo Christians.



From this small beginning the work among the Garos of Assam has grown to its present large proportions, the statistics

for the year ending December, 1901, reporting 16 churches, with 3,806 members, 134 native helpers, and 2,344 Sunday school pupils.

### MANIKAN'S FIRST BIBLE

**M**R. MANIKAN tells the following story of the first Bible it was ever his good fortune to read. As it throws some light upon the conditions existing twenty years ago in the Philippines, as well as gives us a glimpse of the boyhood of a man in whom all Baptists must have a keen interest, it is well worth narrating:

It was in the year 1882, and I was a mere boy of twelve years, living in Manila, where I was studying in a Jesuit school. I was living in the home of my grandfather, and a servant who had lived in that home a long time, but had since been a sailor, returned from a voyage to Europe and asked me to visit him on board his ship which was then lying in Manila bay. I eagerly accepted his invitation, and as I was leaving the ship to return he presented me with a book he had brought from Europe, which was no more nor less than a Spanish Bible. He told me it was the greatest book ever printed and I was very eager to read it; but he warned me not to let any one see it, for it would be seized and I might be put into prison or killed as a consequence. So I hid the Bible under my hat, and succeeded in reaching my home without being apprehended by the *Guardia Civil*. I kept that book several days, and read parts of it with interest. But soon one of the people who lived in the house went to confession and told the Jesuit priest that I had a Bible, and he came and took it and I never saw it more.

Wondering what a boy of twelve years could find to interest him in a Bible which he was reading for the first time without

any explanation, and having scarcely heard what the Bible was, I asked what parts he read, and how it impressed him. He replied:

The man who gave it to me told me it was God's word and true, so I believed what it said. I read in the gospels chiefly. The only thing I can remember definitely is that I read Jesus' words regarding the difficulties the rich would have to be saved, and that the poor were the blessed ones who entered the kingdom first, and that meant a great deal to me. As a boy, with religious ideals, I had long had an intense desire to be rich, that I might buy many masses and indulgences and be sure of salvation; but after reading this, I knew that riches would not help me to be saved, and so I never desired to be rich from that day till now.

He says that one is the only passage he remembers having read and understood; but who knows how much that one little incident had to do with his becoming a Protestant and a Baptist, and now the greatest preacher of righteousness among the Filipinos? God's word did not return to him void in that case. That little Bible proved to be a veritable "Sword of the Spirit," and the Spirit used the sword mightily. Twenty and thirty years ago how wonderfully God was sowing the seeds that are coming to a glorious harvest now! Others have sown, and we rejoice in their ripened harvest.

REV. C. W. BRIGGS, Philippine Islands.

### A KAREN PASTORS' BIBLE CLASS

**O**NE of the most interesting and profitable features of the work of the Shwegyin Karen Mission is the pastors' class, which meets for a month of Bible study during the height of the rains. I had a rather amusing experience getting it started. I knew that similar classes were held in other missions, like Bassein and Rangoon, with great benefit to all concerned, but when I proposed to our pastors at one of the annual meetings of the association that we should have something of the kind, they said, "Oh, what need is there for that? We have all been to the seminary."

I knew that as a matter of fact only a few of our pastors had actually been to the seminary and taken a thorough theological training, but as my proposal did not seem

to commend itself I said nothing more. The very next day, however, as I was standing near the house where lived the pastor of the entertaining church, one of the Christian Karen women who had come to attend the association, a rather bright, active person, passing by asked me where I was going after the meetings were over. I replied that I intended to make a visit to Rangoon where some of the missionaries were to gather for a week's Bible study. "What, do you have to study the Bible?" she inquired. "Oh, yes, I have to study the Bible," I said. "Well, then, why don't you have meetings for our pastors so that they can study the Bible too?" "Oh," I said, "they have all been to the seminary and they don't need it."

Whether the conversation was overheard

ported to some of the pastors or not we knew, but that very evening with my suggestion from me a resolution introduced to the effect that a pastors' class should be held for a month during the following rains and that those who wished to do so might attend, it being free to stay away. Of course no thought of compelling the attendance of any one, and this last I supposed so as not to make the concession seem too great. However, I had what I wanted, and the following rains the class according to appointment. Four came, but I taught them as well as if there had been a hundred

The next year there were nine, the year following fifteen, and the year after that thirty or more, a very fair attendance considering that we have only about forty pastors altogether. Our custom was to take up some didactic portion of Scripture, say Romans, for two hours in the morning, have sermon plans and criticism for an hour at noon, and give two hours of the afternoon to the study of some historic portion, like Genesis. Before I came away I had the satisfaction of hearing some of the pastors say they had learned as much from these studies as from their course in the seminary.

REV. E. N. HARRIS, Shwegyin, Burma.



Rev. E. N. Harris and his Bible Class of Karen Pastors at Shwegyin, Burma

### SELF-SUPPORT AT PAPUN

Papun, Burma, one of the three outstations where the Shwegyin Karens recently undertaken work, the small group of Christians, numbering probably less than a hundred, have dedicated a plot and chapel building costing upwards of Rs. 6,000; and fitted it with furnishings including lamps, seats and a bell, costing perhaps another Rs. 1,000 or more in addition. This is a remarkable showing. About three years ago these Papun Christians were dependent on outside aid. One evangelist was supported by the Moulmein Karen Association in conjunction with the Burma Baptist Convention, a missionary organization corresponding to the American Baptist Home Mission Society, and this arrangement had been in effect for years. When, after a friendly intercourse with the Moulmein Karens, as mentioned in former reports, the Papun

field was transferred to the Shwegyin Association, no thought was entertained but that this condition of affairs would of necessity keep up for many years and that the Shwegyin Karens would be obliged to continue the financial and formerly rendered by the Karens of Moulmein. But just at that time the Papun Christians seemed to take on new energy and life. When their former evangelist died and the Shwegyin Karens sent them one of their best ordained pastors in his stead, they voluntarily assumed his entire support. Then they asked for a teacher, and paid half of his salary. Endeavor seemed to inspire fresh endeavor, and it was not long before this splendid enterprise of erecting a house for the worship and service of God was conceived and carried forward to completion. Now, not only are more evangelists and teachers being called, but in

order that work may be effectively carried on throughout that entire region these Papun Christians, although so few in number, are taking the preliminary steps towards organizing themselves into an association. This is undoubtedly a wise movement. Papun city is the commercial and political centre of one of the most interesting Sgaw Karen fields in Burma, a district in which the people of this race so predominate that even Burmans and Kolahs, as the natives of Hindustan are called, learn to speak their language. With the zeal already shown by the brethren there it cannot well be doubted that, in the course of a few years, from being two handfuls they will become many congregations. Meanwhile their associational organization will give

them training in the things pertaining to the Kingdom of God and fit them for still larger work as opportunity offers in other fields.

Reports of the meetings of the Shwegyin Karen Association held in the early part of March have been delayed on account of the illness of both Miss Hawkes and Miss Ragon who are now in charge of the mission. Miss Hawkes had a severe run of fever, and when Dr. Corson of Toungoo was summoned to see her he found Miss Ragon also in a badly broken condition on account of overwork. He ordered them both away to upper Burma for rest and recuperation, and whether they have recovered sufficiently to return to their work or not, has not yet been learned.

REV E. N. HARRIS.

#### A NOTE FROM NEGROS ISLAND

THE beginning of Protestantism at Talisay, on Negros Island, antedates the arrival of the missionaries of that faith in these islands. In the machine shops of Iloilo a native who had been abroad and heard the gospel told the glad tidings to a fellow workman and sold him a copy of that forbidden book, the Bible. This man was a Tagalog, who afterwards moved to Talisay, where the Bible was always read in his home. After the arrival of the missionaries, Mr. Lund and Mr. Briggs, at Bacolod, the first convert to be baptized was a Tagalog named Cornelio. This man was an active worker, and did some preaching. He also went to Talisay. There a group of friends and relatives, mainly from the Tagalog colony in that place, gathered around these two men, forming the beginning of a Protestant movement which kept in touch with the mission station at Bacolod, though it was not considered of sufficient importance to call for direct effort in the press of other duties.

About the last of September the machinist died and Cornelio came down for Mr. Briggs to attend the funeral. He accordingly went and with him Velasko, our native preacher. While the coffin was being made the priest took pains to come around and announce that the man, being a Protestant, could not be buried in the Catholic cemetery. Services were held that evening and the house was so crowded as to cause a heavy hard-wood beam to give way. Next morning Mr. Briggs went early to see the *presidente* of the town and wrung from him consent to use the cemetery, it being the

only fit place in town to bury the man. Services with preaching were again held at the yard, and the man was respectfully buried.

A quick impulse toward Protestantism followed, and although the faithful priest sprinkled the graveyard with holy water, and performed orgies over the heretic's grave, to prevent a scourge from coming on the town as he said, he was not able to prevent a disaffection from the Catholic ranks. The funeral marked a stage of decided advance. Since then the people have sent of their own accord and at their own expense for a preacher each week. They have rented a roomy shack and fitted it up for a chapel. A young man now wishes to be baptized so as to come here and study the Bible and learn how to preach, and the plan is to give him necessary support. All classes are numbered among the hearers. Mr. Laxon, a wealthy man of the town, has promised to build another house of worship at his own expense to better accommodate the people. To me the most encouraging feature of the situation is not the numbers, but the earnestness of purpose, alertness and stability of character of these men.

At Cadiz, on the north point of the island, nearly the whole town is with us. At Isabella, a town fifty miles south of here, we have a leading man of the town who is preaching without remuneration. Either Mr. Briggs or myself will make a visit to these towns before long. All stations formed or likely to be formed can be reached easily on horseback from Bacolod.

REV. S. S. HUSE, JR.

# THE STUDENT VOLUNTEER MOVEMENT IN BURMA

The first band of student volunteers in Burma sprang out of a providential of the theological seminary in Insein Rangoon. In 1897 a class of the largest on record, graduated from the Karen seminary. This number exceeded the immediate demands of the Karen constituency as pastors of

the land. As a result the next class, also of one, was led to cast about only in search of openings for Christ. In this exigency, we were led under scrutiny of the great, outlying, heathenized mass of heathenism as a ready field for Christian effort. It was a stimulus to this kind of work that led as a seminary to organize the student volunteer band in Burma. Shall we forget the searchings of manifested in the special prayer to which we voluntarily resorted once in making this new departure. Joining the Indian Branch of the

Student Movement, however, we had led the van of the volunteer in heathen lands. For, while our members in other non-Christian lands were merely pledged to some form of Christian work, we, as students for the ministry, were already pledged to the highest form of work. But, while associates, as college students, were to assist their respective missions in any way or other, we were pledged, as active ministers of the gospel, to our grand old Missionary Union in direct evangelization of purely heathen cities in the regions beyond. Simultaneously with this high resolve came forcible calls from innumerable communities among all the tribes in Burma, while the Burma Baptist Mission Convention, the foreign missionary association of all our Christians, and the Missionary Societies of the different associations stood ready to assist the society at home in this forward movement.

The Student Volunteer Movement in America, the movement with us in the Far East and other mission stations in Asia has not only benefited those who have taken the pledge to engage in active work, but is raising up a corps of active pastors as well. In fact, some

who did not see their way clear to take the pledge for some reason or other have been led to volunteer for some of the

most difficult posts. For instance, year before last two young pastors arose in the Rangoon Karen Association and volunteered to fill the vacancy caused by the death from fever of a classmate who had been a missionary of the association among the heathen Karens on the confines of Siam.

Among some of the best fruits of this movement are two graduate volunteers



Saw Da Po, Karen Theological Seminary, Insein, Burma. A volunteer graduate in the employ of the Home Mission Society of the Tharrawadi Karen Association engaged in evangelistic work.

who are assisting brethren Carson and East in their pioneer work among the wild Chins at Haka in upper Burma. It should be borne in mind that this is pre-eminently virgin soil among a besotted race bordering on savagery, and as unlike the Karens in language and habits as possible. And yet when San Win, one of the best scholars in the class of 1898, was approached by Mrs. Carson as a possible candidate for this work, he was all ready to follow her at once to that distant region at the close of his course without even going home to say good-bye to his relatives in Bassein. A like spirit was displayed by Shwe Zan,

of the last graduating class, who went to Haka last February with Dr. East as the representative of the young people of the Henzada Karen Association.

Time would fail to tell of graduate volunteers among Shans and Kachins in upper Burma, as well as those engaged in

pioneer work in such neighboring fields as Shwegyin and Rangoon in lower Burma. For all of these, as well as for the twenty-five volunteers still connected with the seminary, we would ask the continued prayer of all Christ's people.

REV. W. F. THOMAS, Insein, Burma.

### AN APPEAL

**T**WENTY-SEVEN years ago Dr. Clough and Rev. D. H. Drake made an extended tour from Ongole into the Kurnul District, and on the first day of December, 1875, baptized twenty-six converts in the village of Atmakur, forty-five miles east of Kurnul. That was the beginning of the Kurnul station. Born in the dark days of the great famine, and reared in adversity,

With the exception, possibly, of one or two fields in the Deccan, Kurnul is the largest in the Telugu Mission. It embraces no less than five *taluks*, or counties. Here are the figures, according to the census of 1891, which are far more eloquent than any words of mine could be.

Ramulkotta <i>taluk</i>	846 sq. miles	124,971 people
Pattikonda "	1,134 "	138,703 "
Nandikotbur "	1,322 "	88,560 "
Nandyal "	854 "	96,292 "
Koilkuntla "	572 "	86,544 "
Total square miles	4,728	total population 535,370.

Allowing for the increase of the last decade the present population is not less than 550,000. Here then is an enormous field, 100 miles long by 50 miles wide, comprising nearly 5,000 square miles, as large as the whole state of Connecticut, with a capital city of 25,000, a second city of 10,000, and a total population of 550,000, with just one missionary.

Imagine one minister of the gospel for the whole state of Connecticut or one preacher to the whole city of Boston! Need I say that it is utterly beyond the power of any one man to cover such a territory or to carry the gospel to such a multitude? There are some portions of the Kurnul field. I suppose, that have never yet been visited by any missionary. The Pattikonda *taluk* is virgin soil. There is not a single preacher of the gospel there and scarcely a half-dozen converts. The whole field to the west of Kurnul is destitute in the extreme. On one occasion, when touring through that section, I found that the people had never heard of the name of Christ. With rapt attention they listened to that story which was to them "good news" indeed. Turning to the east the situation is not much better. Take the high road from Kurnul to Atmakur, a distance of forty-five miles, and you will find Christians in scarcely a half-dozen villages. Go to the south of Nandyal and you will find only two villages occupied by our mission. As for the Koilkuntla *taluk*, with its 90,000 people, we have not yet entered it. But why



Rev. W. A. Stanton and family, soon to return to Kurnul, South India

it has had a long, sad history. Sickness has wrought such havoc in the ranks of its missionary force that during these twenty odd years no less than six different men have labored there, not one returning for a second time. For two whole years the station was left without a resident missionary, the Christians were scattered and all seemed lost. In spite of these obstacles, however, the growth during the last decade has been rapid and substantial. A station chapel has been built, boarding schools for boys and girls have been established, village schools have been planted, workers have been raised up and sent forth, churches have been organized a marked advance has been made in self-support, converts have multiplied, and today there are a thousand Christians upon the field. We would urge, therefore, the claims of this long neglected but richly fruitful field upon the denomination.

instances in the midst of such pressing need?

In addition to the unevangelized there are a thousand Christians who are organized into churches, trained in the Christian life, disciplined and corrected, guarded in times of trial, and developed in self-government, self-support and self-propagation. They are scattered over wide areas in many directions.

To visit them all you must travel for hundreds of miles, over rough and well-nigh impassable roads. To feed and care for these lambs of the flock is a task that may well absorb the whole time and energy of any one man.

To all this another fact. The great need of the people on the Kurnul field is that it is open and accessible to the gospel. For twenty-six years the good seed of the kingdom has been sown far and wide in all the villages. It has sprung up and borne fruit and now the harvest seems at hand. Last year Mr. Manley baptized the largest number of converts in the history of the mission. For the past five years the number of preachers and teachers have far exceeded the supply. The field is "white as the harvest." The people are pressing into the kingdom. They have heard the gospel and they have found it good; their friends and relatives have become Christians and they, too, are turning to Christ for their only hope. We seem to be on the verge of a great movement to Christianity among these people. On every side are wide openings. Will we enter in and possess the field? "The harvest truly is great"—but the laborers are few"—just one man!

This is the situation on the Kurnul field today. There is just one need—*men*. The old Ongole and Nellore fields have been divided and sub-divided again and again, until today they have a missionary to every *taluk*, and in some cases two missionaries to a *taluk*; and still there is abundance of work for every man.

Give us the same proportion of men for the Kurnul field. Let us have a man for every one of the five *taluks*. Is that too much to ask? That means for the smallest *taluk* one man for 90,000 people, and in the case of the largest, one to 140,000. How dare we do less than that? Is it too much, then, to ask for four additional men for the Kurnul field—one for Pattikonda, one for Nandikotbur, one for Nandyal and one for Koilkuntla? Is it too much to ask that this long neglected field be *occupied and worked*?

It was announced at the Anniversary at St. Paul that twenty men were ready and waiting to go to the foreign field, and the question was raised whether the Baptists of the North would sanction an advance such as would be involved in sending out these men and supporting them upon the field. *We boldly and confidently lay before you, fathers of our loved denomination, this great Kurnul field, with its 550,000 people and its one missionary, as one of many evidences of the IMPERATIVE NEED of such an advance. Let these multitudes, open and accessible to the gospel, be a clarion call to you at this hour to go forward and accept the high trust which God seems to have, in so signal a manner, laid upon you. Give us four of those twenty men for Kurnul, and give us the "sinews of war" to send them.*—REV. W. A. STANTON.

### LITERARY WORK IN JAPAN

In olden times so now, though the tongue is the mightiest power for good or evil, yet the power of the pen in the printed word waxes mightier day by day.

Thus it is that though in all misadventure the spoken word is and should be in place and importance, yet literature likewise should and does exert a vast influence helpful thereto. Especially is this so in working among a people like the Japanese.

As Baptists we have not devoted much time or money to literary work in Japan and consequently have not availed ourselves of all the aid and strength such work could give. But something has been done and in telling of this I must confine

myself to such work as I myself have been permitted to do. For the sake of brevity I will treat the matter under three heads.

*Devotional Literature.*—Here time and opportunity only permitted a limited amount to be done. But Andrew Murray's *Abide in Christ*, B. Fay Mills's *Power from on High*, Mr. Conkey's *The Three-fold Secret of the Holy Spirit*, and nearly a score of F. B. Meyer's tracts have been translated, and largely through the generous co-operation of the Book and Tract Society published, securing thus a wider circulation than if they had been published by our own Baptist Publication Committee.

*Denominational Literature.*—The greater



part of this was prepared for use in our Baptist theological seminary in Yokohama. In this department also only a limited amount of work was possible, owing to the extreme difficulty of getting translations published. The following works were translated and published partly with mission funds and partly by the aid of private donations: Vedder's Short History of the Baptists, Everts' Concise Comments on Baptism, a Church Manual compiled from Pendleton and Hiscox, Broadus's Bible Catechism, Harvey's The Pastor, Lincoln's Outline of History of Christian Doc-

trine, and Hovey's Christian Teaching and Life.

*New Testament Work.*—The very excellent translation of the New Testament prepared and published by Dr. Nathan Brown has been carefully revised as to its text, and references have been added. This, together with the proof-reading and publishing thereof, has involved a great amount of work, but the result has justified such expenditure of time and strength, as our Japanese New Testament as now published is meeting with very general acceptance.

REV. F. G. HARRINGTON.

#### A SUNDAY AT KYUNLAMU

KYUNLAMU is a Burman village. Of the half-dozen houses which compose it one rather more pretentious than the rest, being made of boards instead of bamboo and covered with corrugated iron instead of thatch, is the residence of Maung Chi Nyo. He is the headman of Kyunlamu and of the two or three other Burman villages in that immediate vicinity. The village stands upon the bank of a muddy little creek, through which the tide ebbs and flows, one of the network of small streams into which the great Irrawadi divides itself in the delta. Back of the village are the rice fields; and the rich, black soil is cultivated almost up to the houses. Unlike many Burman villages (the site of which is often a grove of beautiful trees and the dark green leaves of which furnish a most grateful shade), Kyunlamu is treeless and shadeless, being built in the open plain.

Its beauties are not of nature but of grace. Those half-dozen houses are the abode of Christians. As a rule the Burman Christians live here and there, scattered about among the heathen, but here is a little Christian community with no admixture of heathen elements. They have a building which is a school and meeting house combined. It is a modest bamboo structure, the original cost of which did not exceed \$25, but to the

missionary it has a beauty because of the fact that the money which built it was contributed by the people themselves without help from the mission.

I was with them on a Sunday in August, two years ago. The rains were still on and the little creek of the dry season before had become a river, not turbulent, but wide and deep. The few Burman Christians scattered about in neighboring villages came to the meeting in boats, the way in which the people always travel in that part of the delta. A few heathen inquirers were also present, and altogether we had a company of from thirty to forty. The people sat upon the floor, which was clean and covered with coarse mats. There was a desk and a chair for the use of the preacher. After the ser-



Saye Po Myin and family, an ordained Burman preacher of the Rangoon District

as a preparation for the celebration of the Lord's Supper, the pastor of the church explained the nature of the ordinance and exhorted the people to examine themselves and so to partake as to receive the full and gracious spiritual refreshing. A half hour followed the Supper and communion with those who were "think-

ing" but were not yet Christians, four of whom were afterward baptized.

There was nothing remarkable in our little meeting, yet it was typical; and such gatherings here and there throughout the district make up a large part of one's life and experience as a missionary.

Rev. J. McGuire.

#### A MEDAL GIVEN TO REV. O. L. SWANSON

accompanying illustration presents one side of a beautiful silver medal given to Rev. O. L. Swanson by the brethren in Upper Assam just prior to his departure for America a few months ago. Rev. Swanson's home during the past year has been at Golaghat, from which as a centre he has sought to evangelize the vast region thereabouts. The following is a translation of the letter which accompanied the medal:—

February 1, 1902.

My loved brother, Rev. O. L. Swanson, to give our most loving salutation. You have labored for nine years amongst the churches of Upper Assam without cessation or rest. We, your brethren, are ceaseless struggles and constant labors, for the great cause for which the Lord Jesus Christ brought you to try has been by you carried out with vigor and care, and through you we have been brought out of the power of Satan and the darkness of the world into the light and faith of Christ. Besides this, with a humble disposition, and without despising any of us, you have always appeared amongst us as one of ourselves. Now without such a tender presence amongst us how can we be happy? Now when the necessity you go to your country; we shall continue to pray to God that you may have a peaceful arrival in your own land and a peaceful return to this. And we pray and believe that the loving hand of God will be upon you.

The association which loves you, now with much pleasure presents you with the accompanying medal as a token of our great love and ap-



preciation, and as a reminder that you are the founder of this association, and hope that you will be pleased to receive the same. The end.

From the Association of Upper Assam Baptist Churches in session at Bethari.

#### A STRANGE WAY OF GETTING TO HEAVEN

Of the sublime to the ridiculous but a step. In Dr. Cushing's version of the Bible into Shan the *ra tah* occurs several times. It means fire, chariot, etc., so in the story of the "chariot of fire" is translated *ra tah*, literally "a fire carriage."

While studying this subject in the Initial Sunday school lessons a couple of years ago, one of the teachers dwelt upon the wonderful fact that God sent a "chariot" to take his servant to

heaven, and we were surprised at one of the boys asking whether the carriage used upon the occasion in question was "one of those made in America which runs between Rangoon and Mandalay."

Then I remembered that *ra tah pai* means not only a chariot of fire but a railroad locomotive as well! This boy wondered what became of the tracks after the train bearing the prophet had passed within the golden gates.—Dr. W. C. GRIGGS (Burma), New York.

# HELPS FOR HOME WORKERS

*Brief communications for this department are solicited. Helpful methods for increasing contributions and stimulating interest in world-wide missions should be passed on.*

## HOW SHALL CONTRIBUTIONS BE DIVIDED?

MY purpose is not that of some visionary or enthusiast to present to you some inaccessible and discouraging ideal. It is rather to suggest to you some feasible and yet sufficiently stimulating standard.

To any one who has kept a cash account regularly and faithfully for a series of months and years, the revelations of that book will be illuminating and suggestive if not altogether comforting. Figures may not fail to speak with pronounced emphasis.

I ask you to consider first the facts of our church finances during the past recorded year in the state of Massachusetts. A somewhat careful examination discloses the following: Of all money raised there was given for general benevolence in the various associations the following percentages:

Barnstable . . . . .	5.	Merrimac Valley . . . . .	9.5
Berkshire . . . . .	18.7	Miller's River . . . . .	9.6
Boston East . . . . .	12.4	Old Colony . . . . .	14.2
Boston North . . . . .	19.3	Salem . . . . .	12.7
Boston South . . . . .	19.4	Taunton . . . . .	19.3
Boston West . . . . .	24.	Wachusett . . . . .	16.2
Framingham . . . . .	10.1	Westfield . . . . .	16.7
Franklin . . . . .	8.5	Worcester . . . . .	17.9

Now the sum of all money contributed in Baptist churches in the state was \$1,042,248.52. Of this amount \$870,241.77 was devoted to the current expenses of the church and Sunday schools, while that designated for *benevolence* was \$172,006.75 or 16.5 per cent of all money raised. Subtract now from this total all money devoted to local charities, Pastors' Conference, Charitable Society, Educational Society and Newton Theological Institution, that is, \$43,954.25, and we get the amount given for distinctively missionary purposes. That amount was \$128,052.50, or a percentage of 12.2 of all money raised.

For purposes of illustration may I now ask you to compare Salem Association with the state to discover its relative standing. In general benevolence Salem Association gives a percentage of 12.7—the state 16.5—the association falling behind

3.8 per cent. With respect to missionary gifts distinctively, Salem Association gives 9.5 per cent of all money raised—the state 12.2 per cent—the association falling behind the state 2.7 per cent.

Such are the facts pertaining to the sixteen associations of the state for the last recorded year; such is the comparative standing of the Salem Association.

In view then of these facts and of present conditions, what standards may be proposed advisedly for our churches? The highest percentage for general benevolence given by any association was that of the Boston West, twenty-four. They gave for missionary purposes 16.5 per cent. Among the churches of the state one gave a fraction over 60 per cent of all money raised for general benevolence and 42.3 per cent for missionary purposes. Is the standard of this church impossible for churches in general? Do we agree that it is impossible? Then what shall we say is possible?

In view of all the conditions I suggest as a rule that our churches would do well to endeavor to make the *minimum* of its gifts for general benevolence one-third of its current expense. If, for example, a church raises \$3,000 for current expenses, it may well seek to have a standard of not less than \$1,000 for general benevolence. In a word, I suggest for your consideration that our churches may well place their first provisional standard for benevolence in general at 25 per cent of all money raised.

This is, I frankly admit, not ideal. It is simply provisional for the present exigences. A higher standard may be hoped for in the coming years. But considering all things, this standard has this merit; it is on the one hand neither impossible, and consequently discouraging, nor on the other hand is it unduly inferior and hence uninspiring and conducive to self-complacency. It would be decidedly stimulating to most of our Baptist churches.

On this basis, this would reasonably

or missionary work in general, that state, home and foreign missions the various societies, about 75 per cent of the entire benevolent money raised. It could be equal to three-sixteenths of the money raised in a church for all these.

As to the foreign missionary work especially. I suggest that not less than 50 per cent, or two-fifths—and I incline to think it should be 50 per cent—of all benevolent money raised be appropriated to foreign work. This means, as you will receive, from three-fortieths to three-fifths of all money raised in a church.

The need of the evangelizing of all people is unquestionably the grandest appeal to the Christian heart. Far more than one-half of the human race, men and women of our own flesh and blood, men and women for whom Christ died as much as we, have never heard even the first announcement of the fact of the gospel of the living Redeemer. Surely this work

deserves a larger proportion of our benevolent money than any other cause appealing to us.

Even this apportionment for foreign missions is not ideal. I simply submit it as a present working basis for our churches. In conclusion I ask, do we not need in all things a quickened faith, a really living faith? And it would be of incalculable benefit to all the members of our churches, if they could be brought to realize the cardinal truth that *the real vitality of Christian faith is unmistakably revealed by the zeal with which they seek to*

*propagate that faith*, for there is a direct relationship between missionary effort and the vitality of faith. They act and react one upon the other. Each is in turn both cause and effect.

In a book recently from the press one of the leading scholars in the study of the world's religions has written (in one of his studies not at all in the interest of missions):—"It is from the zeal for propagation in a religion that we are able to judge of its vitality. If, for example, we wish to gain a clear idea of the vitality of Christianity we must not direct our attention towards the intellectual centres of Christian countries where materialism and hypercriticism often obscure the image of eternal religion, where indifference and scepticism seem to threaten the very existence of faith, but we must look at the missionary work, in which, with youthful enthusiasm and sacred zeal, not the least valuable elements of the nations are active in the propagation of the faith, often at the sacrifice of their own lives."

Do we Baptists hope for a new quickening in our churches? Do we long to hasten the coming of the Kingdom of God upon the earth? Do we aspire to glorify our Lord and Savior and to crown him King of Kings and Lord of Lords? If so, it is incumbent on us to attend faithfully to the main business of the church which our Lord as its Great Head declares to be *the evangelizing of the whole world*; and to that end it is incumbent on us to present our gifts liberally for the missionary operations of his Church.—REV. A. L. SNELL, Fitchburg, Mass.

### PLANNING MISSIONARY FINANCES

I heartily commend an editorial on church beneficence in a recent number of the *Standard*; and the more so because it is in accord with the suggestion made in the annual report of the Board at Springfield last year. We quote the editorial:—

"The plan of church beneficence, especially applicable to small churches and likely to result in increased giving, is so simple in its operation as to require little additional labor for the church treasurer. At the annual meeting a church decides upon the amounts which it ought reasonably to contribute to the several missionary objects. These are added to the budget of church expenses, and the total sum is then covered by individual pledges. At regular intervals during the year the treasurer reports to the missionary societies the proportionate share. The plan places the obligation of

giving to missions upon an equal basis with money paid for home expenses, saves a double canvass of the membership and insures at least a moderate contribution from the church to each leading object irrespective of the weather, the success or failure of any special appeal and other possible hindrances. . . .

We quote here a paragraph from our own pamphlet entitled "The Station Plan":

We would add, also, what seems to us of vital importance: that the church—either by general action or by the action of a representative committee—should, after thoughtful reflection and prayer, decide upon a sum which it will seek to raise, as an honest discharge of responsibility in the support of missionary work. At present the amount of giving, alike for the individual and the church, as a rule, is accidentally determined. Recognition of responsibility is vague. When

the work suffers we do not have a clear realization of the measure of fault belonging to us. There is danger that missionary workers may be left to painful embarrassment and that important interests be imperiled, when this would not be permitted by our churches if they realized the dependence of the work upon their individual offering. No need is more vital than that of a thoughtful defining of obligation with respect to our Lord's

work. The amount of current local expenditures in our churches is ordinarily determined after careful reflection and consultation. We believe that such recognition is due to each of the great departments of larger Christian service to which our churches are related. Should this thoughtful consideration fail to be given to so great an interest as the discharge of our trust in giving the gospel to the world?

## THE DECADENCE OF HEATHENISM

*In this issue is presented the first instalment of a series of articles specially written for the Missionary Magazine on the above subject by missionaries of experience on our various mission fields. These papers are exceedingly interesting, and will probe, we believe, a valuable contribution to our knowledge of the situation abroad.*

### AS SEEN IN A TEMPORARY REVIVAL OF BUDDHISM IN BURMA

FOR a long time influences have been at work in Burma to bring about a decadence of faith in Buddhism, especially in lower Burma. Direct missionary effort has been successful in gathering a Christian community of not less than 150,000 souls of various denominations. Besides the preaching of Christianity for a half-century, numerous mission schools have been educating not only the children of Christians but a multitude of heathen boys. Many of these have embraced Christianity, while others have lost much of their faith in their ancestral religion and become indifferent to its doctrines and practice. Through such as these a more or less clear idea of what Christianity is permeates many sections of the community. Some years ago the Government Text-Book Committee was requested to prepare a series of Burmese readers for the schools of the province. Nothing that could offend Christian or Buddhist sensibilities was to be allowed. One morning as one of the books was read before the committee for its criticism or approval, the reader came to a chapter on The Solar System. A highly educated Burman gentleman who sat opposite me saw the glint of amused surprise in my eyes, and bending towards me said in a whisper: "O, the truth of the Buddhist scriptures is not affected by the cosmogony that they teach." Western science, especially when taught by Christian teachers in Christian schools, has made a marked impression on many minds and has led to serious questioning of Buddhist doctrine.

Political changes have indirectly helped to weaken the hold of Buddhism on

many. When lower Burma became a British possession there was a cessation of direct control of ecclesiastical matters in this province by the Thathanabaing of the Golden Royal City, the chief Buddhist hierarch of the country. No recognized authority existed in lower Burma for the enforcement of discipline among the members of the monastic order or for the settlement of questions of doctrine. Many sects arose, with an intensely hostile attitude towards one another. Men's minds have been troubled by these divisions and controversies and have become more open to the consideration of Christianity. Many of our missionaries declare that there never was a time when men were so ready to listen to the preaching of the gospel.

Perhaps one of the best indications that the hold of Buddhism has been weakening is the attitude of many of the most prominent Buddhists at the present time. They have not been blind nor indifferent to this condition of things. Buddhist societies for the propagation of Buddhism have been formed in all the principal cities. Pamphlets on Buddhism have been published and scattered broadcast. Missionary effort has been put forth, especially among non-Christian Karens. Money has been freely given for the support of this Buddhist propaganda. At a dinner given the thirtieth of last November by the Mandalay Society for Promoting Buddhism to the Shan sawbwas who came to the northern capital to meet his excellency, the viceroy, the object of the formation of the society and its plans were fully explained to the princes. They expressed

earnest desire to help the society in its work. The Mongnai sawbwa, one of the most influential chiefs, gave a subscription of 14,000 rupees (nearly \$5,000). Other chiefs subscribed large sums and helped the society.

Christian movement has been promoted by the presence of several Europeans into the ranks of the Buddhist monks. Among the six who have donned the yellow robes is an Irish-Australian, once a soldier in the English army and later a soldier in the Salvation Army. Taking up his abode in the Tavoy monastery at Rangoon, he has made it a centre of a most active missionary effort. Though he is an uneducated man, he was hailed by the Buddhists with delight. He is a man of a very aggressive character and is expert in devising means for accomplishing his purposes. He puts forth vigorous efforts to turn back to Buddhism those inclined to Christianity. His attacks on Christianity, as a false religion, have been bitter and virulent. The characters of the missionaries are held up to ridicule and vituperation. He gathers assemblies on pagoda platforms and elsewhere; and educated, English-speaking Burmans act as translators of his tirades. His efforts have a certain effectiveness in his long journeys through the country from Bassein, up country to Mandalay, and thence toward Shwegyin on the Sitang. Large crowds of people have gathered in all directions to worship him and listen to his preaching. There has never been such a stir among Buddhists as has been brought about at the present time by this

obscure but zealous foreigner. High native officials, as well as a great number of the common people, have been quickened in their faith in Buddhism and many of them have become more careful in their observance of its practices, and more ardent in their advocacy of its beliefs.

The patronizing attitude of English officials has had its influence in strengthening faith in Buddhism. The viceroy in his recent visit at Mandalay, in an address, referred to the "venerable and famous religion" of the Burmese, and urged them to keep that which was best in their religious faith, their national character, and in the traditions, pursuits and accomplishments of their race. The promise to acknowledge the Thathanabaing, as the old Burman Government used to do, which was made by the local government recently; and the establishment of Patama Byan examinations for the monks in Pali, the religious language of Burma, by which they obtain degrees, is another instance of the action of the government that fosters Buddhism.

How far this recrudescence of Buddhism will go and how long it will last cannot be foreseen. One thing is certain, the very violence of the hostility towards Christianity and the virulence of the attacks on it cannot fail to make many minds investigate the truths of Christianity and compare them with the doctrines of Buddhism. From such comparison Christianity cannot lose anything, and the effort to arrest the decline of Buddhism must ultimately prove abortive.

#### AS OBSERVED BY REV. P. H. MOORE IN ASSAM

Other day I asked an intelligent Bengali gentleman, "What signs do you see of a decline of faith in the Hindu religion?" He replied in Babu English, "There is not any decline of faith in religion, but there is change in customs. Religion and customs not same thing." His reply raises that old question, "Can an Ethiopian change his skin, or the leopard his spots?" Can the inward and main unchanged, while its outward manifestation undergoes transformation? It is vain to look for indications of the growth or decadence of faith; for it is invisible and unknowable except in profession and outward manifestation. This Hindu gentleman's reply is characteristic of neo-Hinduism. Unable

to deny that what amounts to a revolution is going on in the practices of the people, its adherents still claim that the faith that underlies their conduct has not changed.

After more than twenty years in Assam, my testimony is that Hinduism, as we see it here, is essentially a system of outward rites and ceremonies; that with the vast majority of the 3,429,099 Hindus censused in this province in 1901, the observance of their caste rules is the sum and substance of their religion. I know of no creed, the profession of which would admit one to Hinduism, without the observance of caste rules; nor any, the denial of which would lead to excommunication, so long as one ostensibly observed those rules; but the avowed disregard of caste rules at once



puts one outside the pale of Hinduism. Undoubtedly externals are the essentials. But how these externals of caste practice are changing may be seen in the following instances:

I. Chicken's flesh is forbidden to Hindus as unclean, and eating it breaks their caste. A few years ago a Hindu gentleman, a government inspector of schools, when he came to one of our Christian schools, said to the teacher: "Just have a chicken killed, cleaned and cut up, and hand it over to my cook *as duck*." He had no scruples about eating the forbidden article under another name. This is a sample of what is constantly going on among the educated classes of Hindus, who think that to plead inconvenience is sufficient excuse for their transgression.

II. Nothing could be more repugnant to a strict Hindu than to eat with an outcaste, or take food that had been prepared by an outcaste. Yet at a tea party given at the Y. M. C. A. in Calcutta a few years ago, Hindus, Mohammedans and Christians, students in the colleges, all partook of refreshments together and asked no questions for conscience' sake. The Calcutta missionaries assured me that a dozen years ago the very mention of a proposition to invite these different classes of students to take tea together would have been considered preposterous.

III. Not long ago a Hindu of good standing in Gauhati, wishing to give a dinner to some of his friends, ordered it of a public caterer, to be served in a public place, and stipulated such viands as *fowl, beef and pork*! O, tempora! O, Mores!! A cannibal feast would not have been a greater transgression of Hindu law, or more shocking to the sensibilities of a true Hindu than this. Fowl, pork and beef for a Hindu! Not only that, but these articles prepared by an outcaste cook and eaten in an unholy public place! The world, the flesh and the devil is the only triple alliance that one can think of in comparison. And yet it is an open secret, that the eating of such forbidden articles of food is now so common among the educated Hindus in Assam as hardly longer to excite remark—only it must not be openly avowed.

IV. Hinduism forbids ocean travel, because it necessitates cooking and eating under the same roof with non-Hindus. On account of this prohibition, one royal personage who went to England this year

to attend the coronation of King Edward VII, pays \$300,000, and charters a whole steamer for himself and his retinue; and even takes the sacred water and mud of the Ganges River, for purifying rites, in order not to lose his caste. Another one pays just the usual passenger fares and travels with non-Hindus, thereby breaking his caste. Does the same faith prompt these opposite courses? So many Hindus want to go abroad nowadays that their leading representative men are discussing the question of doing away with the restrictions on ocean travel. Does any change of faith underlie such a discussion?

Dr. Jesse B. Thomas, in that fascinating book, "The Mould of Doctrine," has shown conclusively and with a wealth of historical illustration what momentous changes in the thinking of the Christian world accompanied and followed the changing of the symbolism of the Christian rite of baptism from immersion to sprinkling. With this clear light of history, showing how, in the human economy, the inward faith and the outward ceremony interact on each other, let him who can believe that these noticeable changes that are going on in the customs of the Hindus are not symptomatic of, and conducive to, a decadence of faith in their religion.

Not long ago a progressive Assamese gentleman, a leader in education here, said to two of our missionaries, "There is a curse upon the Assamese people, which has only one possible remedy; the people must believe in Jesus Christ and adopt his religion. I am a Hindu, but I would like to have regular Bible instruction in all my high schools."

Since the above was received the following note from the author has come to hand:

NOWGONG, ASSAM, June, 1902.

DEAR MR. EDITOR.

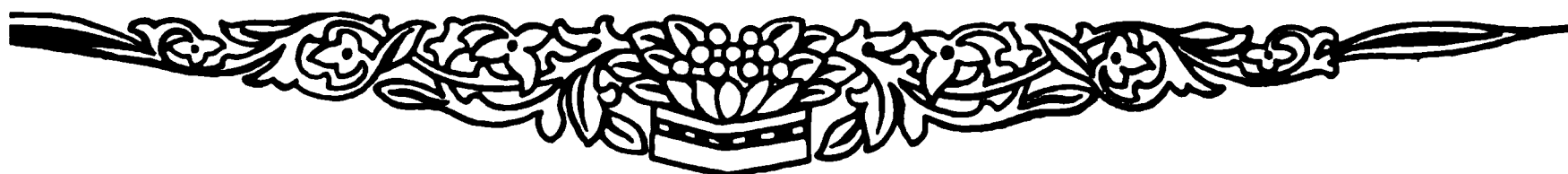
The attached clipping is taken from *The Journal* of June 1, 1902, and is germane to the subject of the Decadence of Faith in Oriental Religions. *The Journal* is really the Sunday edition of *The Englishman*, of Calcutta. You know very well *The Pioneer* of Allahabad, in which the statement referred to appears.

The *Pioneer* and *Englishman* are leading dailies in India and will hardly be suspected of treating any religious subject from any other standpoint than that of a matter-of-fact and impartial observer. So probably no sectarian animus inspired this paragraph.

er the fact be cause for rejoicing or otherwise, there be the slightest doubt that great and far-reaching s are coming over the spirit of Hinduism. I saw a ent in the *Pioneer* the other day to the effect that at isingh a serious split had occurred in a Hindu re- association over the question of whether it was es- that the president of the association should be from the Brahmin members. One need not have

been many years in the country to be able to remember the time when the mere mooted of so iconoclastic a sugges- tion would have been regarded as heresy of the worst description. *Tempora mutantur.*

Yours fraternally,  
P. H. MOORE.



## PERSONAL AND OTHER NOTES

*Gleaned from letters, interviews and exchanges.*

V. E. E. SILLIMAN reports twelve baptisms at Saravapetta, South India, among his young people.

V. G. N. THOMSEN of Bapatla, South India, reports that while on a recent tour of outstations he baptized seventy-two believers.

The people at Hanamakonda, South India, have suffered sadly of late from lack of water; for this reason Dr. Timpany writes that they have been unable to administer the ordinance of baptism to a number of converts.

W. BUNKER and Dr. Corson report that a great revival has been going on in the Toungoo field. The result of a special effort in house to house visitation in villages in the vicinity of Toungoo, many backsliders had been reclaimed and many professed faith in Christ for the first time.

CHONG YU WEI, the reformer who escaped being executed at the order of the empress dowager in Peking, and, with a price on his head, fled to Singapore, has been asked to return to Peking to give advice with regard to a more liberal policy in religious affairs.—*Woman's Missionary Friend*.

REV. E. O. STEVENS, D. D., of Moulmein, Burma, reports that the awakening among the natives continues, but the converts are not without persecution. One man and his wife expected to be turned out of house and home as soon as their landowner heard that they had entered the "Jesus Christ religion."

The British and Foreign Bible Society is making plans for an impressive observance of its

centenary in 1904. Missionary societies owe an immeasurable debt to this organization, since there are 79 languages in Europe, 132 in Asia, and 80 in Africa into which the Bible in part or in whole has been translated by its aid.—*Missionary Review of the World*.

THE *Church Missionary Intelligencer* records the interesting fact that the last provincial capital in China to hold out against the residence of a Christian missionary has yielded. This is the city of Kaifengfu, the capital of Honan and the place of the temporary residence of the imperial court on its way back to Peking. Many attempts have been made to secure a permanent position here, and at last a missionary of the China Inland Mission has succeeded in renting a house.

REV. JOHN FIRTH writes of the baptism of a village school teacher in Assam. He was converted a year ago, but as he was engaged at the time to a heathen girl, he put off baptism until after his marriage. After a while he began to see the great difference between Christians and heathen. In attending the annual association last January his spiritual life received a great uplift, and he made up his mind to be baptized at once and give up the heathen girl.

REV. W. E. BOGGS of Sattanapalli is very much encouraged along the line of church organization. The Christians in that district have been very loth to organize themselves into independent churches, fearing the increased financial responsibility. Dr. Barbour in his recent visit to that station did

all he could to urge upon them the importance of this step, and the missionary now rejoices to see some fruit from his effort in this direction.

For some time the American Board (Congregational) has contemplated opening a work in the Philippine Islands, and now an offer has been made which makes this possible. A friend proposes to give \$1,000 a year for five years for the support of a missionary, together with the cost of outfit and passage. Work will be commenced in the island of Mindanao, which has remained untouched hitherto by missionary effort. Rev. R. F. Black has been appointed, and efforts will be made at once to locate a station.

THE Maubin Sgau Karen church has sustained a sad loss in the death of their pastor, Yahpet, who had settled there only recently after his graduation from the seminary at Insein. He had occasion to go to Henzada and while there was attacked by cholera and died in a few days. Yahpet came to the seminary from the Rangoon Baptist College and took the three years' course. He was a diligent student, of earnest Christian spirit and rare gifts as a preacher. While in the seminary he was supported by the Bible school of the Newton Centre church.

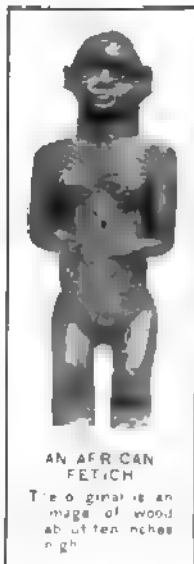
THE *Missionary Review of the World* for June publishes an interesting resumé by Rev. John McLaurin, D.D., entitled *Thirty Years Ago and Now in the American Baptist Telugu Mission*. The writer and his wife are the only missionaries now on the field who were present both at the recent conference of the mission at Kamapatam in January, 1902 and at the one held at the same place in 1870. To have been in close touch with the work among the Telugus during all these years is to have seen some of the most remarkable works of grace in the history of modern missions.

ONE of the most interesting of all mission fields is that in the Fiji Islands, where the English Wesleyans have done a memorable work. A recent report of their annual synod states that "there can be no increase from heathenism, for the Fijians are all nominally Christians. Those gathered into the church now represent the spiritual work of conversion." The total church membership is over 40,000. For the past three years in succession these island Christians, though generally very poor, have given more than \$5,000 a year for foreign missionary work, besides supporting all their home work. Fiji is truly one of the jewels of missions.—*The Missionary*.

THE Congo Railway has proved so successful that the Free State authorities decided two years ago to build lines in the eastern part of their territory that will complete steam communication

across the continent. The principal new line is to run from Stanley Falls, in the far eastern portion of the country, northeastward to the southern end of Lake Albert. A second line is to fill in the gaps in the upper tributaries of the Congo where cataracts occur. As the British Government is already projecting an extension for their Uganda Railway westward from Lake Nyanza to the borders of the Congo Free State, it will soon be possible to go by rail from Mombasa, on the Indian Ocean, across to Stanley Falls, thence by steamer down the Congo to Stanley Pool and rail to the Atlantic.—*The Missionary*.

THE spirit of reform seems to be stirring even the empress dowager of China. Last autumn radical changes were made in the system of examinations for government positions, and now she has issued a decree against foot-binding, one of the deep-rooted practices among the wealthier classes. "As the custom of foot-binding among Chinese women is injurious to the health," the edict reads, "the gentry and nobles of Chinese descent are commended earnestly to exhort their families and all who come under their influence to abstain henceforth from that evil practice and by these means gradually abolish the custom forever." The decree is a tribute to the faithful work of the missionaries and the native reformers, who have endeavored for many years to abolish the cruel custom. The battle has not been entirely won, but a decided advantage has been gained. The missionaries can now point to the empress dowager as a champion of the reform they advocate.—*The Spirit of Missions*.



AN AFRICAN  
FETICH  
The original is an  
image of wood  
about ten inches  
high

THE Twentieth Annual General Conference for Christian Workers will convene at Northfield, Mass., August 1 to 17. In the general announcement of the conference sent out by Mr. W. R. Moody he refers to the fact that in previous years the Northfield teachers have laid special emphasis upon the privileges of a life fully surrendered to God, and hundreds have been blessed thereby. He believes, however, that while in no way lessening the emphasis upon the necessity of a full surrender to God as the first essential for service, there is need of more consecutive and direct Bible teaching as a training for actual service. With this in view there will be a course of Bible study upon the Minor Prophets, conducted by Rev. G. Campbell Morgan, institutes for a study of methods of work, and lectures upon other subjects of practical interest. A large attendance and a most helpful conference are anticipated. For particulars regarding accommodations address Mr. A. G. Moody, East Northfield, Mass.

IEF announcement of the plans of the Missionary Training School for the coming year has reached us. A glance at this shows opportunities for Bible study and practical mission work are better than ever before. Its presidency has been assumed by A. C. Dixon, D. D., pastor of Ruggles Baptist Church, and so well known for his earnest evangelistic spirit. The regular instructors remain much the same as last year with the added help of the new pastor of Clarendon Church, Rev. James A. Francis. Besides the regular curriculum arrangements have been made with several leading Bible teachers and practical workers in the United States and abroad, such as Professor Stifler of Crozer Seminary, I. Schofield, D. D., of Northfield; Cornelius Woelfkin of Brooklyn; B. D. Johnson, D. D., of Springfield, Mass.; Rev. C. A. Bloomfield, N. J., and others. The instruction is un denominational and all the instruction is entirely free. For detailed particulars address Rev. John A. McElwain, Clarendon Street Church, Boston, Mass.

brethren of the Foreign Missions of the Baptist Convention of Ontario and Quebec expect to send out this year new missionaries to their Telugu and three to Bolivia, besides two who are returning to their work.

of the gospels has been translated into the language of the Cebuan group of the Sulu Islands by Chaplain J. A. Smith of the United States army. Thus the people in the Philippines is to receive that word of life which has been kept from them all these generations by the papacy of Rome.

has been stated on good authority that the minister from China to England, Wang Tsz, will take with him a choice of thirty-two young men, sons of nobles and nobles, for education and service in Great Britain and on the Continent. Minister Wu Chang himself was a

student under Dr. Martin at the Imperial University of Peking.

It is with a genuine sense of personal loss that we record the death of Rev. G. J. Johnson, D. D., at his home in St. Louis, Mo., on Monday, July 7. Many will recall the picture which appeared in the MAGAZINE last October, representing Dr. Johnson seated in a chair with Dr. J. E. Clough and others standing about him. It was ever a source of great joy to Dr. Johnson that he had had the privilege of baptizing Dr. Clough many years ago in Iowa, and there has always been a very tender affection between them. Dr. Johnson had been in the ministry fifty-nine years, during all of which time, with the exception of the last four years, he has been most active in the work of the denomination. He early served as a missionary of the American Baptist Home Mission Society, and in that capacity organized the First Baptist Church of Burlington, Iowa, with twelve members. Later he became the agent for the Publication Society, having as his field the entire West, including all that part of the country lying west of the state of Ohio. Whether as pastor or traveling among the churches, he was ever a busy man, and no earthly record could adequately measure his usefulness. Among other things it is said that he dedicated ninety-nine meeting houses. His presence was always a benediction and his life was especially appreciated by the Delmar Avenue Baptist Church of St. Louis, of which he was long a loved and honored member. For some years he had been afflicted with what he felt sure was a fatal illness and for months had been quietly awaiting the summons home. He has gone to a well-earned reward and we cannot mourn for him. He has entered into the joy of his Lord.

## BOOK NOTICES

*books which come to our book table are easily divided into two classes, those which do to do with missions, and those which do not. Within the limits of this Magazine it is not possible to review all books sent for that purpose. Those which are distinctively missionary in character, however, will be fully noticed.*

**WOMAN OF FORTY-FIVE OUGHT TO KNOW,** a series of books for women by Mrs. Emma F. Drake, M. D. The Vir Publishing Company, Philadelphia. Price \$1.00. 211 pages.

"The Family of the Black Forest," etc. 12mo, 448 pages. Price \$1.50. American Baptist Publication Society, Philadelphia.

**WINING OF RACHEL HALLER.** By the author of

This is one of the more pretentious works of fiction issued by the Publication

Society with a very decided plot, and a full corps of actors, good, bad and indifferent. The hero and heroine pair off and start out together in the Christian life almost at the last page.

**OLD GLORY AND THE GOSPEL IN THE PHILIPPINES.** By Alice Byram Condict, M. D. Price 75 cents, Fleming H. Revell Company, New York.

As the title-page indicates, the book is made up from notes taken by the author while on a brief visit to the Philippines, but its value is lessened by the fact that much of the information as to the people is evidently gathered from other books rather than from personal contact. The chief interest of the book lies in the glimpses it gives of the life and customs of the Filipinos.

**PALI FIRST LESSONS.** By Rev. H. H. Tilbe, Ph. D., Professor of Pali in Rangoon Baptist College. Price \$1.25, postage prepaid. American Baptist Mission Press, Rangoon, Burma.

Pali, although a dead Aryan language, a direct descendant of Sanskrit, is the language from which the Mongolian Burmese has borrowed the majority of its abstract and religious terms, and for this reason is taught in the more advanced schools of Burma. Dr. Tilbe has rendered a signal service to the cause of education in Burma in the publication of his Pali Grammar, Pali Buddhism, and now, of this third volume in his Students' Pali Series.

**OLD FORT SCHUYLER.** By Everett T. Tomlinson. Price \$1.25. American Baptist Publication Society, Philadelphia.

The author of this book for boys has sent out a goodly number of strong and healthy books before this, some treating of present day conditions, and some, like this one, of good historic value. The wars between the colonialists and Tories, with the red-men on this side and on that, the settlement and defense of the Mohawk Valley in eastern New York, will be of interest to the young for generations yet to come. The book is strong and of absorbing interest, without being blood-thirsty.

**A REVOLUTION IN THE SCIENCE OF COSMOLOGY.** By George Campbell. Crane & Co., Topeka, Kansas.

This is an attempt to correct some present ideas of the scientists as to the origin and development of the universe, and then to harmonize these new ideas with the author's ideas as to the proper interpretation of the story of creation in Genesis. But as the modern scientist

must and will reject the alleged science of the author, and the theologian will do the same for his interpretation of Genesis, the book cannot accomplish any useful purpose. Science and religion seem drawing closer together year by year, but not along the lines laid down by this author.

**EAST OF THE BARRIER, OR SIDE LIGHTS ON THE MANCHURIA MISSION.** By Rev. J. Miller Graham. Price \$1.00 net. Fleming H. Revell Company, New York.

To the Western world the provinces east of the Great Wall of China are known by the name of Manchuria, but to the Chinaman they are known as "East of the Barrier"—the title chosen for this book which tells of Christian work done in that northern section of China, now under Russian surveillance, and in which some of the greatest atrocities of the Boxer movement were enacted. The book is both entertaining and instructive, the latter portion dealing with the Boxer movement, and the results upon the native church especially so.

**PRIMITIVE SEMITIC RELIGION TO-DAY.** By Samuel Ives Curtiss. Price \$2.00 net. Fleming H. Revell Company, New York.

This record of travels, researches, studies and discoveries in Syria, Palestine and the Sinaitic Peninsula will be found of surpassing interest to every student of the Old Testament, since it throws a flood of light upon the religious customs of the Hebrews, as well as upon the practices of their heathen neighbors. While not treating of mission topics, the book could not have been written, its material could not have been gathered, without the assistance of the many missionaries whose names are mentioned with much appreciation by the scholarly and devout author.

**ADVENTURES IN TIBET, INCLUDING THE DIARY OF MISS ANNIE R. TAYLOR'S REMARKABLE JOURNEY.** By William Carey. Price \$1.50 net. United Society of Christian Endeavor, Boston.

"A book for anybody to read," as the author-editor states at the outset. He takes nothing for granted except a general ignorance on so remote a subject. The first part concisely and graphically describes the country and people, their strange habits and religion, furnishing just the information wanted. The rest of the book is composed of the diary of Miss Taylor, telling the daily happenings on that perilous journey almost to the sacred city of Lhasa—a journey never before taken by a white woman, and never since

white woman alone. The book is at-  
taining as a novel and full of informa-  
tion is a dictionary!

**HIGH CASTE HINDU WOMAN.** By Pandita Rama-  
mabai. Price 75 cents net. Fleming H. Revell Company,  
New York.

is is a new edition of a  
first issued in 1887. The  
duction contains a brief  
h of Ramabai's life and  
which, to any one not fa-  
with her work, is well  
the price of the book.  
mabai is a noble example  
that a Hindu widow can do,  
she is giving her life with  
lar devotion and zeal to  
lifting of her sisters.

this book she portrays  
y, but most vividly, the  
ood, married life and wid-  
od of a Hindu woman, re-  
ing the terrible fetters with  
a Hindu religion and cus-  
have bound her to a life  
torance and suffering. No  
interested in missions can  
not to read it.

**REPORTING CHURCHES AND HOW  
PLANT THEM.** By W. H. Wheeler.  
\$1.00. Better Way Publishing Com-  
pany, Grinnell, Iowa.

is is an exposition of the  
r stated by the title, illus-  
l by the life of Rev. C. H.  
eler, D. D., for forty years  
ssionary of the American  
d in Harpoot, Turkey.  
e it cannot be said that Dr.  
eler was a man of one idea  
it is true that the dominant  
in his missionary work was  
take the Christians with  
n he had to do truly self-  
it and their churches self-  
orting. The story of his  
as been written to show  
fully and in what ways he  
nplished this purpose. The  
will be found helpful to all  
onaries who are working  
d the same end.



**AN EYE FROM THE MAGA  
HILLS ASSAM.**

The original is two and one-  
half feet long.

**ORMONS AND THEIR BIBLE.** By Rev.  
Lamb. 12mo, 152 pages. Price  
\$1.00 net, postpaid, 30 cents. Griffith & Row and  
1420 Chestnut Street, Philadelphia.

s present edition is a concise revi-  
of a work by the same author pub-  
l fourteen years ago. The intention  
e book is to show the utter falsity

of the Book of Mormon, both in its  
claims to anything which can be called  
supernatural, and with reference to what  
purports to be history in its statements.

The author verifies all his statements  
from the Book of Mormon by  
citations, and he also verifies  
his statements which disprove  
the so-called history of the book  
by citations and quotations  
from many trustworthy sources.  
The book is timely, and the  
edition, although cheap, is ex-  
ceedingly readable, and should  
have a place on table or shelf  
within easy reach of every pas-  
tor or other religious worker.

**THE CROSS OF CHRIST IN BOLO-LAND.** By  
John Marvin Dean. Price \$1.00 net.  
Fleming H. Revell Company, New York.

It may be necessary to tell  
some prospective readers that  
"Bolo-land" is not in Africa,  
but that the term describes the  
Philippine Islands, the "bolo"  
being a knife of peculiar shape  
and universal use in the hands  
of many of the ruder peoples  
of those possessions. The book  
is both entertaining and in-  
structive from beginning to  
end. Written in sparkling  
style, it tells of the journey of  
an army Y. M. C. A. secretary  
sent out from New York on a  
transport to Manila, and then  
of his experiences in work for  
our soldiers all over the islands.  
Mr. Dean was on hand at Iloilo  
to welcome our Mr. Lund on  
his first arrival there, and he  
writes appreciatively of our  
Baptist work in Panay. Other  
chapters tell of Presbyterian  
and Methodist work, and of the  
general conditions and pros-  
pects for Protestant missions  
among the Filipinos. The book  
gives the opinions of an expert  
eye-witness, and is valuable for  
that reason.

**PATHS AND BY-PATHS.** By Mrs. A. M.  
Pickford.

**LITTLE BROADS CHURCH.** By Mrs. A. M. Pickford. Price  
\$1.25 each. American Tract Society, New York.

These two books by Mrs. Pickford are  
bright and attractive stories of girlhood  
blossoming into young womanhood, tell-  
ing how the girls of whom the stories





vestments, 3 months, to July 1, 1902	\$9,619.88
" " " " 1901	9,402.88
increase this year	\$217.00
3 months, to July 1, 1902	\$52,976.94
" " " " 1901	40,728.40
increase this year	\$12,248.54

## Donations Received During April 1902

\$82.75.	Leominster, 1st Y. P. S.	New London ch., a member	1 00
15 00	O. E., Arthur Blood, for	Norwich, 2d ch.	6 00
5 00	sup of Lo Say Ra, care		352 47
16 40	Dr Bunker		
8 80	Leominster, 1st Y. P. S.	Less amount refunded from	
3 40	O. E., for sup. Kaw-di,	the First ch., Meriden,	
5 50	care Dr Bunker	Ct., as published in	
9 81	West Somerville ch., War-	March Magazine	112 94
	ren L. Teele, for Augus-		239 58
	tine, care Rev I. S.		
	Hankins	NEW YORK, \$1,916.08.	
	Quincy, Sw. ch.	Palmyra, 1st ch.	18 18
14 07	Quincy, Sw. King's Daugh-	Palmyra, 1st S. S.	5 00
5 00	ters	Palmyra, 1st Y. P. S. O. E.	5 00
	Framingham, 1st S. S., for	Albion ch.	6 00
	sup. of Rev. S. R. Vin-	Brockton B. Y. P. U.	2 08
	ton	Hemlock S. S., tow. sup.	
HIRE, \$38.81.	Newton, Immanuel Y. P. S.	Bago, nat. pr., care	
7 81	S. O. E., for nat. pr.	Rev. E. G. Phillips	10 00
20 00	Thab Sheh, in Burma,	Buffalo, Henry Whalley,	
1 00	care Dr. Bunker	tow. share in Rev. S. R.	
10 00	Cheshire 1st ch.	Vinton's station	6 28
	Sharon, Mrs. E. F. Mer-	Buffalo, Delaware Ave. ch.	65 51
	riam	Buffalo, Emmanuel ch.,	
\$131 97.	West Harwich ch.	for sup. Rev. E. T.	
of wh.	A friend	Welles, Congo	125 00
the chil-	Worcester, 1st ch. B. Y.	Lima C. E. Soc'y.	10 00
dine work	P. U., for work at Lol	Brooklyn, Church of the	
a L. M.	Kaw, care Rev. T. John-	Redeemer S. S.	6 24
Miss C.	son M. D.	Brooklyn, Church of the	
1902...	Grafton B. Y. P. U.	Redeemer	6 20
79 00	Lowell, Wiggsville Mis-	Brooklyn Tabernacle ch.,	
TS, \$1,015.36.	sion, for sal. of Moo	of wh \$150 is from Geo.	
6 00	Khay Law, nat. pr. in	B. Forrester	261 86
P. S. C.	Toungoo, Burma care	Owego ch.	104 10
50 00	Dr Bunker	Utica, Park Y. P. S. C.	
100 22	Lowell, Worthen St. ch.	E. tow. sup. Rev. E.	
50 00	Lynn, East ch.	Welles	25 00
1 00	Waymouth S. S.	Delhi, J. De Witt Smith,	
25 94	Vineyard Haven, W. F.	tow. sup. Boaz, care	
100 00	M. S.	Rev. I. S. Hankins, At-	
50 00		makur	15 00
ambridge	RHODE ISLAND, \$242 79.	Binghamton, Conklin Ave.	
10 00	Woonsocket, 1st ch.	ch. and C. E. Soc'y.	11 25
St. Y.	Hebron ch.	Belfast, 1st ch.	6 00
r. sup. of	Pontiac, Mary A. Sher-	Fairport, 1st S. S. Prim.	
Rev. L.	man for two shares in	Dept.	5 10
29 50	Cumham station, India.	Albany Emmanuel ch.	360 00
50 00	Providence, Cranston St.	Gloverville, 1st ch.	12 00
15 00	Y. P. S. C. E., for sa.	Sidney, Center ch.	2 15
San Kan Koo Keh care	Rev C. H. Heptonstall,	Maine B. Y. P. U., for Dr.	
J. Brad-	Providence, 4th ch.	Bunker's work at Toun-	
35 00	Providence, 1st ch.	goo	30 00
for mis-	Providence, Calvary ch.	Caniatego, Miss Edith	
open.	Warren Y. P. S. C. E., for	Green's S. S. class, for	
S., for	sup. nat. pr., Thrash	the gospel ship	4 00
Japan.	Shu Kue care Rev C	Owego, 1st ch Y. P. S.	
Mission,	H. Heptonstall	C. E. for Ha-lo-al, care	
Chilaka	Wakefield S. S., Miss	Dr Bunker	20 00
r. W. E.	Root's class	Locke, H. C. Lead	8 00
2 00	Westerly, 1st ch.	Belleville ch.	40 02
45 14		Belleville S. S.	3 11
8 00	CONNECTICUT \$239 53.	Binghamton, Main S. S.	6 00
15 00	Hartford, Asylum Ave. ch.	Lestershire S. S.	3 50
Chinese	West Hartford, 1st ch.	Lestershire ch.	6 56
in China	Myrtle ch.	East Aurora ch.	2 00
ch., D.	Plantville ch.	Fredonia S. S.	10 00
10 00	New London, Huntington	Ripley ch.	4 78
E. P. S.	St. S. S.	Horseheads ch.	13 88
Burdett,	Meriden Sw Y. P. S.	Horseheads Y. P.	2 00
Say Ra,	C. E.	Oxford ch.	30 00
r.	Waterbury, 2d ch.	Locke-Milan ch., H. C.	
8 75		Leach	2 00
		Locke-Milan S. S.	66

Pleasant Valley ch.....	5 00
Oneonta ch.....	61 34
Walton ch.....	20 00
Mt. Upton S. S.....	3 00
Meredith ch.....	3 43
Meredith S. S.....	3 00
Le Roy ch.....	36 28
Central Asso., Port Jervis ch. ....	9 35
Peekskill ch.....	50 33
Ossining ch.....	5 00
Waterford ch.....	30 20
Geneseo ch.....	5 00
Flushing ch.....	22 54
Brooklyn, Bushwick Ave. ch. ....	2 00
Brooklyn, Emmanuel ch..	10 00
Brooklyn, a friend.....	20 00
Utica, Park S. S.....	13 07
Elbridge ch.....	6 00
Medina ch.....	38 00
Medina ch., for Faith Orphanage, care Rev. J. M. Baker .....	8 10
Galnes and Murray ch....	13 20
Central Sq. S. S.....	45
Hartwick S. S.....	7 00
New York City, North Y. P., for sup. Thau-Cho, Loi Kaw station.....	12 50
New York City, Lexington Ave. Y. P. nat. pr., care Rev. A. E. Seagrave .....	50 00
New York City, Lexington Ave., W. W. Holton, for helper for Dr. MacLaurin .....	25 00
New York City, North ch.	21 13
New York City, Fifth Ave. ch. ....	108 33
New York City, Sixteenth Y. P.....	50 00
Mariner's Harbor Y. P...	60
Whitehall ch.....	7 55
North Granville ch.....	13 46
North Granville Y. P....	1 56
Kingsbury ch. and S. S...	98

NEW JERSEY, \$1,466.67.	
Plainfield, 1st Temple Builders .....	50 00
New Brunswick, Livingston Ave. ch.....	47 93
Mount Holly, Mrs. H. A. Rhees .....	10 00
Newark, Roseville ch....	43 00
Newark, Fairmount cn....	11 92
Plainfield, 1st ch.....	575 00
Plainfield, Park Ave. ch..	10 65
Harrison ch.....	1 00
Jersey City, Bergen ch..	100 00
Perth Amboy ch.....	9 11
Bayonne, 1st ch.....	9 78
Paterson, 6th ch.....	5 50
West Hoboken, 1st ch....	9 75
Orange, Washington St. ch.	30 00
North Orange ch.....	50 00
Camden, North ch.....	121 88
Beverly ch.....	4 00
Camden Asso., a friend, for Mounq Shwe Yan, care Rev. C. L. Davenport .....	16 25
Camden, Wynn Mem'l ch.	2 00
Burlington, 1st S. S., Mrs. Hall's class, for nat. pr., care Dr. A. H. Henderson .....	6 25
Bridgeton, Pearl St. ch..	19 00
Bridgeton, 1st ch.....	33 60

PENNSYLVANIA, \$929.42.	
Morton, Bethany ch.....	1 80
New Albany ch.....	3 06
Ingram and Crafton ch...	4 00
Philadelphia, East Y. P. S. C. E., for Yachow...	20 00
Wissahickon R. Y. P. U. and S. S., for Yachow..	12 50

Philadelphia, Tenth S. S..	14 60
Philadelphia, Lehigh Ave. ch., add'l .....	2 06
Lansdowne ch.....	10 58
Chestnut Hill ch., add'l..	5 90
Woodland ch.....	3 85
Woodland S. S.....	2 00
Philadelphia, Gethsemane ch., March collection...	23 20
Philadelphia, 1st ch.....	100 00
Lansdale ch.....	13 65
North Frankford ch., add'l	5 00
Davidsville ch.....	21 50
Clark's Green ch.....	15 08
Hallstead ch.....	17 00
Wayne, 1st ch.....	5 00
Altoona, Mem'l ch.....	15 90
Kittanning ch., q'y offer'g.	14 00
Franklin, 1st ch.....	317 50
Dansville ch.....	8 66
Madison ch.....	5 00
Bloomsburg ch.....	17 82
Bloomsburg B. Y. P. U., for Ung Kung station, care Dr. J. W. Carlin..	15 06
Corry ch.....	1 45
McKeesport, Fifth Ave. ch., in part.....	53 39
McKeesport, 1st ch., in part .....	50 64
Pittsburg, Mt. Washington ch. ....	6 05
Rev. J. W. Williams and wife .....	25 00
Homestead ch., in part...	19 05
Pottsville ch.....	6 54
Pottsville S. S.....	2 26
Mahanoy City ch.....	15 06
Allentown ch. ....	45 50
Stewartstown ch.....	50 00

DELAWARE, \$4.25.	
Wilmington, 1st Sw. ch., J. A. Wiklund.....	4 25
DISTRICT OF COLUMBIA, \$5.	
Washington, Maryland Ave. ch. ....	5 00

WEST VIRGINIA, \$76.91.	
Center Branch ch.....	4 55
Hinton, 1st ch.....	27 81
North Fork ch.....	1 60
Two Runs B. M. League..	1 15
Good Hope ch.....	1 20
Wheeling, 1st ch.....	28 42
Raleigh ch.....	12 18

OHIO, \$1,044.29.	
Dayton, Webster St. mission, for Dr. Bunker's work .....	25 00
Dayton, 1st B. Y. P. U..	75 00
Dayton, Linden Ave. S. S.	71 34
Cincinnati, Walnut Hills ch. ....	20 00
Cincinnati, Immanuel ch..	23 50
Cincinnati, Immanuel Brotherhood .....	3 00
Cincinnati, Immanuel Jr. B. Y. P. U.....	2 00
Cleveland, Josephine mission Bible school, for Dr. Crozier's mission wk.	35 00
A friend .....	209 00
Wellington ch.....	2 25
Ashtabula, 1st ch.....	5 00
Ashtabula, 1st ch., F. Luce	10 06
Lima, 1st ch. B. Y. P. U.	10 74
Spencerville ch., bal.....	1 06
Seville ch.....	35 00
Columbus, Tenth Ave. S. S.	1 65
Dayton, Mem'l ch.....	11 49
Springfield, Blessed Hope ch. ....	1 25
Troy, 1st ch.....	57 50

Attica, Rev. E. Bebb and wife .....	5 00
Monroeville ch.....	5 28
North Fairfield ch.....	7 15
Sandusky, 1st ch.....	7 09
Litchfield ch.....	2 40
Marietta, 1st ch.....	112 03
Marietta, 1st S. S.....	12 00
Cincinnati, Ninth St. ch..	148 93
Middletown, 1st ch.....	12 50
Amity ch.....	4 20
Fredericktown ch.....	11 60
Pioneer ch.....	3 20
Toledo, Ashland Ave. ch..	77 03
Hubbard ch.....	22 95
Alliance ch. ....	10 12
Oakfield ch.....	3 00

INDIANA, \$179.87.	
Hope, Rev. A. J. Skinner, for work at Kifwa, Africa .....	2 00
Haw Creek ch.....	12 00
Salem ch.....	18 00
New Hope ch. ....	1 59
Salem, 2d ch.....	5 25
Middle Fork of Sugar Creek ch. ....	6 00
Elwood ch. ....	40 05
Elwood S. S.....	5 00
Frankfort ch. ....	3 30
Galveston ch.....	19 88
Goodland ch.....	15 65
Goshen ch.....	5 75
Waynetown S. S.....	6 10
West LaFayette ch. ....	10 40
Maria Creek ch.....	10 00
Stilesville ch.....	10 40
Clayton ch. ....	7 15
Coatsville ch.....	1 25

ILLINOIS, \$782.66.	
Normal ch. B. Y. P. U., for Rev. S. R. Vinton's work .....	20 00
Alton, 1st S. S.....	14 17
Walnut Grove ch.....	1 52
Columbus ch.....	4 45
El Paso S. S., tow. sup. Ongole student .....	25 00
El Paso, E. C. Evans, for sup. Ongole student....	25 00
Champaign ch.....	5 00
Champaign S. S.....	6 73
Wisetown ch.....	3 59
Chicago, Immanuel S. S..	125 00
Chicago, Memorial ch....	25 50
Roseland ch.....	10 06
Chicago, Normal Pk. S. S.	9 00
Wheaton B. Y. P. U., for sup. Adanka Unkiah, care Dr. Clough .....	30 00
LaGrange ch.....	9 40
Chicago, Englewood ch...	94 81
Chicago, Heights ch.....	2 85
Sterling ch.....	10 00
St. Anne ch.....	2 50
Quincy, Immanuel Chapel.	12 00
Fillmore B. Y. P. U.....	5 00
Sycamore ch.....	29 75
Rockford, 1st ch.....	24 06
DeKalb ch.....	45 09
DeKalb S. S.....	48 66
Marengo S. S.....	30 49
Belvidere, South ch., Rev. F. F. Whitcomb.....	5 00
Carthage S. S.....	5 50
Stonefort ch.....	2 00
Liberty ch.....	1 20
Waldo ch.....	2 06
Chicago, 1st Sw. ch., John Berg. tow. sup. Philip, Assam .....	3 00
Chicago, 1st Sw. ch.....	24 99
Chicago, 1st Sw. S. S....	96 56
(\$100 of these last three amounts is to const. G. Avid Hagerstrom L. M.)	

1st Sw. Ladies'	
.....	31 00
1st Sw. ch., a	
for wk. in China	1 00
1st Sw. ch., a	
for Bible work.	
ev. O. Hanson.	
.....	1 00
most refunded to	
anston, Ill.....	10 00
	782 66

## OWA, \$1,006.82.

ev. John A. Kees	700 00
dra. E. C. Shep-	
with C. Shepard.	1 00
y ch.....	100 00
1st ch.....	3 50
2 ch.....	9 85
3 ch.....	3 25
colleage stu-	
dent, Forest Ave.	19 00
ch.....	40 00
ch.....	72
Centre ch.....	40 00
S. S. S.....	1 03
h.....	34 86
h.....	51 50
h.....	2 31
fra. Thelander	10 00

## MICHIGAN, \$506.

Young People, for	
Mukimvika	50 00
ch.....	5 00
ch. Mr. and Mrs.	
Hunt, for Lol	
son.....	2 50
Reulah ch.....	6 54
Reulah S. S.....	4 10
Grand River Ave.	
.....	40 00
Warren Ave. ch	46 55
West ch.....	8 00
St. Calvary ch	3 10
St. M. 1st ch.....	24 69
1st ch.....	42 10
ch.....	2 50
Johnson St. ch	2 85
ch.....	8 20
St. S. S.....	2 54
.....	2 50
1st ch.....	18 50
Sw. ch.....	59 62
Sw. ch.....	42 85
Sw. ch.....	14 21
Sw. ch. bal	6 00
St. B. Y. P. U.	
sem'l. Dr. Cro-	
ok.....	100 00
St. ch.....	1 25
ch.....	5 40
St. ch.....	12 00
St. B. Y. P. U.	5 00

## NEBOTA, \$891.44.

St. a friend.....	10 00
St. 1st Sw. ch.....	2 24
St. 1st Sw. S. S.....	1 18
St. h.....	6 00
St. M. S. A.....	5 00
St. 1st ch., J.....	5 00
St. e ch., for Mal	
sw, care Rev. O	
Shamo	60 00
1st Sw. ch.....	1 00
St. h.....	5 30
St. S.....	1 05
St. John Nelson.....	1 00
St. S. S.....	9 00
St. ch.....	15 50

Isanti mission	1 00
Milaca Sew. Soc., for	
Philippines.....	12 00
Stanchfield ch.....	25 00
Reynolds ch.....	5 00
Willmar, through P. W	
Headman.....	10 00
Isanti, South Y. P. Soc.,	
for native teacher. Via	
Now, care Rev. O. Han-	
son.....	50 00
Cambridge, Andrew Falk,	
for Philippines.....	14 00
Royalton ch.....	1 20
Kasson ch.....	8 61
Minneapolis, Nor-Dan ch.	9 05
Tyler ch.....	10 00
Blooming Prairie ch.....	35 00
Anoka ch.....	30 61
Minneapolis, Olivet ch.....	25
Montevideo ch.....	10 10
Minneota ch.....	1 00
Kenyon ch.....	3 30
Red Wing ch.....	15 00

## WISCONSIN, \$286.24.

Ripon, J. E. Donlap.....	1 00
Lodi S. S.....	4 74
Waukesha ch.....	8 00
Kenosha ch.....	8 00
Milwaukee, Bay View ch.	
S. S.....	8 24
Milwaukee, Bay View, 1st	
ch.....	220 30
Wauwatosa, Union ch.....	13 87
Eureka ch.....	4 25
Eureka, Ladies' Mission	
Circle.....	10 00
Union Grove ch.....	7 75
Oconto, C. E. Uylla.....	5 00

## MISSOURI, \$12.80.

Noel ch.....	7 80
Kansas City, N. Nelson..	5 00

## KANSAS, \$98.64.

Caldwell, Jr., Union for	
medical missy, work	
.....	1 26
Harmony ch.....	4 87
Larned, A. D. Bishop	
Larned Mattie Bishop	
Marvsville ch.....	5 27
Florence ch.....	2 00
Florence S. S.....	1 00
Jewell ch.....	1 00
Greenwood ch.....	4 00
Centropolis S. S.....	2 14
Emporia ch.....	36 82
Waverly ch.....	4 09
Wetmore ch.....	6 25
Oberlin ch.....	9 00
Bazine ch.....	95
Brantford, Sw ch.....	5 50
Menonite Brethren.	
Marion ch.....	11 00

## NEBRASKA, \$120.96.

Fountainville ch, Rev A.	
Fairquet.....	5 25
Surprise Bethesda Mis-	
sion Band, tow salary	
of Rev Wm. Axling..	5 50
Kearney, Y. P. Union..	10 00
Randolph S. S.....	6 11
Plainview ch.....	16 50
Omaha Immanuel ch.....	4 85
Omaha, 1st ch.....	35 68
Bancroft ch.....	3 21
Nelson ch.....	9 40
Champion, N. Douglas..	5 00
Mead, Sw W. C., tow	
sup nat. pr., care	
Rev O. L. Swanson.....	12 50
Omaha Sw Y. P. S.,	
tow sup nat pr.,	
Murkus care Rev O.	
L. Swanson.....	12 50
Weston, Sw S. S.....	8 50

## COLORADO, \$41.68.

Salida, 1st B. Y. P. U.,	
for sup. Bwe Karens,	
Toungoo, Burma.....	6 25
La Veta S. S.....	4 81
La Junta ch.....	31 13

## CALIFORNIA, \$57.40.

Middletown ch.....	1 00
Dixon ch.....	1 00
San Francisco, Chinese	
ch.....	1 00
Madera ch.....	1 45
Seima ch.....	10 75
Downie ch.....	4 95
Asusa S. S.....	7 00
Los Angeles, Mem'l C.E.	
Corona B. Y. P. U.....	8 25
Otay ch.....	10 00
Julian ch.....	3 00

## OREGON, \$5.

Portland, Sw. ch., Rev.	
C. Asplund.....	5 00

## SOUTH DAKOTA, \$1.

Clark, Mrs. M. Smith..	1 00
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## WASHINGTON, \$13.39.

Cowlitz ch.....	2 43
Ballard, 1st ch.....	2 90
Palouse ch.....	8 75
Palouse B. Y. P. U.....	4 00
Palouse S. S.....	25

## IDAHO, \$60.04.

Bellevue ch.....	2 70
Soldier ch.....	1 00
Lost River ch.....	6 00
Berean ch.....	2 00
Pocatello ch.....	16 25
Blackfoot ch.....	18 05
Hagerman ch.....	14 04
Wallace, Rev C. H. Mc-	
Kee.....	5 00

## WYOMING, \$25.

Glenrock, Mrs. Ida Pat-	
ter, for work among	
the Kachins, care Mr.	
Burdette.....	

## MONTANA, \$30.21.

Bozeman ch.....	7 90
Bozeman S. S. Birthday	
offering for Dr. Long-	
ridge, India.....	9 31
Great Falls, Sw ch.	
Mission Circle, for nat.	
pt., India.....	12 50

## ARIZONA, \$61.85.

Phoenix ch.....	18 00
Tucson ch.....	10 25
Mesa ch.....	3 00
B. Y. P. U. of Arizona	35 60

## KENTUCKY, \$5.50.

Berea, a friend, for	
share in Rev S. R.	
Vinton's station.....	4 50
Louisville, A. E. Merri-	
field.....	1 00

## INDIAN TERRITORY, \$2.50.

Tablequah ch.....	2 50
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## OKLAHOMA, \$85.

Hennessey ch.....	6 00
Hennessey S. S.....	7 00
Perry, W. H. Tompkins,	
des. to Japan.....	80 00

Cheyenne, 2d ch. des. to Tura, Assam .....	2 00
NOVA SCOTIA, \$1.	
Upper Canard, Rev. D. E. Hatt .....	1 00
DENMARK, \$263.16.	
Baptist Churches, of wh. \$118.42 from S. S. ....	263 16
MISCELLANEOUS, \$3.25.	
Cash from Sunday Schools .....	3 25
Total .....	\$11,222 28

## LEGACIES.

Bangor, Me., Sarah Elizabeth Giddings	500 00
Holyoke, Mass., Alexander Day .....	1,250 00
Charlestown, Mass., Mrs. S. Prentiss Hill .....	200 00
Stamford, Ct., Nancy Smith	16 66
Cortland, N. Y., Abram Letts .....	17 24

Doylestown, Pa., Sarah Ann Meredith	95 00
Lorain Co., Ohio Belle S. Boyden .....	467 20 2,546 10
\$13,768 38	

Donations for New Press Building, Rangoon:

April 21, New York City, Mt. Morris Y. P. S. C. E. ....	\$38 79
Previously reported ....	1,130 22
\$1,169 11	

## Donations Received During May 1902

## MAINE, \$312.79.

Portland, 1st C. E., for sup. of Rev. W. F. Dowd .....	30 00
Skowhegan, Bethany ch., "friends" .....	100 00
Hancock Asso., Sedg- wick ch., \$4.90; Man- set ch., \$2.10; W. Ells- worth ch., 70c.; Frank- lin ch., \$1.05; Lamolne ch., \$5.95; Bar Harbor ch., \$3.65; Surry ch., \$2.45; Brooklin ch., \$3.50 .....	24 30
New Sweden ch., for Dr. Bunker's field .....	129 00
Caribou ch., for Hensada station .....	17 09
Lewiston, Bates St. ch..	2 70
Rumford Falls ch.....	9 70

## NEW HAMPSHIRE, \$11.28.

Chester, 1st S. S. ....	2 00
Sanbornton, 1st ch.....	3 36
Sanbornton, 3d ch.....	1 00
North Conway, Rev. A. Locke .....	1 00
Lebanon, 1st ch.....	2 00
Stratford Centre Y. P. S. C. E. ....	1 92

## VERMONT, \$11.52.

Wallingford, 1st ch.....	7 25
Westford ch.....	3 15
Westford, Union C. E....	1 12

## MASSACHUSETTS, \$526.43.

Randolph, 1st ch.....	53 72
Tyringham ch.....	5 00
Taunton, Winthrop St. S. S. Society .....	25 12
Fitchburg, "Aunt Bessie" Lynn, Washington St. Y. P. S. C. E. ....	9 50
Somerville, Perkins St. ch., Cross St.....	19 15
Fall River, Foster St. chapel .....	8 00
Fall River, Rev. and Mrs. D. B. Jutten, for nat. pr., care Rev. W. Bush- ell .....	20 00
Charlemont ch.....	1 50
Florida, Rev. L. B. Pur- mont .....	2 50
Florida ch.....	6 00
Boston, Charles S. Parr.	1 00
Boston, Clarendon St. Y. P. S. C. E., tow. sal. of Mr. Thomas Hill...	60 00

Rockland ch.....	6 01
Leominster, 1st ch. Men's Club .....	7 50
Leominster, 1st Y. P. S. C. E., tow. sup. Row- di, care Dr. Bunker...	7 50
Norwell, Miss Lucy Tur- ner .....	12 25
North Attleboro, 1st Y. P. S. C. E., for Dr. Cushing's work .....	7 87
North Attleboro F. E., Y. P. S. C. E. and S. S., tow. sup. of Moug Quet, care Miss Carr, Sandoway .....	12 50
West Acton ch.....	26 00
West Acton S. S.....	38 43
Rockland ch., two boys..	2 00
Lawrence, 1st Bible sch., for Moug Kyah, care Miss M. Carr.....	32 00
West Boylston, Union Y. P. S. C. E., for work of Dr. Bunker.....	20 00
Winchester, W. P. Palmer	5 00
Cambridge, 1st B. Y. P. U., for Japan.....	2 00
Merrick, Geo. H. Lucas, for sup. Moug Yah...	50 00
Holyoke, 2d S. S., Inter. Dept. ....	4 75
Lowell, Branch St. S. S.	4 95
Norwood ch. Jrs.....	2 50
Haverhill, 1st ch.....	32 68
Foxboro S. S., infant class, for sup. Ma Po Byu, care Rev. J. E. Cummings .....	25 00
Fells ch.....	10 00
Worcester, South Y. P. S. C. E., per J. Emer- son Anderson .....	1 00

## RHODE ISLAND, \$88.96.

Rhode Island Baptist S. S. Convention, for wk. in West China.....	50 00
Providence, Cranston St. S. S., for sup. nat. pr., Moug Su Du, care Rev. C. H. Heptonstall	18 75
Wakefield S. S.....	4 00
Wakefield ch.....	13 40
Newport, 1st S. S.....	2 81

## CONNECTICUT, \$95.68.

South Colebrook ch.....	5 70
Hartford, South ch.....	20 00
Hartford, South Y. P. S. C. E., for Dr. Bunker's fund .....	25 00
Hartford, Olivet ch.....	2 98

Winsted Y. P. S. C. E., for work in Loi Kaw Mission, care Dr. Bun- ker .....	5 00
Putnam, 1st S. S.....	7 00
Rockville B. Y. P. U., for sup. of Kah Ko, care Rev. A. V. B. Crumb..	25 00
Winthrop, G. F. and M. C. Love .....	5 00

## NEW YORK, \$1,465.12.

Lockport ch.....	10 00
Rochester, Carey Mission Society, of wh. \$10 is for the mission in Chi- na and \$10 for the mis- sion in India.....	20 00
Rochester, North ch....	13 00
Fredonia, a friend.....	1 00
Long Island, Blue Point, Mrs. E. B. Marshall...	4 00
Troy, Fifth Ave. ch....	97 29
Troy, 2d ch.....	40 00
Newark Valley ch.....	1 50
Norwich, Calvary Y. P. S. C. E., for Dr. Bun- ker's work .....	25 00
Albion, 1st S. S.....	2 27
New York, Judson Mem'l ch. of Christ Y. P. S. C. E., tow. sup. Rev. and Mrs. E. Grigg, Bur- ma .....	10 00
Exeter C. E. Society....	1 00
Schuyler Lake ch.....	2 00
Sidney ch.....	2 25
Dalton ch.....	2 75
Hunts, Portage ch.....	6 00
Batavia, 1st S. S., for sup. of native Chinese missionary .....	50 00
Hartland ch.....	1 50
Hartland Y. P. S. C. E....	5 50
Lima ch.....	2 25
Union, 1st B. Y. P. U., tow. sup. Rev. S. R. Vinton .....	18 00
Waverly ch.....	35 00
Exeter Y. P. S. C. E....	74
Alabama, Oakfield ch...	10 25
Granville, 1st ch.....	9 50
Onelda ch.....	24 08
Earlville Y. P. S. C. E., for work of Prof. E. W. Clement, Tokyo, Japan.	4 00
South New Berlin ch...	7 75
Central Pawling ch.....	14 94
Warsaw ch.....	9 50
Warsaw Y. P.....	25 00
Brooklyn, Green Ave. S. S.	58 42
Brooklyn, Withers St. Mission S. S.....	20 00
Brookfield, 2d ch.....	1 05
Phelps S. S.....	1 00

ing Y. P. for care Dr. Bun-		German town, Wayne Ave. ch.	22 00	Hope, Rev. and Mrs. A. J. Skinner, for work at	
10 00		Philadelphia, Calvary ch.	9 00	Kiowa, Africa	1 00
ing S. S.	1 65	German town, 3d B. Y.		Zion ch.	4 12
City, River-		P. U. for Yachow sta-		Linton ch.	3 00
87 85		tion work	7 14	Middle Forks ch.	3 25
City, Fifth		Bridenburg, 1st ch.	5 00	Sugar Creek ch.	3 00
584 82		Philadelphia, 50th ch.	19 80	Elisaville ch.	15 00
ch.	2 25	Bethesda ch.	1 11	Bethel ch.	2 85
		Scott Valley ch.	1 00	Elk ch.	3 85
\$1,473 04		Brasaville ch.	5 25	New Prospect ch.	6 00
not received in		East Smithfield ch.	10 00	Valparaiso ch.	6 00
Green Ave.		Norristown, 1st ch.	25 00	Waynetown ch.	14 50
oklyn, N. Y.,		DuBois ch., add'l.	8 00	La Fayette ch.	1 60
7 82		Clinton ch.	10 00	Mt. Eden ch.	2 60
in: In April Magazine		Townville ch.	6 00	New Winchester ch.	1 18
ceipts) \$8.40 was re-		Richmond ch.	1 00		
coming from Bloom-		Union City ch.	10 75		
ch., and should read		Rochester, 1st ch.	77 87		
1st ch.		Greensburg ch., q'y. off's	8 13		
		Peter's Creek ch., Int.			
		Ann Benson legacy.	25 50		
JERSEY, \$127.88.		Wilkinsburg B. Y. P. U.			
deWitt C. Cow-		for orphans, care Rev.			
5 00		H. Hulsinga	11 25		
ch.	30 00	Mt. Washington S. S.			
ch.	15 00	for orphans, care Rev.			
2d S. S.	9 88	H. Hulsinga	5 00		
3d Y. P. S. C.		Pittsburg 4th ch., cols.			
work in Bang-		for Feb. and March.	232 01		
10 00		Wilkinsburg ch., q'y off's	16 28		
E. A. Griffin,		Sharpsburg ch., in part.	25 00		
Theng, care Dr.		Apollo ch.	18 00		
Eng Kung	55 00	Hazlet ch.	7 00		
Westcott, one		Ashland ch.	4 00		
st for work at		Bethlehem ch., St. Clair	15 40		
care Rev. E.					
5 00					
ch.	18 00				
		DISTRICT OF COLUMBIA, \$50.			
ILYANIA, \$1,227.62.		Brookland B. Y. P. U.			
len Run S S.	1 67	for share in Cumbum			
ia, North Bible		Station, India	50 00		
class No. 10,					
S. R. Vinton's	5 00	WEST VIRGINIA, \$6.30.			
ia, Oscar E.	1 80	Two Runas B. M. League.	1 50		
Providence ch.	19 02	Pine Grove ch.	4 80		
Fourth Ave.					
Aid Society...	25 00	OHIO, \$970.65.			
ch.	12 02	Dayton, 1st B. Y. P. U.			
S. S. tow		for sup. of Rev. J.			
gospel ship.	15 00	Speicher	400 00		
1st ch., An-		Dayton, Linden Avenue			
thmes, tow. sal-		Woman's Miss'y Circle,			
W. A. Hall,	2 00	of wh \$18.50 is for			
ia, Bethlehem		Mrs. Waters' Bible wom-			
t. hosp. asst.		an Swatow \$1.06			
t. prs. care		for work on Congo, and			
B. Kirkpat-		\$15.25 for membership			
D	130 00	dues	84 90		
ch. for medical		Peru, Mrs. M. B. Kings-			
for Dr W. C.	5 00	bury	5 00		
wa, 2d ch., oc-		Haviland ch.	4 00		
al. Rev. S. R.	47 82	Granville, a friend.	10 00		
ion ch., add'l	15 00	A friend	210 00		
ia, 1st Sw. ch.	5 00	Connant, 1st ch.	10 84		
ia, Broad St.		Chardon ch.	9 50		
chool, for Bibles		Chardon S.	2 50		
ia	10 00	West Cleveland ch.	3 05		
ia, 2d ch.		Berlin ch.	1 25		
Day schools	35 00	Pleasant Hill ch.	3 50		
ia, Memorial S.		Sidney ch.	14 78		
Hang Yang Goh-		Sidney B. Y. P. U. for			
l. care Rev. J.		European Mission	72		
ma	87 04	Springfield, 1st ch.	56 41		
ia, Getsemane		New London ch.	5 00		
Daughters, acct		Vermilion ch.	3 60		
care Rev. L.		Cincinnati, Columbia ch.	12 75		
White	15 00	Canton 1st ch.	178 55		
ia 4th ch.	48 65	LaGrange ch.	4 80		
Chestnut Hill					
l	1 25				
iner, acct. nat.		INDIANA, \$250.80.			
for Dr. M. B.	120 00	Mt Sterling ch.	2 20		
tek	106 86	Indianapolis, South St.			
ucle ch., add'l		ch to const Katherine			



Swaledale ch.....	13 00
Hunston ch. B. Y. P. U. and S. S.....	6 00
Lohrville B. Y. P. U. for Rev. A. E. Groenbeck's station .....	5 00
Rockwell City ch.....	11 28
Village Creek Sew Soc.	10 00
Sioux City, Sw. ch .....	17 18
Des Moines, Sw. Y. P. S.	12 00

## MICHIGAN, \$279.58.

Middleville, J. O. Dean.	6 25
Benton Harbor, C. E. Maxfield .....	7 64
Eastport ch. of Grand Traverse Assoc .....	4 58
Kalamazoo, Portage St. ch .....	6 94
Kalamazoo B. Y. P. U. for Ko-Kan-be, care Rev. C. L. Davenport, Sandoway, Burma .....	12 50
Edson, Hemlock Road B. Y. P. U.....	1 00
Prairieville ch. for Toun-goo station, care Dr. Hunker .....	22 70
Arcadia, Nor-Dane ch., for Rev. C. Nelson's mission work .....	7 00
Detroit, Warren Ave. ch., bsl.....	1 00
Flint, 1st ch.....	56 40
Grand Rapids, Berean ch	84 00
Grand Rapids, Wealthy Ave ch .....	10 00
Grand Rapids, Wealthy Ave ch .....	1 00
Albion S. S. for work in Osaka, Japan .....	2 50
Dansville ch.....	5 00
Ceresco ch .....	4 45
Hudson, 1st ch.....	2 50
Breckinridge ch.....	7 80
Manistique Seaco ch .....	6 47
Cadillac, Sw ch.....	68 00
Chelsea ch .....	10 00
Milan ch.....	8 85

## MINNESOTA, \$299.51.

St. Paul, coll at meeting Sunday May 25th, 1902	58 46
Long Lake, W. O. Peterson .....	1 00
Willmar Miss Band, for NARRAGA .....	10 00
Onseo Mrs. Myrman .....	7 00
Andrew Youngberg .....	7 00
Rush Lake ch .....	2 14
Stanchfield, P. Soderlund .....	2 50
Isanti, J. Tuomela .....	10 00
Cambridge, Children's B'd	20 00
Minneapolis, Bethel sw ch .....	1 50
St. Anthony Park, R. Peterson .....	8 98
Grass Lake, Mrs. Gustafson .....	3 00
Cokato, C. J. Soderberg .....	25 00
Red Wing ch .....	5 00
Westbrook ch .....	1 00
Riceville ch.....	14 23
Cheney, Mrs. Abbey E. Briggs .....	125 00
St. Paul, Nor-Dan ch .....	3 00

## WISCONSIN, \$183.82.

Evansville ch.....	60
Union ch .....	2 62
Juda ch .....	16 20
Ashland ch .....	12 50
Milwaukee Garfield Ave. ch .....	13 05
Racine ch .....	60 35
Racine, Sw ch .....	28 50
Racine, Christian Larsen, deceased .....	50 00

Lond, Nils Erickson.....	2 00
MISSOURI, \$10.	
Nevada, Mrs. Ella Temp Un, for wk in the Philippine Islands .....	10 00

## KANSAS, \$159.54

Eden ch.....	4 19
Neodesha ch .....	3 45
Topeka, 1st ch .....	50 00
Elm Grove ch.....	5 02
Lyndon ch.....	11 77
Paola ch.....	8 75
Paola E. S. S. ....	2 50
Paola Y. P. S. ....	1 00
Ottawa, North ch .....	14 65
Wellsville ch .....	4 10
Council Grove ch .....	15 00
Abilene ch .....	14 83
Abilene S. S. ....	2 00
Mound Valley ch .....	8 27
Salem ch.....	5 60
Leoti ch .....	2 11
Woodston ch .....	1 50
Turkville ch .....	2 50
Hays ch.....	2 50

## NEBRASKA, \$153.96.

Union ch. ....	5 60
Battle Creek ch .....	2 38
Norfolk Y. P. S. des. to Nor. Rev. Wm. M. Upcraft .....	2 00
Carroll ch. ....	14 20
Chadron ch. ....	11 60
Chadron S. S. ....	1 55
Omaha, 1st ch .....	30 00
Omaha South ch.....	55 00
Gering ch .....	16 65
Lincoln, 1st Lad Miss Soc. for famline orphan fund, care Rev. W. T. Elmore .....	15 00

## COLORADO, \$59.89.

Denver, Capitol Hill S. S.	42 54
Mantrose ch .....	4 65
Denver, Broadway ch. Wm. Marchant, des. to Miss Lillian Eastman	
Bhimo, Burma .....	12 50

## CALIFORNIA, \$238.96.

O'Nella, E. F. Boerger for Congo Mission	5 00
San Francisco, Sw ch. for nat pr Sandoway .....	6 50
Oakland, Sw ch. for nat pr. Sandoway .....	6 00
Berkeley ch .....	75
San Francisco 1st ch .....	24 20
Los Angeles Central ch	63 80
Los Angeles Central Wom Soc. for sup. Francis, care Dr. Clough .....	15 10
Gardena B. Y. P. U. ....	5 00
Pomona B. Y. P. U. ....	12 50
Hynes, A. E. Matson, for Mokimvika work .....	30 00
Los Angeles, D. K. Edwards, for Philippine work .....	50 00
Malaga F. H. LeRue, for Philippine work .....	5 00
Malaga Rev. C. S. Taylor for Philippine work .....	1 00
Sanger ch.....	2 50
Clovis ch .....	1 00
Pleymo ch.....	2 80
Kings City B. Y. P. U. ....	5 00
Petaluma B. Y. P. U. ....	2 75

## OREGON, \$1

Springfield S. S.....	1 00
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## SOUTH DAKOTA, \$15.

Armour ch.....	
Hot Springs ch.....	

## WASHINGTON, \$30.50

Tacoma, 6th Ave. ch.....	
Ellensburg ch.....	

## IDAHO, \$25.

Boise, 1st ch. Mrs. M. L. Anderson .....	
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## UTAH, \$3.75

Salt Lake City, 1st ch. Mrs. Bertha Cowan, for famine orphan, care Rev. J. M. Baker.....	
--	--

## WYOMING, \$2.

Big Horn S. S. ....	
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## FLORIDA, \$5.

A. S. Rittenour.....	
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## ALABAMA, \$20.

Birmingham, Max J. Schimmel .....	
-----------------------------------	--

## MISSISSIPPI, \$5.

Jackson College, McKinney Miss'y Soc'y, for work in Africa.....	
---	--

## INDIAN TERRITORY, \$

Holdenville ch., des. to Japan .....	
Holdenville, R. A. Huxtable .....	
Holdenville, Mrs. C. D. Rowden, one share station in India. ....	

## OKLAHOMA, \$13.50.

Blackwell ch.....	
Lawton, D. S. Coleman..	

## INDIA, \$30.

Vinukonda, Rev. Frank Kurtz, a thank offering ..	
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## MISCELLANEOUS, \$356.2

A friend .....	
General Missionary Society of German Baptist churches of North America, to be sent to George Hubenthal .....	23
Total .....	\$114.12

## LEGACIES.

Boston, Mass., estate Daniel S. Ford.....	6,000 00
Danvers, Mass., Maria Goodhue .....	784 00
Spencer, N. Y., Sarah M. Cortright .....	50 00
Kalamazoo, Mich., Rev. Martin Coleman .....	110 00
Smyrna, Mich., Norman G. Chase .....	8 15
	\$17.01

as and cles, April 1, to May 2 ...	19,766 38
as and cles, April 1, to June 2 ....	20,647 42
ions received to June 1,	
ampshire .....	295 87
l ..... 143 49	
umette ..... 1,641 79	
Island ..... 331 75	
icut ..... 335 21	
ort ..... 3,881 20	
ney ..... 1,594 53	
vania ..... 2,157 04	

Delaware .....	4 26
District of Columbia ..	55 00
West Virginia .....	88 21
Ohio .....	2,014 94
Indiana .....	439 77
Illinois .....	8,590 47
Iowa .....	1,282 74
Michigan .....	785 58
Minnesota .....	691 25
Wisconsin .....	470 06
Missouri .....	22 80
Kansas .....	258 18
Nebraska .....	284 94
Colorado .....	101 87
California .....	296 86
Oregon .....	6 00
North Dakota .....	1 00
South Dakota .....	15 49
Washington .....	35 97
Idaho .....	85 04
Utah .....	3 76
Wyoming .....	27 00
Montana .....	80 21
Arizona .....	61 85

Kentucky .....	5 80
Florida .....	5 00
Alabama .....	20 00
Mississippi .....	5 00
Indian Territory .....	65 50
Oklahoma .....	78 50
Nova Scotia .....	1 00
Denmark .....	268 18
India .....	80 00
Miscellaneous .....	250 50

\$21,340 08

Donations received for New Press Building, Rangoon: May 31, 1902, Rochester, N. Y., T. B. Ryder .....	\$35 00
May 31, 1902, Rochester, N. Y., Park Ave. ch., class No. 40 add'l ....	47 00

72 00

Previously reported .... 1,169 11

\$1,241 11

## Donations Received During June 1902

## MAINE, \$1,116.80.

re Falls ch. ....	9 40
ro. 1st ch., for a Hab. nat. tr.	21 00
Julia Asso. Milo 8.25, Dover and off ch \$8.40, Dex- h. \$7.78, Monson 0.59, Hartland ch.	36 62
rge, 1st S. S. ....	3 91
meag, Gould's Y. P. S. C. E., work at Toungoo,	1 00
ton C. E. Soc. ....	2 50
sa, Y. P. tow. of Rev. S. R. Mc-	2 50
l, "Basket meet- ....	9 14
Head ch. Mr. B. serv. for Lol Kaw na, care Dr. Bun-	2 00
ch ..... 4 05	
Arad Thompson 1,000 00	
wn, Mr and Mrs. don, for work at Manteke	16 00
own, Helen Sher- for Dr. Bunker's	50
vn. Y. P. Soc., for unker	8 18

## HAMPSHIRE, \$91.70.

Conway, Rev. A.	1 00
on, 1st ch. ....	10 00
o Falls, 1st ch ..	12 03
e ch. .... 4 00	
1st ch. .... 59 67	
S. S. .... 5 00	

## VERMONT, \$44.64.

st ch. .... 3 10	
Mills, Mrs. A. B.	5 00
ie Park, "Beecher " to sup. "Beech- bed for one year pital of Rev. G. ntley	26 00

Townshend Y. P. S. C. E., tow sending out new missionaries .....	5 00
Whiting 1st ch. ....	2 75
Vergerones ch. ....	3 79

## MASSACHUSETTS, \$984.72.

Brewster ch. ....	3 73
Mariboro ch., Chinese de- partment .....	2 51
Andover ch. ....	18 00
Wakefield, 1st ch ..	38 45
Holyoke, 2d ch .....	50 00
South Medford ch ..	5 47
East Boston, Central Sq Y. P. S. C. E., for Burma .....	1 52
East Boston, Central Sq Y. P. S. C. E., for Dr. Bunker's work ..	1 06
Royalston Mrs Julia M. Shepardson .....	5 00
Westford, per W. J. Smith, of Long Sought For Baptist Mission	60
Shirley, Jr C. E. Soc., for mission work in India .....	6 00
Athol, 1st Y. P. for wk care Rev S. H. Vinton	9 81
Dorchester Blaney Mem'l ch., of wh \$5 is spe- cial	29 00
Dorchester Immanuel B. Y. P. U., for wk of Rev S. R. Vinton	12 50
Dorchester, Mrs J. V. Purcell .....	3 00
Hyalis ch. ....	5 00
Waltham, 1st ch., Geo. H. Cass and wife, for Man Oo, care Dr. Bun- ker .....	7 00
Holyoke, 2d Y. P. S. C. E., for share in Toungoo field care Dr. Bunker	25 00
Fall River, Temple Y. P. S. C. E., for work of Dr. C. E. Tompkins	25 00
New Bedford Portuguese Mission .....	5 00
Worcester 1st ch	53 00
Chelsea 1st ch B. Y. P. U., Miss Susan G. Bake- man Trese	50 00

Chelsea, 1st ch. ....	82 22
Cottage City ch. ....	8 80
Sterling ch. ....	2 58
Fitchburg, Highland ch	13 19
Rockport, 1st S. S. ....	5 00
Rockport, 1st Y. P. S. C. E. ....	5 00

Nantucket, People's ch. for one share in Toungoo station, care Rev. A. Bunker .....	10 00
Westboro, 1st ch. ....	4 78
Roxbury, Elm Hill ch	106 00
Needham, Mabel Hibbard Wheeler, in memory of S. P. Hibbard, tow. sending out twenty-five new missionaries	200 00
Marshall, 1st Y. P. S. C. E., for sending do	2 00
Salem 1st ch .....	150 00
Littleton Common Y. P. S. C. E., for sending out new missionaries	10 00
Fall River, Foster St. Chapel for missions in China .....	6 10
Springfield, State St. B. Y. P. U., one-quarter salary, for bat pr., Indiab. Kotiah, care Rev C. K. Marab	15 00
Pocasset ch. ....	70
John Smith, for wk in darkest land .....	5 00

## RHODE ISLAND, \$101.88.

Providence, 1st C. E. Soc	25 00
Providence, Cranston St ch., "In His Name," for bat pr. care Rev W. F. Thomas	12 50
Providence, Jefferson St ch. ....	15 00
Warren ch. ....	36 88
Hope Valley 1st Y. P. S. C. E. tow sup Rev O. L. Kneeland	12 50

## CONNECTICUT, \$416.90

New London, Huntington St Y. P. S. C. E., for work of Rev S. R. Vin- ten	5 00
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New Haven, Calvary Bible School, for the Gospel Ship	40 25
New Haven, 1st C. M., tow sup. of Rev. H. A. Kemp, China	10 00
Passy, 1st ch.	48 25
Moriden, 1st C. M., for station, care Rev. W. F. Beaman	20 00
Hartford, 1st ch., for sup. Dr. Bunker	250 00
Hartford, 1st ch., Standfast Club	10 00
Rhelen, Highland Y. P. S. C. E.	6 41
Stimford, Mrs. John Whitmore	2 00
Groton, 1st ch.	4 00
Groton, 1st S. S.	5 00
Hartford, South ch., E. B. Squires, for Lodi Kaw Mission	100 00

## NEW YORK, \$2,084.16.

Hemlock S. S. for sup. nat. miss'y, Bago, care Rev. E. G. Phillips, Tura, Assam	4 25
Adams, 1st ch.	5 00
West Hoochick ch.	12 88
Olean Y. P. S. C. E.	5 00
Thorn Hill, 1st Marcellus ch.	7 88
Corning, 1st C. E. Light-house Fund	6 88
Yonkers, Warburton Ave. S. S.	22 51
Ripley, 1st ch.	4 00
Williamson S. S.	14 00
New Rochelle, Salem E. Y. P. U., for the Lodi Kaw Mission	15 00
Buffalo, 1st S. S.	14 00
Newark Valley ch.	11 50
Rochester, 2d ch., P. A. Cheeseboro, of wh. \$200 is for medical outfit of Dr. C. E. Tompkins, and \$200 for do. of Dr. P. H. J. Lerrigo	400 00
Whitesville S. S.	3 00
Belfast Y. P. S.	2 00
New York, Alexander Ave. S. S., for sup. Ko Shwe Min, care Rev. C. L. Davenport	50 00
New York, 1st S. S., for work, care H. J. Openshaw	100 00
Newburgh, People's ch., Chinese class, for sup. nat. prs. care Rev. J. H. Goddard	37 50
Brooklyn, A. M. Faye, tow. opening a new station at Secunderabad, and tow prs. salary, care Rev. F. H. Levering	30 00
Hamilton, "a friend"	50
Hamilton, Colgate University, class of 1903, to apply on salary Rev. Chas. W. Briggs	13 20
Hamilton, Colgate University, acct. services of Rev. W. A. Stanton	75 00
Cobleskill, J. A. Fox and family	11 50
Cobleskill, H. C. Smith	5 00
Summit, 1st ch.	2 84
Dorloo ch.	3 55
Marton, 1st Y. P. S. C. E., for sup. Co-co, care Rev. A. V. B. Crumb	2 00
Westford ch.	3 75

Clifton Springs ch., Mrs. A. C. Lyon	27 80
Adams Village ch.	42 80
Carthage S. S.	8 00
Henderson ch.	4 00
Redwood ch.	5 00
Smithville ch.	4 25
Watertown ch.	3 00
Castle Creek ch.	4 00
Newark Valley ch.	1 50
Buffalo, Fillmore Ave. ch.	8 25
Sennett ch.	8 25
McDonough S. S.	5 00
Central Pawling ch.	5 00
Dover, 1st Y. P.	1 00
Morish ch.	7 50
West Oneonta ch.	5 00
East Pembroke Y. P.	7 00
Perry, 1st Y. P., for sup. nat. pr. care Rev. E. T. Welles	2 00
Portageville ch.	2 00
Middletown S. S.	2 00
Rosedale S. S.	2 57
Catakill ch.	16 00
Lavonia ch.	7 13
York ch.	9 00
Baton ch.	31 10
Fenner ch.	4 06
Ft. Plain ch.	4 00
Ingham Mills ch.	2 00
Mohawk ch.	2 00
Salisbury ch.	3 00
Ransomville ch.	6 00
Ansonville ch.	6 30
Utica, Tabernacle ch.	37 00
Junius and Tyre S. S.	2 00
Manchester ch.	31 07
Medina S. S.	22 47
Oswego, 1st ch.	12 06
South Hamblin S. S.	1 02
Burlington Flats Y. P.	2 50
Edmonton ch.	8 50
Morris ch.	8 65
Mt. Vision ch.	10 10
Mt. Vision Y. P.	1 00
Springfield Y. P.	3 00
Corinth ch.	10 00
New York City, Epiphany ch.	11 08
New York City, Fifth Ave. ch.	315 00
New York City, Church of the Redeemer	134 25
New York City, Mt. Morris ch.	50 00
New York City, Mt. Morris S. S.	4 00
New York City, Amity S. S.	8 05
New York City, Mary G. Melby	25 00
New York City, Mariner's Harbor S. S.	2 58
Yonkers, Nepperham Ave. ch.	40 41
Flat Brook Y. P.	2 15
Campbell ch.	2 03
Monterey ch.	6 00
Townsend ch.	6 00
Parishville ch.	100 00
Dresden ch.	1 00
Fort Edward ch.	50 65
North Hebron ch.	10 00
Salem ch.	7 31
Dundee Y. P.	4 00
Penn Yan ch.	2 50
New York S. Schools	10 03

## NEW JERSEY, \$371.58.

Windsor ch.	3 75
East Orange, 1st R. Y. P. U., for work, care Dr. Bunker, Tonzoo.	30 00
Hopewell, Mr. and Mrs. E. B. Freeman	8 00
New Brunswick, 1st ch.	78 85

Trenton, 1st R. S., Phil. Theo. Class for Foreign Missions	25 00
Maru, Gospel Ship	25 00
Japan	25 00
Trenton, 1st ch., King's Daughters, for do.	10 00
Allentown ch.	6 15
Millville, 1st ch.	3 85
Cape May R. Y. P. U., for Cab Min, care Rev. L. W. Cronkhite	2 25
Keyport S. S.	10 00
Middletown ch.	32 75
New Monmouth ch.	17 40
Orange, Washington St. ch.	5 50
Jersey City, Bergen ch.	61 50
Jersey City, Bergen Y. P.	3 00
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Newark, Clinton Ave. S. S.	10 00
Arlington, Sw. ch.	8 00
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North Sewickly ch., M. E. Cavin	11 25
Philadelphia, Sidney M. Earle, for the Gospel Ship	5 00
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ute	30 09			pr., care Rev. O. L.	
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Howard S. S.	2 16
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Cato ch.	3 65
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Ottawa, 1st ch.	34 10
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Kincaid ch.	7 86
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Premont ch.	14 50
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Cripple Creek, a friend	10 00
Denver, Galilee S. S.	13 00
Salida ch.	80 00

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Hethel, Santa Paula ch.	7 35
Linne, Sw ch. for Phil- ippine work	12 50
Santa Barbara B. Y. P. U.	3 00
Swede ch. for work at Kifwa, Africa	15 00
Santa Ana, Immanuel B Y P U, for station work Philippines	15 00
"F. L. F." for sup Rev Geo Finlay, Philip- pines	100 00
Salinas ch.	48 40
Salinas S. S.	3 30
Salinas C. E.	8 30
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San Francisco, 1st C. E.	6 25

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THE

BAPTIST MISSIONARY MAGAZINE

The Official Organ of the

AMERICAN BAPTIST MISSIONARY UNION

REV. F. P. HAGGARD, Managing Editor

ED MONTHLY AT THE ROOMS    TREMONT TEMPLE, BOSTON, MASS.

September 1902    No. 9

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I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.



Swedish Baptist Church at Svartvik, North of Sweden



THE MISSIONARY FAMILY AT NEWTON CENTER

Sister Davis

Annie Walwood

# THE BAPTIST • MISSIONARY • MAGAZINE

Vol. 82

SEPTEMBER, 1902

No. 9

## MONTHLY SURVEY

### *At the Rooms*

While this is vacation time there is always something going on at these Rooms, and those on duty have been kept extremely busy during these summer months. Correspondence has been heavy, and an unusually large number of friends have personally visited headquarters. We are always glad to greet those who have time and opportunity to call and we wish more might take the time or make the opportunity to do so. The Shipping Department is busily engaged handling the first installment of the goods of the new and returning missionaries who are to sail this year; the Literature Department is sending out the annual supply of reports, handbooks and other literature; the Home Department is planning for the farewell meetings, the fall campaign and continuing quietly the work of raising the debt; the Foreign Department has just completed and sent out the annual letter to each missionary conveying information as to the amount of money available for mission work under his care.

The last meeting of the Executive Committee before the summer vacation was held July 28. The next will occur September 8.

### *Sunday School Lessons and Orient Pictures*

During the past month the Missionary Union has assumed the immediate care of two very important enterprises, both inaugurated and carried on for several years by Rev. C. L. Rhoades, district secre-

tary for New York. We refer to the publication and distribution of the Missionary Lesson Leaflets for the Sunday School and the Orient Pictures. The former will now be merged into a comprehensive scheme which will provide supplementary missionary lessons for use in the various Sunday school grades, primary, intermediate and advanced.

The Orient Pictures cover a wide range of mission fields; and it may be said, in brief, that they are of the same general size and appearance as the famous Perry Pictures. It is our intention gradually to enlarge the list of subjects; and we will also be prepared to issue duplicates of many of the best illustrations occurring in the MISSIONARY MAGAZINE.

In the next issue of the MAGAZINE a more complete statement regarding these two matters will be made.

### *The Handbook for 1902-1903*

The recent annual appearance of this little booklet leads us to remark that it is one of the most comprehensive and valuable publications issued by the Missionary Union; and incidentally to raise the question, whether its usefulness is generally understood and fully appreciated. Within the compass of forty-four pages there is contained a history of the Union, a list of the executive officers and district secretaries and the names of the members of the Board of Managers and the Executive Committee. There is also a statement of the financial condition of the Union, the sources

of its income and the objects of its appropriations. In addition there is a complete roster of all our missionaries with their stations, post-office addresses, dates of appointment, etc. Much other valuable information is given together with correct maps of our mission fields. All the foregoing is arranged in a manner to facilitate reference, although the booklet is small and convenient in size.

The Handbook should be on the desk of every Baptist pastor and in every Baptist home. Sent postpaid on request to your district secretary or to the Literature Department, A. B. M. U., Tremont Temple, Boston.

#### *Improvements Suggested*

In response to our special request a number of missionaries and others sent in definite suggestions for an improvement of the Handbook. Some of these we were able to adopt, but most of them could not be carried out. There seem to be several natural limitations to our efforts in this direction. For example, to add even a portion of the extra material called for, such as a history of each station, would not only involve a greater cost in producing and mailing the booklet, but would also doubtless, on that account, limit the extent of its circulation. The Annual Report is full and comprehensive; the Handbook is a condensation of the material given in the larger volume, but because of its size is much more largely used. The two are indispensable to a working knowledge of the facts regarding the Missionary Union.

#### *Mr. Allan gives a Steam Launch*

Mr. Robert S. Allan of Glasgow, Scotland, to whom the Missionary Union is greatly indebted for previous liberal gifts which enabled us to open work in the Liuchiu Islands and enjoy the possession of the now famous mission ship, *Fukuin Maru*, has added yet another benefaction in the shape of a steam

launch which is to be used in connection with the above gospel ship, especially when wind and tide do not facilitate the movements of the latter. This will be a great relief to Captain Bickel and will make it possible for him to multiply his efforts for the salvation of the people around Japan's beautiful Inland Sea.

*Two Friends Gone* The Missionary Union has lost two devoted friends in the deaths, recently, of Mr. B. F. Jacobs of Chicago, a member of the Board of Managers, and Professor B. O. True, of Rochester Theological Seminary.

While working along different lines, the one for the development of the Sunday school and the other for the training of ministers, the best that can be said of them is that they believed in the Great Commission, and all they did was with a supreme desire to have the gospel proclaimed to all the world. We shall miss these strong and faithful men in the counsels of the denomination; but we shall pray that worthy successors may enter into their labors.

#### *Our Outgoing Missionaries*

During these summer months, while most of us have been thinking chiefly of our vacations and a joyful return to our homes and customary pursuits, a goodly number of our brethren and sisters have been busily preparing to enter upon new and untried fields of labor across the seas. To those who have not experienced the sensations it would be impossible to describe them—the feelings occasioned by the thought of leaving, perhaps forever, home and friends and native land; to live in strange and heathen countries, to labor among rude and untutored peoples, to do one's work through the media of languages yet to be acquired. But not only does the new missionary thus look forward, but in many cases he packs

ods and says farewells oppressed  
e thought that some of his best  
s, Christian friends, friends who  
l have as much interest in his  
on as he has, consider that he  
ng on a "fool's errand."

ile some of the old time roman-  
atures of a missionary career  
ow be wanting, there are just as  
occasions for the exhibition of  
eroism as was shown by any of  
who have gone on before. In  
se of returning missionaries—  
lways go so eagerly—the heroic  
it in their lives seems doubly  
; called upon, as they often are,  
e children or it may be a wife,  
they go alone to the front.

owe it to our outgoing mission-  
to ourselves and to Him who  
us to pray "thy kingdom  
' to pray earnestly for and heart-  
port these laborers whom He is  
g into the harvest fields.

**g Dates and** In the next issue  
**well Meetings** we will give a com-  
plete list of those  
naries who have sailed or are to  
is year, together with their sail-  
ates, their destinations, and the  
of the cities and churches in  
farewell meetings are held.  
now estimated that about 30  
missionaries and 56 returning  
aries, including women, will  
ailed, from the time of the Anni-  
es at St. Paul to December 1,

aking of farewell meetings, we  
minded of the inappropriateness  
term, although it has come into  
universal use and no other  
available. These meetings are  
farewells," they are "God-  
" They are not so much for  
e of the missionaries as for the  
of those who attend them.  
ew of us like to say farewell,  
departing missionary does not  
he burden of the feelings which  
y word suggests. Let us make  
o-called farewell meetings oc-  
for searching our hearts as to

our own duty to a lost world; and  
then resolve to do that which will  
make these departures occasions of  
joy rather than of sadness.

### *Decadence of Heathenism*

We very much re-  
gret a printer's er-  
ror by which the  
name of our brother, Rev. J. N. Cush-  
ing, D.D., president of Rangoon Bap-  
tist College, was omitted from his arti-  
cle in the last number, on The Deca-  
dence of Heathenism, As Seen in a  
Temporary Revival of Buddhism in  
Burma. It gives us this opportunity,  
however, of specially commending  
that article as well as the others in the  
series, attention being called to the  
one on another page of this issue.  
They will amply repay reading.

### *Barrows' Lectures in India*

An announcement  
is made in the *Bap-  
tist Missionary Re-  
view* of the third course in the series  
of the Barrows' Lectures on the Has-  
kell foundation, to be delivered in  
India the coming winter by Dr.  
Charles Cuthbert Hall, president of  
Union Theological Seminary. Dr.  
Hall will take as his point of view that  
of a witness to the spiritual content  
of some of the leading ideas of the  
Christian faith, as those ideas minister  
to the life of a Christian believer. His  
theme, Christian Belief interpreted  
by Christian Experience, will be dealt  
with in eight lectures: The Nature of  
Religion; The Idea of God as realized  
in Christian Experience; The Lord  
Jesus Christ as the Supreme Manifes-  
tation of God; The Sacrifice of Christ  
as interpreted by Christian Experi-  
ence; The Idea of Sin as realized in  
Christian Experience; The Idea of the  
Holy Life as interpreted in terms of  
Christian Experience; The Idea of  
Immortality as interpreted in terms of  
Christian Experience; The Reasons  
leading Christians to regard Chris-  
tianity as the absolute Religion.

Dr. Hall's deep intellectual grasp of  
Scriptural truth and his own rich



Christian experience will enable him to speak with rare power upon the theme he has chosen, and we bespeak on his behalf the prayers of Christian people, that the Holy Spirit may prepare the hearts of his hearers so that his words shall go home with convincing and converting power.

### *The Situation in China*

Although Dr. Ashmore and his co-laborers have been trying for fifty years to make us understand the situation in China, and to arouse us to do something commensurate with her needs; it is perfectly clear that they have well nigh failed. This is not because of any fault in their teaching, and on the other hand, perhaps, we are not altogether to blame. The fact is China has baffled comprehension, and every time we think of her we only can exclaim, "stupendous." It is true we know more about the empire than we did, but we scarcely begin to comprehend one phase of the situation than the kaleidoscope changes and we have a new problem. Today the missionaries are nearly desperate in their eagerness to have us realize what great opportunities the developments of the Boxer Revolution have created, opportunities which the churches are so slowly getting ready to improve. The following brief note from Rev. W. F. Beaman to the editor, written at an outstation fifty miles from Kiating gives but a faint idea of what our brethren in China are enduring:

It has been about a month since I got back to Kiating. In that time I have made two trips into the country to other cities and am now on my third. Mrs. Beaman and Eleanor are with me and we expect to be away from Kiating about a month.

There is a tremendous movement on foot all over the country toward Christianity as represented by Protestants. Cities and towns and villages are calling for leaders. The great question of the hour is, how can these mighty forces that are launching themselves out from the depths of heathenism into the current of Christian faith, be marshalled for the Lord and his kingdom?

The demand for Western learning is overwhelming. It is almost pathetic to see the hundreds and hundreds of students that are absolutely helpless. No one to help them but the missionary and he is overcrowded with other duties that demand his attention. We cannot afford to evade this question, but must do something. I shall have something definite to say on the subject later.

Men and brethren! These burdens should not be those of our missionaries alone. They are ours. They are our Lord's. Let us begin in earnest to be real co-laborers with him in sending the gospel to China.

### *Missionary Day at Northfield*

Among the many hundreds who gather each year for bodily and spiritual refreshment at Northfield is an increasing number of missionaries. It has become customary to set apart one day each year during the general conference to hear from these workers, that in the midst of all the blessing that comes to one's individual heart at such a time, our thoughts may be directed afresh to our responsibility for a lost world. This year there were registered over eighty, representing nearly forty organized societies, and of this number nearly sixty had seen service in foreign lands.

An early session was devoted to hearing of missions in the home land; and interesting accounts were given of work for the Freedmen and Indians, and many kinds of city mission work. Rev. G. Campbell Morgan gave an address of great power in the presence of a large audience, many of whom saw the claims of missions in a new and irresistible light.

The Missionary Union was well represented at the afternoon session, when a number were chosen to represent the various great mission fields of the world. All were delighted to see and hear our honored veteran, Dr. Clough, and his words were briefly supplemented by Mrs. Clough, who pictured the great revival scenes of 1878 when 10,000 were baptized in a

ear. Mr. Groesbeck made a appeal for China, and Dr. e Mabie, in behalf of Africa, d the striking contrast of a village transformed from the f fetish worship and human to a company of believers in nging hymns to his praise. It leasure to hear from Mrs. H. enter, late of Japan, of her ll to the life of a missionary er service among the Karens ma. Dr. Underwood, of hrilled all hearts with his ac- the wonderful opportunities Hermit Nation." The closing vere from Mrs. F. Howard and must have found a re- n every heart of new resolves ceforth there should be more ice in labor for Christ.

spiring address by Dr. George cost was followed in the even- choes from many parts of the

As we heard of work in in South Africa, in Turkey, m and in Chili; among the of West Virginia, the lepers, chists, the poor whites of the he seamen, the policemen and s, we wondered whether there r class of people to which a ry had not been sent. Although is only time for many of them merely their names and fields ; it was inspiring to see so gether, and hear their words

in the final triumph of the Rev. S. A. Perrine and wife ssam, sang in Naga the beau- mn, "Jesus I Come." Many ook new courage and felt that lerwood fittingly expressed the at of all in quoting from the Hymn of the Republic":

beauty of the lilies Christ was born cross the sea,

With a glory in his bosom that transfig- ures you and me;

As He died to make men holy, let us die to make men free,

OUR GOD IS MARCHING ON."

*The Silber Bay* Miss Ella D. Mac  
*Leaders' Conference* Laurin, who is do- ing such effective

service in helping our young people to a better understanding of missions, and a greater consecration of them- selves and their means to the Lord, furnishes the following brief report of the Silver Bay Leaders' Conference:—

The young people who attended the very helpful and important Leaders' Conference at Silver Bay, Lake George, July 16-25, will not soon forget the nine days spent on the shores of that picturesque lake. We could almost imagine that we were really on the shores of Galilee, walking amidst the same scenes upon which our Saviour looked while on earth. This very thought was forcefully brought out at each morning's Bible study hour by the leader, Mr. Arthur Rugh, as the conference studied together the life of our Lord from the text book recently issued, *Studies in the Life of Christ*.

There were present 172 leaders representing 14 different denominations. Four important sessions were held each forenoon of the conference. The afternoon of each day was given up entirely to recreation or quiet Bible study. Some of the evening meetings were divided into two sessions; the hour from seven to eight o'clock being given to addresses from prominent workers, and in that from eight to nine o'clock ideal missionary meetings were held. Upon other evenings the hour was devoted to denominational conferences.

Plans were matured for holding three similar conferences next year;—one in the East, one in the West and one in the South.

For a full account of this gathering see the September number of *Around the World*.



### Missions in the Sunday School

IT will be remembered that at a Conference of Leaders in Young People's and Sunday school work held in New York City last December, resolutions were adopted calling upon the Conference of Foreign Mission Boards of the United States and Canada to consider the wisdom of sending a memorial to the Tenth International Sunday School Convention, meeting at Denver, requesting the convention to authorize the International Committee to insert in their scheme of lessons a *missionary* lesson at least once in each quarter. This memorial was prepared by the Conference of Boards at their meeting in Toronto last February; and in due course the same was laid before the convention at Denver in July.

The result is shown in the following resolution adopted by the convention:

WHEREAS, A number of appeals from missionary workers have been received expressing their desire that the subject of missions be given special recognition and study in the Sunday school; be it

*Resolved*, That this convention heartily sympathizes with the spirit that has prompted such communications, and urges upon every worker and lesson writer the utilizing of the constant opportunities offered by the international lessons to inculcate the spirit of Christian missions, and to keep prominent in all their teachings the sacred injunction of the Great Commission.

The above is doubtless all that could have been expected now. So far, so good; but not until the subject of world-wide missions has a larger recognition in our Sunday school teaching will we have obtained all that should be desired. It cannot be that it is *more* important to have a quarterly temperance lesson than a quarterly missionary lesson.

The Missionary Union is endeavoring to help solve the problem for the present by providing a course of supplementary missionary lessons for the Sunday school. They have already

been widely introduced, and interest in them is growing rapidly. See reference to these elsewhere.

### Burma as She Is

WE have so long pictured Burma in our mind's eye as a land of tropical heat and moisture, and the Irrawadi river as always of the color and consistency of pea soup, that it is refreshing to read in *The News* for May Miss Elizabeth Lawrence's account of a trip along the upper reaches of the river from our mission house at Myitkyina, in company with the resident missionary, Rev. G. J. Geis; for Myitkyina is in the Temperate zone, and the river there runs sparklingly clear and cold:

The first Sunday in April I had the pleasure of a short trip with Mr. and Mrs. Geis to Manhking, a Christian Kachin village near Myitkyina, to attend the church services. We went in the little boat or dugout that takes the place of the good boat which was washed away by the sudden rise in the river some time ago. I was told to part my hair in the middle and not think too deep thoughts, so I kept pretty steady for one who seemed to be transported suddenly to the home land by seeing the lovely wild roses fringe the river banks and the beautiful mountain scenery. What a luxury to have to wrap up to keep warm while poling up the river and in returning with the current late in the afternoon, to dip the fingers in the cold water to cool off when it was too warm.

As the people were ready for their covenant meeting, they were told to go on with it, while we took time to eat at the Karen preacher's house, after which we went to the meeting. It was very interesting to see these Kachins gathered in their new bamboo chapel, some of the men sitting on blocks of wood, short logs, etc., but most of the congregation seated on the floor. They rose one by one to tell their experiences for the past month, some confessing their cross words and quarrels and asking forgiveness for the same. It was, as Mr. Geis told them, a time for settling their accounts and they should be honest with each other. When time for preaching came, the covenant meeting was adjourned till the afternoon, and after the sermon by Mr. Geis two of the town school boys were

ned for church membership, and accepted, we went to the river at noon them baptized by the Kachin pastor, being the first time he had administered the ordinance. After an hour's rest the covenant meeting was resumed till all chance to say a word. The Kachin assisted Mr. Geis at the Communion service, which was a very impressive one. At the close of the meeting Mrs. Geis and I went to see a Christian woman whose father had recently died, and were glad to find the young wife of the Karen minister there to comfort the poor woman. Our homeward trip was more easily accomplished, as we floated down the river with little rowing.

Last Sabbath in Myitkyina being the 1st of May, the Communion service was held, this time in the town chapel, and the Manhking people came in to worship. The two boys baptized last month professed the faith and joy they had during the month, but confessed to using bad language which had grieved their teachers.

The sad death of Dr. T. J. Morgan was noted in the last number of the MAGAZINE; and we append herewith the text of the resolutions adopted by the Executive Committee of the Missionary Union at their meeting July 21:—

The Executive Committee of the Missionary Union have heard with deep sorrow of the decease of Rev. Thomas J. Morgan, LL.D., the corresponding secretary of the American Baptist Home Mission Society. The Committee hereby express and put on record their sense of the high position in which they held Dr. Morgan as a Christian brother, as a public man, and as an executive officer in a sister society. Dr. Morgan ever approved himself as sincere, efficient in the many public positions he had held as an army officer, as an agent, as Commissioner of Indian Affairs in the United States government, and in the administration of the large and important interests of the Home Mission Society. In these several positions he rendered distinguished service to the country, to the Baptist denomination and to the Kingdom of Christ.

He was a brother beloved for his many kind and fraternal traits of character; he was esteemed for his clear and sagacious use of mind; forceful in action, manly bearing and high-minded in every

question where honor and integrity were involved. We shall greatly miss him in the many fraternal conferences and consultations in which we have been wont to meet him. We hereby extend our profoundest sympathy to the society of which he was an officer, and to the wife so deeply bereaved in the loss of the companion of her life.

THOSE who attended the Student Volunteer Convention at Toronto will not forget the personality or the words of Rev. Prebendary H. E. Fox, M. A., one of the secretaries of the Church Missionary Society of England; and especially the statement which he made with reference to the policy of the society, set forth in its own resolution as follows:

The committee will be willing to accept any number of true missionaries who might appear to be called of God to the work, trusting to the Lord of the harvest to supply their treasury with the funds for this blessed and glorious undertaking.

The above resolution, adopted in 1853, was adhered to until 1865 when the faith of the committee failed and missionaries were withheld. The consequence was that the funds fell off and the supply of men failed. In 1870 the committee returned to their former policy with the result that during the past twenty years the number of their missionaries has increased from 309 to over 1,000 and the financial condition of the organization is excellent.

It is extremely interesting in this connection to read the opening paragraph of the last monthly letter to leaders sent out by the secretaries of this same society.

*Dear Friends:* Once again, as so often before, we feel bound to lay great stress upon the urgent need for workers. It will never be the time to cease this cry until either the Church of Christ is really awake to the need, or until offers of service come in from such a number of candidates that our needs are met. As yet we are very far from either alternative.

What a sublime exhibition of faith! this urgent call for workers with the

avowed purpose of sending out *all worthy men who will apply!* Would we dare take such a stand? Would the churches support us in it? This is evident: **IT IS TIME TO PRAY.** And the burden of our prayers should be that God will make us strong in faith and abundant in giving so that we may no longer be guilty of *withholding men* from the great harvest fields abroad.

**I**N connection with the above we call attention to the following

#### Call for Special Prayer

which we trust will be read from every Baptist pulpit in the North.

It will be remembered that in connection with the late Anniversary meetings of the Missionary Union, at St. Paul, thirteen new candidates for mission service, already appointed by the Committee, were presented and addressed the Union. The occasion on which they spoke, coming as it did in connection with the address of Dr. Barbour on his recent visit to the missions, indicating that over against such demands on the fields, calling for new workers, God had provided men to meet these demands, was one not easily forgotten. It was, perhaps, the most impressive session of all the meetings of the Missionary Union. The feeling at once became widely prevalent that such men should unquestionably be sent out. It was clearly pointed out, however, by the executives of the Union, that this step would involve

greatly increased financial outlay, probably at the rate of \$2,000 per year, all expenses included, for each new mission family. The Committee is anxious to avoid the likelihood of creating new indebtedness. This can be done only as increased giving for the support of this work shall prevail.

At the special called meeting of the Union on Tuesday, May 27th, when the matter of the necessary increase of the schedule of expenditure that would be involved in sending out these new candidates was called up, the deepest interest was expressed, and it was unanimously voted by the Union, that in view of the emergency, the Executive Committee should issue a special call for prayer. In accordance with this action the Executive Committee especially requests definite prayer in public and in private, to the end that the treasury may be supplied with sufficient funds so that the sending forth of these new men and a few others now awaiting appointment to the fields on which their service is so urgently needed, shall not create a new deficit. **Some evidences of increased sense of obligation in view of the facts revealed, and of increased giving in consequence, have come to the attention of the officers of the Union since the Anniversaries. It only requires that this spirit become general, and the extra need will be met. We trust that the spirit of wide-spread and earnest prayer will at once prevail in the interest of this great cause.**

In behalf of the Executive Committee,  
HENRY C. MABIE, *Home Secretary.*  
July 31, 1902.

#### THE SPIRIT OF THE MISSIONARY

**A**BOUT twenty-five years ago, one of our missionaries, now among those longest in service, was in the home land for recuperation. Soon after his arrival and while sojourning in Brooklyn, death snatched from him, the two youngest of his four children, whom he had intended to take back with him, and their forms were laid away in a neighboring cemetery. Later I had the privilege and honor of entertaining in my Rhode Island home this faithful servant of God. While he was with us I took him to Newport to see the attractions of this celebrated resort of America's wealth. Naturally we visited the famous beach. As we were strolling there, talking of this and that—I know not what—he suddenly stopped and turned to me. Extending his

arm and pointing across the seas towards his far away field of labor in Asia, he said, "Were it not for the two little mounds in Brooklyn, I should be the happiest man in the world, if I could this moment set sail for Burma." That was the Rev. Edward O. Stevens, D. D., son of the lamented Rev. Dr. Edward A. Stevens, also a missionary in Burma; and he is still engaged in this glorious service, though on account of loss of voice deprived of the great privilege of preaching.

In the above remark, suggested by the sight of the ocean, and so spontaneously uttered, Dr. Stevens exhibited the spirit of nearly every missionary with whom I have had intimate acquaintance.—REV. GEORGE BULLEN, D. D.



## MISSIONS IN SWEDEN, NORWAY AND DENMARK

*The following special contributions to the Missionary Magazine are presented in connection with this month's topic in the B. Y. P. U. A. Conquest Missionary Course.*

### THE SWEDISH BAPTISTS

By Rev. J. Bystrom, Stockholm

**G**REAT changes have taken place in the religious life of Sweden since the Baptists began their work here. God has wonderfully blessed his gospel.

**The First Baptist Church in Sweden** was organized in 1848 with six members. From that beginning a denomination has

Jubilee Conference as a deputation to King Oscar II, both he and we were glad that better times had come. The king received us kindly and spoke very friendly to us. At present we enjoy a great measure of freedom to preach our Baptist doctrines in Sweden, and as we look backwards we are moved with gratitude to God and exclaim,



Professors and Students at the Bethel Seminary, Stockholm, Sweden, 1902

grown up which at our semi-centennial jubilee in 1898 numbered six times ten thousand Swedish Baptists, of whom 40,000 were in Sweden and 20,000 in the United States, besides the hosts of saintly people who during half a century have gone to the heavenly home.

The first six Baptists and others were severely persecuted. Some of them were considered unworthy to live in their own country, among them Rev. F. O. Nillson, who was banished for his belief and found refuge in the United States. But they were all faithful and enduring in their belief and work for Christ.

When after fifty years six other Baptists were sent by the above-mentioned Baptist

"This is the Lord's doing, it is marvelous in our eyes."

#### The Seminary

One of our foremost agencies for Baptist missionary work in Sweden has been the Bethel Seminary, which has now four professors and forty students. Two of the professors are graduates from Colgate University, Hamilton, N. Y., namely, Rev. K. O. Broady, D. D., and Rev. C. E. Benables. Dr. A. Drake is a graduate from the University of Upsala, and Rev. John Cedersoth is an alumnus from our own theological institution.

About 400 ministers have hitherto received their education in the Bethel Sem-



inary. The greater number of them are in Sweden doing an able service for our Lord, while some are missionaries in the heathen fields, and a good many are successful pastors in America. A few weeks ago Dr. Broady, who founded our highly esteemed theological institution in 1866 and who has been a great power in the Baptist denomination in our land, celebrated his seventy-first birthday. A good many friends congratulated him, and the board of the school raised 1,000 *kronor* as a birthday present, while papers of different creeds eulogized him. This also shows how different the sentiment is now as regards Baptists from what it was a quarter of a century ago.

We sustain friendly relations with other Christian bodies who serve our common Lord by working for the spread of his gospel. Believer's baptism through immersion is practised by many who do not agree with us in our views of church polity and communion. Among those who have put on Christ through baptism are several persons of high station in life.

As the Lord has blessed us during times past, so we look forward to the future with hope of success in our work. For the help we have received from our American friends we are thankful, and we are trying to repay it by faithful work for our Lord. For everything let us thank God.

## BAPTIST MISSION WORK IN SWEDEN

By Rev. C. E. Benander, Stockholm

**T**HE Baptist churches of Sweden are  
**Organized as a Missionary Union**

called *Svenska Baptistmissionen*. Each department of work is in charge of a committee of five members, viz., a Home Mission Committee, a Foreign Mission Committee, a Publication Committee, a Sunday School Committee and a Church Building Committee. As a rule all the members of these committees are elected also as members of a general committee which bears the name of Conference Committee. A general conference is held annually, at which the different committees give reports, and questions bearing on missionary and denominational interests are discussed.

At the conference last June our Home Mission Committee reported sixty workers, partly or wholly supported. The Foreign Mission Committee reported one married missionary in Congo, three married missionaries in China, one married missionary and two native assistants in Spain, three missionaries in Finland, one in Estland and one in St. Petersburg. Through the Publication Committee there had been sent out during the year about 124,000 copies of books, periodicals and tracts. The Sunday School Committee has one missionary on the field. It should be understood that there are also a number of local mission societies and Sunday school societies who support a noble company of workers in different fields.

There are now in Sweden 568 Baptist churches, 40,011 members, 251 ministers, 513 lay preachers, 966 Sunday schools, 3,850

teachers, 50,078 Sunday school scholars. Last year 2,208 persons were baptized.

### Changing Sentiment

The established church of Sweden is Lutheran. Fifty years ago the people were so fettered in darkness and bigotry that even a clergyman of the state church, who professed to be a living Christian, was in danger of being abused and maltreated by the populace, if he tried to do any truly evangelical work. His colleagues and the church authorities were sure to give him all the trouble they could. Now the opinion is growing more and more common that only truly religious men should hold office in the state church as clergymen, and there is a cry for spiritual awakenings within the church. Our Baptist mission work has surely had a large share in bringing about this change in public opinion. Half a century ago, when the Baptist movement began in Sweden, Baptists were regarded as unworthy of any rights or privileges as citizens, and they were sometimes by dozens put in prison on a bread and water diet. Now both civil authorities and church authorities often speak and write of the Baptists as a respectable body of Christians. In many places members of our churches are elected to hold office in public posts of honor and responsibility. During the last term of three years five of our representative men have been members of the second chamber of the Swedish *Riksdag* (Parliament). Twelve Baptists in all have had seats there during the last twenty-five years. Our ministers are commonly held

as preachers by the people, and meetings are well attended. Those of the country which have been the influence of evangelical mission for any length of time manifest soanges along the lines of religious opinion that our Baptist veterans find constant occasion to praise God for great and wonderful progress they find to witness.

One of some old paragraphs in the law which would cause us trouble, were literally interpreted and enforced a thing which our higher courts do not deem right to do in later years, we are practically free to carry on mission work anywhere in our country.

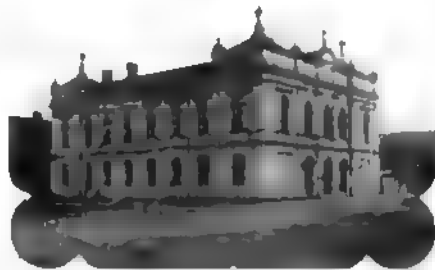
During the earlier part of the present century of our churches have been richly blessed by God in their work. One little church, for instance, reports nearly 100 baptisms in a few months. No doubt letters in our denominational *patches*, testify constantly of conversions and baptisms.

There are, however, large districts of where little or no effectual mission has been done as yet, owing to the means to support men who would like to go there. Our Home Mission Society has a number of workers in these, and they are constantly encountering usual experiences and hardships of missionary life. As an illustration,

#### How Little People Know

Baptists in some places, it was told at conference by one of our home missionaries, who has his field not far from Umeå, that a prominent lady of the recently had said to one of her "Do you know, I met with that preacher's wife and I found that she was quite like other people. Indeed, she appeared to be a very good and pleasant." Another of our brethren told

how sometimes people absolutely refuse to give shelter over night when they perceive that a person is a Baptist. He and his companion came to a village one evening and went to several houses to apply for the privilege of lodging till the next day. The wayfarers betook themselves in the first place to people who were known as pious members of the state church, and they told expressly that they meant to pay for every-



The Largest Swedish Baptist Church in the World,  
Sundsvall, Sweden

thing. But no, they could not receive Baptists in their house. Then our brother had heard that in a certain large farmhouse there lived a man said to be the most ungodly man in the place and pointing to that house he said, "Let us go over there and try." They were kindly received and entertained in the most hospitable way. The lady of the house opened her heart to receive the gospel message, and the missionaries had the joy of committing her to Christ in prayer before leaving the next morning.

Our mission work in Sweden is prospering. It is carried on under difficulties and great sacrifices in many places. Large harvests are waiting for the reapers. If we only had more means and could send more men into the whitening fields, there would be greater gatherings in proportion.

## BAPTIST WORK IN NORWAY

By Professor H. Gunderson, M. A., D. B., Morgan Park, Ill.

The country of Norway embraces the western and most mountainous portion of the Scandinavian Peninsula. The population December 31, 1900, was 2,400,000. In speech the Norwegians are allied to the Danes and Swedes.

The written language also of Norway is almost identical with that of Denmark, as well as the refined spoken language, in which, however, the pronunciation causes a somewhat greater difference. On the other hand, the difference between Swedish

and Norwegian is considerable, although both Swedes and Norwegians can fairly well understand each other's language. Although Norway is united with Sweden under the same king, it is, according to the constitution of Norway, a free, independent, indivisible kingdom, having its own government, legislative machinery, finances and army and navy. The constitution is purely democratic in its character.



Professor H. Gunderson, M. A., D. D.

Norway is taking a leading place among the states of Europe as regards primary education; and the general diffusion of education and their free government give to the poorest Norwegians a sense of self-respect and self-reliance which distinguish them favorably from those of the same class in some other countries.

According to the constitution evangelical Lutheranism is the established religion. Other denominations have, however, perfect liberty and the right to form their own churches.

#### Beginning of Baptist Mission in Norway

The first Baptist who commenced to work as evangelist and colporter in Norway was Rev. F. L. Rymker, from Den-

mark. He had been baptized in America and was supported by the American Baptist Publication Society. He began his work in 1857 and the following year baptized the first that were baptized in Norway, two believers at Forsgrund. In 1860, the eighth of January, the first church was organized with seven members. This was a small beginning, made in the midst of opposition and prejudices. Baptists were severely assailed in social circles, through the press and in the pulpit, the "*odium theologicum*" of the past tenaciously clinging to them. To illustrate the enmity of the people against this new sect, I shall mention some experiences of one of the first preachers. He was not supported by any missionary society or any church, and therefore he was often in great need, but he never was ashamed of his trust in the Lord. Once he was compelled to live for eight days in a dark, damp basement in Tvedestrand on account of the rage of the people because some persons had been converted and baptized. Another time he tried to get a night's lodging at a farmhouse, but the owner chased him away with his cane on account of his having baptized the farmer's son. But during the night the father repented and began to pray. This was heard by his wife and his son's wife and their servant girl. The results were that all of them were converted and baptized. In spite of all hindrances, however, Baptist converts were steadfast.

#### The Present Situation

Today there are in the country more than 2,700 Baptists gathered in 35 churches. The emigration to America, however, has caused a constant loss of members. There are sixteen ministers, who give all their time to the service, and a comparatively good force of lay preachers, who give only a part of their time to preaching, supporting themselves mainly or in part by some secular occupation. The Baptists have 32 Sunday schools, with 1,777 children and 157 teachers. There is no restraint by the state against training by Baptists of the children of parents belonging to the established church. The number of churches and meeting houses is 30. The total value of church property is estimated at \$113,850, but there is a debt resting on the whole amounting to \$48,700. During 1901 the churches have raised \$12,567 for the promotion of God's work. While this sum does not appear large it must be remem-

that is in  
y large meas-  
the offerings  
e poor.

e denomina-  
l organ is  
l *Banneret*, a  
monthly pa-  
edited by Rev  
M. Sellwold.

have also a  
ay-school pa-  
which is ed-  
by Rev. C. M.  
uus. Both of

men are  
ates from the  
sh-Norwegian  
logical Sem-  
at Morgan

Ill., and are  
rming their  
rial work in a  
y satisfactory

Brother  
wold, whose  
is chiefly devoted to the publication  
ristian literature, is partly supported  
he American Baptist Publication  
ty.

#### cial Assistance from Baptist Mission- Societies in England and America

Baptist work in Norway was for  
years chiefly maintained by the Eng-  
fessionary Society. The aid from this  
ty rendered a progressive movement  
le. We have reason to be thankful  
od for the noble support the English  
sts gave to the work, encountered in  
eginning with so many hindrances  
every side. As our doctrines and our  
ples were better known the work en-  
l in a remarkable way. It was there-  
a sad disappointment when the Eng-  
ociety in 1890 withdrew its support  
hurches were not able to carry on the  
without any aid from outside. In this  
ss the Missionary Union, in 1892  
ed out its helping hand, and the  
hes were greatly rejoiced, although in  
instances the assistance granted to a  
h does not exceed \$100. A compari-  
th the statistics of 1892 and 1902 will  
an increase in all the particulars tabu-  
so that the brethren have, at their  
l conferences, repeatedly expressed  
gratitude to the Missionary Union for  
d granted.



Danco-Norwegian Theological Seminary, Morgan Park, Ill.

#### The Baptists Work in the Capital of Norway

Since the Missionary Union took up the  
work in Norway strenuous efforts have  
been made to strengthen the work in Chris-  
tiania, the capital of the country. The  
present church in Christiania was organ-  
ized in 1884 with 12 members. Throughout  
the whole country they are looking to the  
capital for spiritual impulses and high  
ideals. It was therefore a sad blunder that  
the work in the capital had been neglected.  
Up to 1898 the church in the capital had no  
church edifice, but worshiped in a rented  
hall. The church hesitated to build, though  
it was of vital importance for the Baptist  
cause to get a house of worship in the  
capital. They had not only to build, but to  
build in a prominent part of the city, where  
the lot and the building, as a matter of  
course, would be expensive. The church  
building was dedicated March 20, 1898, and  
notwithstanding the financial pressure this  
meeting house has been for the uplifting of  
Baptist interests and the saving of souls.  
The church, organized in 1884 with 12  
members, now has 289 members, and is the  
largest church in the country.

#### Ministerial Training

It was also a happy circumstance that our  
American brethren opened their doors to  
young Norwegians to enable them to be  
trained for the ministry at the Theological

Seminary at Morgan Park, Ill. This institution is a part of the Divinity School of the University of Chicago. Here the young men will have opportunity better to learn our Baptist views and familiarize themselves with the American missionary spirit. At present we have in Norway quite a number of young, cultured and consecrated men, who have been trained in Morgan Park.

There is an increasing demand on the part of the churches for preachers and pastors, but it requires sacrifice for the young men, who graduate here to return to their fatherland, where it is necessary to have pastors who are content with small salaries compared with what they are offered here in the United States.

### **The Outlook for the Future**

During the first part of this year there have been glorious revivals in many places, especially in Arendal, Tromsö, Christiania and Skien. Districts which hitherto have been closed to our missionaries are opening

now. Your Norwegian-American committee should be enabled to take up new and important places where no Baptist work hitherto has been done. In a large part of the country, from Tromsö and east to the border of Russia, there is no Baptist minister.

The most northern Baptist church in the world is in Vardö, but there are intervals of years when the church cannot be visited by a Baptist minister. The most northern Baptist meeting house in the world is in Hammerfest, but the worshipers are members of the Tromsö church.

All things taken into consideration we have reason to expect a bright future for the Baptist work in Norway. The saving knowledge of him, who is the Sun of Righteousness, shall scatter and chase away the darkness which still is brooding over the people; and he shall rise, more and more covering the mountains of the "Land of the Midnight Sun" with his glory, and the valleys and the extensive fjords with his praise.—Dano-Norwegian Theological Seminary.

## **THE BAPTIST MISSION IN DENMARK**

### **I. In the Capital**

BY REV. W. J. ANDREASEN

**T**HE city of Copenhagen is a beautiful city, but in some respects an exception to others in the world. It is like a big head on a little dwarf, holding one-fifth of the whole population of the country.

In this city the Danish Baptist Mission was begun more than sixty years ago. Through much persecution and tribulation, from the beginning the Baptists have gone forward to the present time. They have not gathered so many followers as perhaps we would reasonably expect, but in understanding the mission in the capital we must consider the kind of soil in which the workers have been sowing the seed of life.

Look at the dark side of the city with its 500,000 inhabitants. Alcohol is sold in 2,500 places; amusement resorts number 160; prostitution is flourishing under control of the police; criminals in one year aggregated 6,955, and drunkards 5,300, of whom 275 were women. There are only 20,000 church goers, or four per cent of the whole population. After this it will be easily understood that the people of Copenhagen are not a religious people and not very apt to give heed to the voice of God.

Of noteworthy missionary movements in Copenhagen we must count Inner Mission (Lutheran) as being quite strong, Baptists number 800, Methodists 500, Congregationalists, Disciples of Christ and the Friends all together about 400. The Salvation Army is more philanthropic than evangelistic.

The Baptists have three churches: The First Church, with 450 members. The pastor, Rev. M. Larsen, although sixty-six years old, is still a young man with the flame of holy fire burning in his heart and beaming from his eyes when speaking. The Second Church has 125 members. Rev. M. Jorgensen is the pastor and is one of our younger brethren. He studied in America, and is a valuable man in our mission. The Third Church has 260 members, and the pastor is Rev. Aug. Broholm. He knows our home mission work in detail and follows with deepest interest the foreign missions of the world.

The members of these three churches are very generous, the result being that the three fine chapels we have in the city are nearly paid for. Over 1,600 have been baptized in Copenhagen since the beginning of our mission.

A great change has taken place on the

of the people towards Baptists. Their belief concerning regeneration, baptism church order is acknowledged by many in the Lutheran State Church.

## II. A Visit to the High School

BY PRINCIPAL PETER OLSEN

MEMBER that you are not in America, but in Denmark. Our cities are ; our fields, gardens; our rivers, s. Everything is on a small scale—o is our high school. Yet life may ved richly and grandly here. The nations—now, don't make any pro-the small nations may have as impor-a place in the plan od as the great

ll, there is the d. Twenty min-it took to reach om Aalborg, our st city in this ern part of our ry. You see that of hills encircling hool? To us they rate the hills on a ancient Rome built. Step in, e We have thirty-students, most of

either Baptists or of young tage, the brightest young men and en from our churches. They are atng a five months' course, after which will return to their previous occupa-

At present the girls are instructed ving in here, while the young *agricolo* stening to a lecture on agriculture in r classroom. The rest are at their s studying or out walking. In halt ur we will have them all together for ure on history. Among other branches t are: Danish language and litera-geography, arithmetic, etc. Optional s are English and the Bible. It has lly been decided to affiliate our mis-ry training school with this institutio-unique institution? Well, there are in ark about eighty such schools, all ran, attended by some 6,000 students. : schools offer to young people who ot want a professional training and cannot spend years in securing a lib-education an opportunity to enlarge knowledge and to get in touch with world of thought and letters. Thus re what their full name, 'popular high ls,' implies, the common people's uni-

versities. As a Christian people we Baptists have felt it our duty and our privilege to participate in this movement.

Poor students get help from the state. But from this the students of our school are excluded, since it is a Baptist institution! Our churches have just raised 27,000 *kroner* to clear away a debt, to build a gymnasium, etc. But they cannot aid all those of our young people who have every human and moral right to get help from the state.

This is a most serious problem. Might not our American brethren?—Come, the bell rings for the lecture.



Classroom in Danish Baptist High School. Principal Olsen is standing by the door. Teacher L. K. Kristofferson is sitting at the desk.

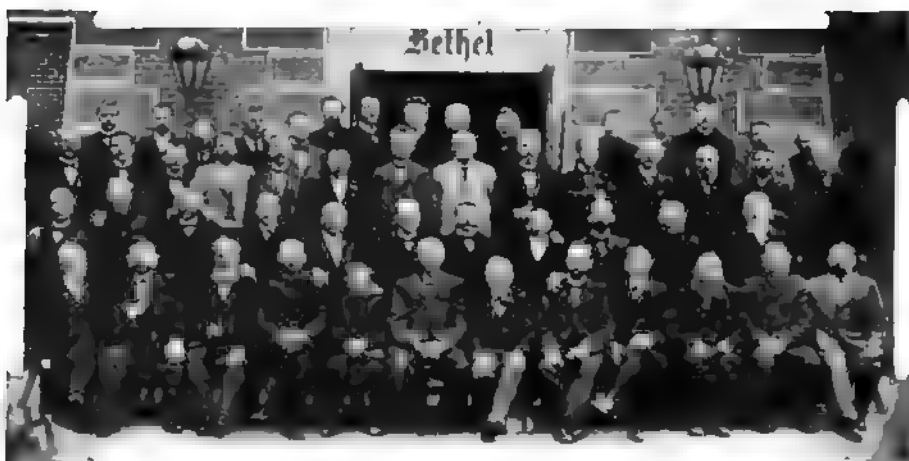
## III. Danish Baptist Brethren at Conference

BY REV. AUGUST BROHOLM, COPENHAGEN

FOR the first time I am able to send to THE BAPTIST MISSIONARY MAGAZINE a picture of our staff of mission workers. For a number of years in my letters I have been describing the work of these brethren, but now I could describe the workers themselves. This, however, the space will not allow, otherwise I should wish to point out for the readers every one of these men, of which many interesting things could be told. A few of them have been pioneers of the Baptist mission in our country and have struggled and fought for the truth. Now they are old and crowned with white hairs, but they rejoice over the victories which have been won. The picture was taken during our annual conference last year at Aalborg. There we have a fine church building named Bethel, which is seen in the background.

The pastor of this church is Rev. W. I. Andreassen, a graduate of Morgan Park Theological Seminary. You will find him standing just before the brotner in the light clothing near the open door. The





Danish Baptist Conference at Aalborg, Denmark, 1901

tall man sitting in the centre of the first row is Rev. M. Larsen, Pastor of the First Church at Copenhagen. On either side of him are found our two oldest Baptist pastors in Denmark. They have both been pastors nearly fifty years for the same churches which they serve today. They have seen blessed fruits of their labor. Now they are feeble, and younger brethren do their work, but they are still revered among us.

Our conference this year was held at the church at Vandlose, June 11-15. It was a blessed meeting. Peace and unity prevailed among the brethren, and plans were laid for the mission work of the future. Eighty-two had been baptized from New Years Day up to the time of the conference. The brethren returned to their work with new zeal; for "their King is passed on before them and the Lord at the head of them."

#### IV. Travelling among Danish Sunday Schools

BY REV. N. R. LARSEN, SUNDAY SCHOOL MISSIONARY

**T**HE Baptists had the honor of introducing Sunday school work in Denmark. After about fifty years we have more children in our schools than members in our churches. The children, who number over 4,000, are divided in classes and taught by over 300 teachers. The Sunday school missionary, who is supported by the churches, spends all his time in the work for children and young people.

To see how the work is carried on you

may follow me on a little trip. I took the train on a cold, dark winter day and reached the station nearest to the church where meetings had to be held. It was about six o'clock in the evening, and an old wagon with one horse was to take me six miles out in the country. But as it was cold and the horse poor, I ran behind the wagon part of the way. At eight o'clock I was to begin a course for the teachers. This course contained seven lectures on Sunday School Work and How To Do It. Next day, at two in the afternoon, the teachers met again and the course continued until six o'clock.

In the evening the children filled the chapel, as a meeting for them had been announced. I spoke about the good old Book and showed some of the Bible lesson pictures. Afterwards I had a meeting for the parents, to whom I talked about the purpose and importance of Sunday school work. It was ten o'clock when the meeting closed, and in the very dark and cold night I was taken home by a farmer who lived about five miles from the chapel, reaching his house about midnight.

On Sunday I had the privilege of meeting the whole church. At ten in the morning we had Sunday school, and in the afternoon I spoke to the adults. In the evening we closed the day's work with a meeting for the young people. The Spirit of God was present and moved hearts. Four said, "Pray for us." We prayed together and I believe they were saved. From ten to eleven in the evening we had a teachers' meeting again, to complete the course, as I had to leave the next day for another place.

# THE DECADENCE OF HEATHENISM

*This issue is presented the second instalment of a series of articles specially written for Missionary Magazine on the above subject by missionaries of experience on our mission fields. These papers are exceedingly interesting, and will probe, we believe, a valuable contribution to our knowledge of the situation abroad.*

## IN JAPAN

By President John L. Dearing, D. D., Yokohama

There are many evidences of decadence of faith in the religions of Japan might be given, but which would be more than suggestive, and perhaps discussion. To some they would be certain indications; to others would be little to prove decadence. It depends upon the point of view.

We wish to see the old religions give us a better and true religion often we see signs of decay where perhaps no sign exists, or at least the indications do not mean to others what it does

### Looking for Indications of Decay

Buddhism or Shintoism or Confucianism we might be impressed at first with the dilapidated condition of the temples, especially in country towns and where they are frequently to be completely neglected or in advanced decay. Or it may be that a little reveals the extreme poverty of many priests and the disregard of the people for them, or we may hear how the government is constantly bringing pressure on the government to secure government appropriations for the upkeep of the temples for their own support.

We may be impressed as we watch the condition of the priests and people and the general feeling of disrespect by the people for the priests and the lack of interest in each other. And if we see the lack of anything like piety or piety in the lives of the priests we think that there is decay in religion. Or it may be when we are told that the leaders have sought recognition from the government on the ground of religion not being a religion, but merely a civilization for showing regard for the dead and for keeping in mind the wishes of ancestors, we may have a feeling that there is more than mortal decay here. Or we may stand before a temple

on the day of some festival and notice how few of the worshipers seem to be thinking men and women; and even in a college town we may notice the absence of students and teachers, and may be attracted further by the lack of religious feeling or interest on the part of nearly all the worshipers. The meaningless character of the service, to the most of those participating, also would doubtless indicate religious decadence. Or we might observe the immorality of the people, the depths of vice, the absence of commercial integrity and the lack of trust in each other; and wonder if these too were not indications of decay.

All these and many more facts might be observed and occasion the conviction that the religions of Japan were losing their power.

### Unbiased Testimony

I am inclined, however, at this time to give the words of a firm believer in the old religions as having more weight perhaps than the observations of a missionary who of course wishes to see the passing of the old faiths:—

Dr. Inoue Enryō is a popular Buddhist priest who has investigated the condition of religious institutions of the present day as few have, and is probably better informed than any of the old religious teachers of Japan. He has recently contributed a series of articles to a leading journal in Tokyo on A Plan for Reforming Religion, the very title suggesting the idea of decadence. He tells us that improvement in religion cannot be effected by means of the home as in Western countries, as our temple services have very little influence over home life and scarcely any on society.

This well-informed priest says that the improvement he considers necessary in religion cannot be brought about by stirring up the chief temples because they are in a very corrupt state. So keen are the priests on making money that they deem

no device unsuitable that will bring coin into their coffers. To attempt to use such instruments of reform would be like setting thieves to guard money. He further says of the priests that they seldom teach. They perform ceremonies, read prayers over the dead and receive money for these offices. Japan now, he asserts, has no less than 100,000 temples, most of which are only used for the purpose of holding ceremonies.

### The General Conclusion

of Dr. Inque's argument is that there is a manifest necessity for reforming religion and that this is admitted on all sides. The antipathy to traditional Buddhism is growing apace. There is a widespread demand for a new religion. His own opinion is that the formation of a new religion by selecting the best teachings of the old and adding what may be lacking to form a suitable religion for Japan in this age of her prog-

ress would not be best; but he favors such a protection of Buddhism by the government as shall enable it to become what it should be. This, in his opinion, is all that is needed to restore to Buddhism the elements needed to make it a real moral force.

With such statements as these of Dr. Inque, in addition to the generally-expressed opinion of scholars, in the public press and elsewhere, that a new religion is needed in Japan and that her moral condition is greatly deteriorating because of the lack of a religion powerful enough to meet the present needs, it seems safe to say that there are not only *indications* of decay in Japan's old religions, but that the decay actually exists and is recognized by her people. In view of all this and in view of the fact that we possess just the religion needed by Japan what could be clearer than the duty of Christian peoples?

## HELPS FOR HOME WORKERS

*Brief communications for this department are solicited. Helpful methods for increasing contributions and stimulating interest in world-wide missions should be passed on.*

### A Successful Missionary Concert

**M**AY I tell you about our missionary prayer meeting, which, by the way, is the best meeting of the month? We have appointed committees of one each for the different fields and these report the latest news from their fields at the missionary prayer meeting. At the end of the year a redistribution of fields will be made, so as to prevent any from getting narrowed down to one section.

The plan is working well and requires the committee to read the MAGAZINE. This means that he or she must become a subscriber. The plan also necessitates an intelligent grasp of the news, so as to be able to present it to the meeting. This is done *extempore* and avoids the "paper," that so often kills a meeting.

In connection with this the pastor is giving a history of our missions as told by Rev. E. F. Merriam, D. D., in his recent book, *The History of American Baptist Missions*. This saves the reports from being fragmentary and disconnected, for they bear a close relation to the whole subject of missions.

The secret of success in missions is found in the prayer meeting; for there one can talk informally on this great theme. Our people ask questions there that show they are reading and thinking on the subject. Our scheme is good, for this year we have nearly doubled our annual offering, and have put fifteen copies of the MAGAZINE in the church.—JOSEPH TAYLOR, Columbus, Ohio.

### A Fall Campaign

**H**OW swiftly the time passes! It seems as if summer had but just begun, and yet the vacation season will soon be over and pastors and people together will have their hands full of all kinds of work. Are you wondering how to make things "move" this fall? Try a *Missionary Campaign*. Nothing can be more inspiring than to recount the wonderful blessing of God in "the uttermost parts of the earth." When we contemplate the situation in many of our mission fields, especially the great empire of China and the Philippine Islands, we are reminded of Shakespeare's familiar words:

is a tide in the affairs of men,  
taken at the flood, leads on to fortune,  
all the voyage of their life  
d in shallows, and in miseries.  
a full sea are we now afloat,  
must take the current when it serves,  
our ventures."

l's providence it is "flood-tide" for  
ch in the Orient. Dare we let it  
do nothing, when we might send  
ght like a flood?

many practical ways for maintain-  
e missionary interest is to see that  
ple read the MISSIONARY MAGA-  
ur subscription list has had a very

encouraging growth the past year, but we  
expect much larger things this coming  
year. We appeal particularly to pastors in  
whose churches there is no club, to appoint  
some one at once to secure subscribers.  
Do not lose its helpfulness by indifference.  
Our aim is

EVERY PASTOR A READER;  
A CLUB IN EVERY CHURCH.

Send for free sample copies and adver-  
tisements. Attractive Premium Offers.  
Free till next January to those who sub-  
scribe now for the year 1903.

## VISIT TO GOVERNOR TUAN FANG

By Rev. J. S. Adams, Hanyang, China

Excellency, the Governor, will be  
leased to meet you at his yamen to-  
at ten A. M." So wrote Mr. Liang,  
ate of Yale, now secretary-inter-  
the viceroy of Hupeh. In response  
nvitation behold Dr. Huntley and  
er

### In Sedan Chairs

through the mud on the Yangtse  
erried over the mile of river, and  
up the stone steps on the other  
ntering the Wuchang City Gate,  
r men noisily claimed the right of  
rays conceded to people in sedans.  
row streets were crowded with a  
swarm of busy people, buying,  
pushing, yelling, quarreling, and

market is on the street. What an  
variety of foodstuffs of all kinds—  
l, pork (killed while you wait).  
s, fruit, and even sea slugs and  
s. Watch the shops as we rapidly  
n,—coal and fire wood, opium joint,  
e, photographer, porcelain, lottery  
new invention of the devil and the  
in these parts) tobacco and cigar-  
lers, actually American cigarettes,  
Shanghai, tea dealer, articles from  
bric-a-brac. The procession passes  
eyes ache, and the tossing of the  
kes you conscious of the possibility  
sickness.

half an hour's rush through these  
eets, we turn aside into a large  
l. Soldiers are lazily gambling.  
rooming horses. We enter the

great gates and pass into a second larger  
quadrangle, a stone road up the centre  
shaded with trees. There are offices on  
both sides with the names of each written  
above: Guest Room, Detention Room,  
Jail, Guard Room, etc. We stop in front  
of a second pair of closed gates. A mili-  
tary mandarin, with a peacock feather in  
his hat, comes hastily out of a room marked  
Secretary's Office, and receives our cards.  
The chairs are set down and the coolies  
begin to tell the soldiers, and the ever-in-  
quiring crowd, who we are, how many  
children we have, what we have for dinner,  
and—"Kai!"—Open! comes a terrific yell  
from inside. The gates fly back, admit us,  
close with a crash; and

### We are Taken Inside

the governor's private yamen and set down  
with a bang, near a floor covered with red  
cloth.

We leave our sedans. An elegant offi-  
cial with peacock feather and silken robes  
leads the way, holding our red cards up  
high above his aristocratic head. We enter  
other courts and our curious followers  
dare come no further. The gardens are  
pretty, bright with roses, but nothing note-  
worthy. At last we reached the hall of  
audience—also nothing special in appear-  
ance.

A young man with a small cold hand  
rushes forward, and says (rapidly, as  
though the words were hot), "Good morn-  
ing, I am the son of the governor, I am  
happy to see you, are you all right?" To  
which we smilingly reply, and hope he is

"all right." He answers with much satisfaction "Yes, I'm all right."

We apologize for being early, and learn that his excellency,

#### The Governor likes Early Visitors

and as we speak Chinese, he will come and see us soon, and not wait for the official interpreter. We sit at a table loaded with Chinese delicacies. Bang! goes a champagne cork, and the creaming liquid is poured into the glasses. "No, thank you. We neither drink wine, nor smoke tobacco, we prefer tea." Then a little protest against abandoning good Chinese tea for bad foreign liquor. A pause followed.

"Do you like Hupeh better than Pekin?"

"No, I am a Manchu, I like Pekin."

"Did you study English in Pekin?"

"Yes."

"How old are you?" "I am seventeen years old."

"What do you study now?"

"I study Chinese in the morning, English in the afternoon, German in the evening."

"You are very industrious." "No, I like study."

Another pause. I thought of the power this lad's father possesses for good or evil, and prayed that our visit might help him and China, through him.

#### "The Governor is coming"

Everybody stood at attention. "I will go and meet my father" said Mr. Chih Sien.

Governor Tuan is known as Tuan Fang, and is no relation to Prince Tuan who was head of the Boxers. During the recent troubles Tuan Fang was governor of Shensi province, residing at Hsungan, the city to which the court fled after the fall of Pekin. Governor Tuan had orders to kill all the foreigners in his province. Yu Hsien, the notorious governor of the adjoining province of Shansi, obeyed the same orders and the record of the Shansi martyrs has shocked the world. Governor Tuan, to his lasting honor, disobeyed the empress, and managed to convey the foreigners out of his dominions, supplying them with guards, money, and even food for the journey.

The governor came in, richly dressed, but without any insignia of rank except the button on his hat. He is forty-two years of age, a tall, strong, healthy-looking Manchu, with a full black beard. He shook hands in foreign style and welcomed us cordially. The guards and attendants formed up behind his chair, and we sat at table and



Governor Tuan Fang, Hupeh

began our talk which lasted over two hours. After the usual inquiries about age, rank, relations, etc.,

#### We Got to Business

"Mr. Liang informs me you desire to have a hospital at Hanyang. Is that so?—I thought there were plenty of hospitals!"

"We have only a temporary hospital at Hanyang. In Hankow there are three or four hospitals and six doctors. In Wuchang are two hospitals and several doctors. In Hanyang one doctor and one temporary hospital."

"You would like the government to give you a site? Is that it?"

"Yes. We think it important because of the many accidents at the government iron and steel works, and the arsenal Hankow is too far away in serious cases of accident."

"We could soon find you a place here in Wuchang, and would be glad to do so. In Hanyang there is very little unoccupied land owned by the government. Do you know of any vacant site that would suit you? I shall see the viceroy in a day or two, and will consult with him about the matter."

Turning to me, he said, "How many converts have you?" I replied "We have

ber, your excellency, but we could not if we wished." "Ah! You

"Yes, if we fought land and law-converts as some do, we could have." The governor laughed very much and said, "It is a credit to have a number and of good quality."

showed an exchange of confidences in the doings of certain bishops and the Roman Church, better omitted to tell," concluded the governor, "and thus, I have met some good among the Catholics."

He said, "We of the Christian faith in China and England owe your excellency a debt of gratitude for your kindness in sending missionaries of Shensi during the war here."

He did my duty. They were good and they were our guests. It was to protect them. I only did my duty. He seemed pleased when he said we were respected and honored for the war he had shown.

Conversation followed about education. He said about the proposed university here. I suggested that government could be spent better on village schools for the poor. The rich can run a university themselves. The assisted education adopted by the government was explained, and was appreciated.

#### When we Talked of Opium

His were deplored and lamented in a fashion by the governor. I urged the increased taxation of the native opium, in order to claim an indemnity on the Indian opium under the Convention. This clause pleased the Chinese authorities to the import duty per chest of opium when native grown opium is an equal amount.

The governor replied that the viceroy Chang Tung had increased the native opium times during his term of office. Officials are truly anxious to bring pressure as possible upon the trade, seem powerless. In his former life of Shensi the misery and destruction, especially among children, ever did heaven create such a life the poppy?" said he bitterly.

He said, "Your excellency there are men on our streets, and there are in the 'demi-monde.' God made the man's help and comfort; but

man destroys her purity and throws her away. Do you ask why God made woman? Who is to blame?"

He replied, "True, quite true. Opium in its proper place is a medicine, and a useful one. Heaven never intended it to take the place of rice."

To Dr. Huntley, "Can you cure opium smokers?" A satisfactory reply was given. "Can you cure opium suicides?" The answer was equally satisfactory. Then, "Call the corporal of the guard." An officer came in, and bent his knee to the governor. "This gentleman can cure opium habit. You have a craving. I order you to go to his hospital, and get cured."

Refreshments were now served. Then the talk began again. "You gentlemen are married, why do not Catholic priests marry?" After some discussion, "Why did not the Lord Jesus Christ marry?" "Because he did not come to found an earthly kingdom, or an earthly family. He came to save sinners by dying on the cross for our redemption, and all who rely upon his merit receive the forgiveness of sins." A pause, then the Fu-tai thoughtfully said, "Then the faithful who believe in Jesus



Viceroy Chang Chih Tung, Hupeh



everywhere are the children and family of Jesus. Is that it?" "Yes, your excellency, and that fact makes us brothers of one family, of which God is the father and Jesus Christ the elder brother."

Many other subjects were discussed, among them the state lotteries, which are causing the churches so much trouble just now. The governor

**Seemed Unwilling to Let Us Go**

but after cordial sentiments were exchanged, we were escorted from his presence with special honor.

We felt we had met one of the strong men of China, and one from whom much may be expected in the future. He gave us each his photograph, and promised to do all in his power for the proposed hospital at Hanyang.

端方  
滿洲人  
住北京大柵欄

Autograph Signature of Govern.  
or Tuan Fang

As the governor cannot leave the walls of Wuchang, without permission of the emperor, a few days later his son, Chih Sien, came to return our call. He stayed to lunch, and when requested, read a few verses from the Bible in English quite easily. He brought a message from his father, the governor, to say that he has spoken to the viceroy on behalf of our plans, and his excellency was very favorably disposed, and later on, will do what we wish.

This may mean much, or little, it may mean the gift of a site, or it may mean only friendly help in getting one. We trust, however, that our dear brethren in America will do their share, and enable us to say to our Chinese friends: "The funds are here for the Hanyang Hospital; where is the land you kindly promised to give us!"

# A WORSHIP-GOD-WOMAN

ONE day a Chinese woman came to me and said: "Ko-nie, when you have leisure will you come to my house?"

It was evident from her manner she had some special reason for her request, so I said, "Why, A Sim?"

"I have long believed in the doctrine and now I wish to rid my home of idolatrous things."

"A Sim, do your neighbors know you are a worship-God-woman?"

"Yes."

"Do you know they may despise and ridicule you? Have you thought of such trials?"

"Oh, yes, once I was afraid but now it is no matter. They can revile me but they cannot save my soul. Do come. God is my helper."

I took a Bible-woman and we went to her home. It was small and dark. They were poor, so poor that sometimes they had pawned their clothing to obtain the wherewithal to sacrifice to the gods. Oh, the fear of vindictive, revengeful gods which enchains these people! Never do

they rise to the thought of a God who could love them. When they are told of a God who is love they can hardly grasp the idea.

We held a meeting of "two or three gathered together in his name." Then we assisted her to take down the picture of Buddha, which decorated the door, the various articles supposed to protect from evil influences above the door, the characters representing the ancestors, and of these we made a bonfire. The incense urns were cast out upon a refuse heap. Then she exclaimed: "My house is clean." A gleam of the hope in a God who can save unto the uttermost transfigured her.

This incident occurred more than two years ago. Last year, during the Chinese crisis, when many ugly rumors were abroad in southern China, and some of the heathen gleefully taunted the Christians that the time had come to "toh than" (cut off heads), this little woman besides hundreds of others, stood unshaken—humble followers of Jesus.

HARRIET E. ST. JOHN.

## THE TELUGU MISSION — A TESTIMONY

following extracts from a letter written by S. Hatch, General Secretary of the United Society of Christian Endeavor in India, to his friend, Wayland Hoyt, D. D., of Philadelphia, Pa., read with interest. The observations of Hatch, particularly upon the Telugu Mission, are some very strong testimony to the genuineness of the work being done in the field. We trust that many others of his countrymen might see wonderful things.—The Editor.]

W. WAYLAND HOYT, D. D.

*My dear Sir and Brother:*

The last thing I recall that you said to me when I bade you good by was this: "The Telugu Mission; it is the greatest mission in the world." You may be sure that I thought of you when I was at Ongole, as I often do in other parts of this empire. Your sense of the importance and value of the mission to the Telugus is so high. It is a wonderful mission. I have been there and visited different stations, and I have been the guest of Dr. Downie at Nellore, Dr. Boggs at Ramapatam, sharing my time at Ongole with the other missionaries. Dr. Lough was not there, but I took breakfast with his married daughter, a woman of most attractive personality. I spoke at Ongole to a crowded house. There were about 600 at the evening meeting, perhaps more.

They wanted me also to establish a mission society in their Faith Orphanage, a institution which already cares for 200 orphans. There is no doubt that you know more about the Telugu work than I can possibly tell you. All the same it is a very inspiring inspiration to have such privileges to see these converts coming out of heathenism. I tell you, I do not care how long a man is in his thoughts and feelings, but even he will be both broadened and strengthened as he sees the sights God has permitted me to see. I thought I was a missionary pastor while shepherding my flock, but the vision of missions on the field is like seeing a landscape at midday, after having seen it only by moonlight. I want to see some of my countrymen to see these wonderful things.

The World's Convention should be held in Calcutta, as I hope it will be, the Baptist missionaries who come would have a unique opportunity to see the Telugu Mission. The next delegates to the Calcutta convention should leave the steamer at Madras, go to the coast, visit the Baptist missions, and carry back to America such

blessings as ought to result in an immense deepening of missionary interest. Of course the great lack in Ongole is teachers, and missionaries to train these thousands of converts that pour in and are still pouring in to be instructed.

When thousands of people flocked to these spiritual teachers, imploring them to baptize them in the name of the Father, and of the Son, and of the Holy Ghost, there was only one thing to do. Their duty was just as patent as that of the early disciples in the work of Pentecost and the following months. The Telugu Mission is carrying on an experiment which I regard as more analogous to the way Christians were received from heathenism in the early days, than any other mission I have seen. I find missionaries are discussing the question, "Is it possible that we have been too unmindful of the fact that if India, with its three hundred millions of people, is ever to be won to the Saviour, it must be won by masses?"

As your denomination has taken the lead, in the providence of God, in this particular form of work, I trust it will also back it up by magnificent supplies both of money and of men. Of course when thousands of people become Christians in a few weeks or months, there are no appliances in existence to give them suitable training. Dr. Boggs and Mr. Heinrichs are doing great work in training theological teachers who will go out into the villages and develop these young Christians. But there is no danger of their having too many or too well-equipped teachers of their own race.

Whether or not you would change your views in regard to the Philippine Islands were you to visit the East, I do not know; but I tell you this, there are some Eastern problems that appear very different on the ground from what they do in newspaper offices in America; and this is true both of missionary and political problems. One thing is plain enough to a person who travels widely here and observes carefully:—the missionary is doing ten times as much to settle permanently and righteously the great problems of the race here in the East as the soldiers or the civil authorities. Some of the latter are the noblest of men, but others are beyond all description in the other direction.

Fraternally yours,

F. S. HATCH.

## SHORT LETTERS TO THE MAGAZINE

### About the Lombardies

THE Lombardies are a jungle tribe living among the Telugus, near the Kistna River in India. Though speaking the Telugu language their own speech is a dialect of Mahratta. In many other respects also they differ from the Telugus. Physically, however, they are a fine lot, stronger than the Telugus.

Their women are much larger than the average Telugu women. They dress peculiarly, the chief ornaments of their clothing being the small mirrors sewed into their jackets. Their arms are loaded with wooden, ivory, brass, silver and deer-horn bracelets; sometimes they wear as many as ten on each arm. They are never round shouldered, as they frequently carry two or three, and sometimes even four, pots of water containing at least one gallon each on their heads.

These people are classed as belonging to the Sudra Caste, but they are not so given to idolatry as are Hindus generally. They do not live in the villages, but on the edge of the jungle, where they graze cattle. Some are engaged as carriers of grain or salt on pack cattle, while not a few are farmers and gardeners.

Government has recently opened a school for them, as few can read. They are looked upon by the officials as professional thieves. They have frequently robbed the preachers and Christians, and last year were so bold as to wound and rob Miss Whitaker of Vinukonda.

In October, 1901, when the Telugu Home Mission Society met in Narsaravapetta the Telugu brethren voted to send one of their number as a missionary to these people. There are at least thirty villages on the south of the Kistna River, with a population of some 2,500. Very little Christian work has been done among them as yet. One man was baptized in 1900 in Guzella, the first from this tribe.

They present an excellent field for work, and it is a joy to know that the Telugu Christians, so recently out of heathenism themselves, should so far appreciate the spirit of Christianity as to send the gospel to their neglected neighbors. The man who offered the resolution at Narsaravapetta to undertake this work had himself been robbed and even stripped of his clothes by these Lombardies.

REV. FRANK KURTZ



Lombardy Women, South India.

### Joy and Sadness at Impur

ON page 173 of the May *MISSIONARY MAGAZINE* I recognize the familiar face of Tsuktitoba, a man from Mopungzuket, our nearest village. He is the one whose hair is being cut. I am sure you will be interested in what I shall say about him. Yesterday, June 22, he and five other Nagas were baptized in the pool near the schoolhouse. Three of these were schoolboys, one an old man from our friend's village, and the fifth an old woman from the same place.

The first Sunday in June Mejadangla, a sort of blacksmith since he makes the *noks*, or knives, like the one used for cutting the hair and for doing nearly all other kinds of work, was baptized. We are told that he formerly worked for Mr. Haggard. At the same time he was received by the church these others from the village asked to be received. As they had not wholly abandoned their *yi* (rice beer) they were asked to wait a little, and asked, too, by the Naga Christians themselves.

The old man baptized yesterday is the father of the blacksmith. Their wives are

ar in their attendance at the  
ices but they have not yet de-  
e up their old customs.

after Tsuktitoba had been ex-  
the church he came to sell his  
boars' tusks, saying that he  
need to wear it any more now  
a Christian. My husband pur-  
or a curiosity.

made very sad, June 11, by the  
little son who had been with  
weeks, but long enough to leave  
ge space in our home, vacant.  
rance we did not recognize what  
atter with him until it was too  
p him. The reply to a letter  
medical advice did not receive  
il a week after the burial, be-  
ces so long for mail to go to the  
ysician.

eds a physician badly. Every  
Nagas with many kinds of  
ome to us for medicine. Mr.  
what he can for them, but he is  
sician and his hands are more  
f other duties.—MURIEL MASSEY  
ur, Naga Hills, Assam, June 23.

#### **Silver Lining — Thayetmyo**

ETMYO seems to have been  
ler a cloud recently," said these  
bout four months ago. Please  
that every cloud has a silvu  
id that over Thayetmyo is no

en months' service seems like  
s, because of the many things  
hich we have passed, and not all  
ere pleasant. That is the cloud.  
torious; that is the silver lining  
id. There have been twenty-six  
ince we came. Six of them oc-  
ing the month that Brother Grigg  
s; the other twenty since he left.  
may not seem many, but this is  
mber where it is remarkable that  
ld be any.

ion became very oppressive in  
where twenty-four were baptized  
and a little church started. The  
f the village marched out in a  
built another village just outside  
ie. Then depredations and in-  
heaped upon the little church.  
t government officer gave official  
to the heathen, but I made a visit  
uty commissioner and persecution.  
d. The people of that vicinity now  
holesome respect for the Chris-  
especially for our native preacher

whom I sent amongst them and to whom  
they listen with increasing interest.

Two years ago our boarding school here  
was disbanded. Brother Grigg reorgan-  
ized it under very adverse circumstances  
and laid good foundations for growth. The  
school has doubled in attendance. Many  
former enemies of the mission have volun-  
tarily brought their children to us and have  
asked us to take them, but we now have  
more pupils offered than we can properly  
care for. They seem to be so helpless, look-  
ing to us for everything, but they are also  
teachable and seem eager to learn. We are  
trying to get some notion of independence  
into their heads, but that takes time.

On the day of reopening the school a con-  
siderable number of Chin people came in  
from the villages. Three were baptized in  
our baptistry, the Irrawadi River. Then  
news came from distant villages of candi-  
dates for baptism. It being the rainy sea-  
son and very hot, I could not go, but sent  
my trusty Burman native preacher, Ameg  
Baw, to examine them and instruct them  
carefully. We have not accepted all who  
came. One man had been an opium eater,  
and though he seemed to be doing well at  
present, we feared a relapse and told him  
to wait. At our Chin Baptist Association  
in March the annual offering was found to  
be double that of last year.

These are some things that cheer us  
while we are under the cloud. We have  
our share of anxieties and hardships, but  
the Sun of Righteousness is steadily shin-  
ing and will surely drive the whole cloud  
away.

REV. G. R. DYE, Thayetmyo, Burma.

#### **Unpleasant Rumors**

THE absurd and abominable fiction that  
foreigners use the eyes and certain in-  
ternal organs of the Chinese in the prepara-  
tion of their drugs has been very widely  
circulated in China and almost universally  
believed. Long years of intercourse have  
failed to eradicate the conviction from the  
minds of the ignorant and credulous. Often  
when preaching to a group of heathen one  
may hear some woman ask her neighbor,  
with studied ambiguity, "Do you believe  
they really do those things?" Nearly every  
disturbance in which our missionaries have  
been involved has grown out of this belief.  
A child is missing; a rumor starts, no one  
knows where or how, that foreigners have  
kidnapped it for their nefarious purposes; it  
spreads and grows with incredible rapid-  
ity; the most gruesome details are related

with all the minuteness and circumstantiality of an eye-witness; it passes from mouth to mouth, ever growing in blackness and horror; crowds gather in tea-shops and at street corners, listening with growing excitement to the latest and most outrageous report; and finally, unless the authorities interfere, which frequently they are too indifferent or too timid to do, there is a rush, a riot, a burned and pillaged house, perhaps a murdered missionary.

Our quiet city of Ningpo has been deeply stirred by such rumors of late. Several innocent people have been beaten by mobs because they were thought to be getting the eyes of children to sell to foreigners. One man was killed for desecrating a grave, when it was found, too late, that he was simply repairing his father's grave. Three men were taken by a mob to the magistrate, accused of attempting to remove the eyes of a child. Under torture they were made to confess, no one knows what, and were promptly beheaded. The excitement became intense and foreigners were openly threatened. The situation grew critical and the officials were taking no efficient measures to control it. Fortunately the arrival of four or five gunboats, in response to a telegram, aroused the officials and quieted the people, so that in a little time the city resumed its normal condition.

Notwithstanding these disturbances the work of the several missions in Ningpo continues as usual, and the Lord will triumph.

REV. J. R. GODDARD, D. D.

### Philippine Problems

SOMETIMES a true estimate of what we are accomplishing may be gathered from noting what outsiders and enemies think and say about our work.

When the peasant people in Panay Island first began to flock to Mr. Lund and Mr. Manikan, the Catholic party remarked that these poor, ignorant peasants had no mind of their own and were easily led in any direction; but that they had no stability and our work for them was practically thrown away, for they will outwardly profess to be Protestants, but as soon as they come to die they will require the presence of a priest to administer the last sacraments. Wait till they are put to the test, it was said, and you will find they are not Protestants at all.

And we went on with our work and waited till they were put to the test. Many of them have died during the two years we

have been here, and not one has confessed to a priest, nor has one so far as we know denied the true faith; though many of them have been put to all kinds of torture and persecution.

And now the friar party has changed its tactics and is talking along another line. They say that these pulahan people never have been Catholics; that they were not received into the Catholic Church because they were heathen, having plural wives or practising free love, etc.; that the Protestant missionaries are being terribly fooled, if they believe in these pulahans, that the Catholic Church would not defile itself by receiving them in their heathen state and with their heathen practices.

Of course the patent facts regarding the friars and priests are more than an answer to these calumnious charges. The peasants, many of them, had to live without being married, for the reason that they were too poor to pay the charges made by the priests for performing the marriage ceremony. This is the only basis for the charge that they are free-lovers. And as to plurality of wives, it is almost an unheard of thing among the peasants. It is to be found only among the upper-class Catholics and the priests themselves. While on a recent tour to the town of Pototan, Iloilo Province, I saw the children of the priest of that town. He is a *mestizo*, Spanish-Filipino, and has five wives, each of which have borne him children. And his conduct in the matter is open, with the cognizance of the bishop of the island. This is but one instance, and one is enough to recite, for such facts are better left unrecorded. Neither the Pope nor any of his followers need fear that the shameful facts regarding the Catholic Church in the Philippines will be exposed to the American public and to the world. They are too vile to permit of being exposed.

As for the peasant people, it is marvellous how they have persisted in maintaining high standards of morality in spite of the environment in which they have lived. Because of their sterling worth they afford a ready field for the gospel seed and the harvest is already waving "like Lebanon."  
—REV. CHAS. W. BRIGGS, Iloilo, June 10, 1902.

### Among the Kachins

SINCE I sent my last letter, in which I said something about the progress of the Kachin work, we have had much to encourage us as well as other things not so en-

g. I had planned for quite extending during March and April, but malarial fever kept me in bed for over two weeks during March and it took me two weeks to recover my strength fever left me. But the work went on: native teachers did their best, and blessed their efforts.

On the first Sunday in April a new chapel was dedicated in a village named Mankang. It is a good building costing about \$100. The money was raised entirely by the village people, and it is the first attempt of our Kachins to build for themselves at so great a cost. The sum mentioned is quite large for a village, besides the work and which was given gratuitously. I expect the villages will follow the example. I felt strong enough we turned our hill station Sinlum for a breath of air and some rest and I am glad to feel as strong as usual. I found enough while at Sinlum. We had a wedding up there, one of our married a former pupil of hers.



A Kachin Wedding Party

A crowd had gathered to witness the ceremony, and I feel sure some good was done. The young couple are now at work; and teaching in connection with which we opened in Sinlum April. Other schools are about to be opened and will probably be in working order this reaches you.

In the last week of our stay at Sinlum one of our schoolboys, who is a native subject, came and told us that he and two other families were going to become Christians in case we could get a teacher. One of our best men went up to see how things were and found them ready to accept the gospel.

But no teacher could be given them, because we have none to spare. We have never before had so many calls for teachers as during the last six months. If we had ten good men unemployed, they could all be put to work in different parts of our held, within a month. Yesterday at our monthly meeting I discussed the question of extension with our present teachers, and nearly all were given additional work to do, hoping that in time the Lord will send the men needed to fully meet all these calls. I don't wish it to be understood that this call for teachers is coextensive with the desire to become Christians. It is not. Some hope to gain material advantages by being educated, but even this is something new and beyond former ideals.

In all, thirty-eight have been baptized during the first half of the year. For this we are thankful and take courage. May they all remain true. Some from our ranks have not come up to the standard, and are giving us sorrow and anxiety. But this is probably to be expected. Temptations are many and strong. Human nature is everywhere weak, but especially here where morality, restraint and the shame of sin are almost unknown. May the Lord everywhere help our struggling native Christians.

The Psalms can now be read in Kachin, and a new hymnbook with an addition of at least fifty new hymns is under preparation. Miss Sutherland has rendered most efficient help in this last undertaking, which will be appreciated by all who sing Kachin.

The school in Bhamo has opened with a good number of pupils, eighty-five in all. We expect a good year.—REV. O. HANSON.

### The Thinnest Steed in Burma

ONE evening I had occasion to visit a village a few miles from our station and as the road thither was a good one I decided to go upon my bicycle. It was very hot and on the return trip I was glad to rest under the shade of some mango trees which grew on the top of a bank at the side of the road. Some Shan coolies, fresh from the hills, came along and noting the strange looking object beside me, placed their burdens upon the ground and began talking among themselves. They were much surprised when the white man joined in the conversation, but after a little they became bolder and asked me where the machine was made, what it was made of, and of course what it cost.



I rode the best bicycle in Burma, every rider does, and therefore I grew quite enthusiastic while describing its beauties, its strength, speed, and so forth. Finally I said: "Now you see this pony is unique. It runs very fast but makes no noise while doing it; it goes fast or slow according to the will of its lord who controls it without a bridle; it stops when ordered and never gets frightened or runs away. Best of all, however, it never asks for food. I

have never given this steed of mine any 'paddy' (rice) since I bought it; no grass, no straw, not even water to drink."

One of the coolies looked at the machine; the faintest suspicion of a smile hovered around the corners of his mouth, then he said, "It may be true, our lord, that thou hast never fed paddy or grass to thy pony, but, *is it not very thin?*"

W. C. GRIGGS, M. D.

Bhamo, Burma.

## PERSONAL AND OTHER NOTES

IN *The Standard* for August 9 appears an appreciative sketch of our missionary to Japan, Rev. A. A. Bennett, D.D., now at home on furlough.

AFTER four sermons on What the Bible Says About Giving, a large number of the members of the Burman church at Bassein have decided to give one-tenth of their income to the Lord.

FRIENDS will please note that enough Communion sets have already been sent us in response to our recent request; and we thank the donors on behalf of the recipients.

DURING his vacation at Myitkyina last March, Rev. Jesse F. Smith of the Rangoon Baptist College was attacked by a wounded tiger and his head badly bitten. A skilful surgeon succeeded in repairing the damage so that the accident did not interfere with the resumption of his work in the College at the opening of the term in May.

THE announcement, in last month's MAGAZINE, of our new plan for sending out samples of all new literature, as fast as issued, to those who send in their subscriptions at twenty-five cents a year, met with an immediate response; and we have already established an encouraging list. These subscriptions may begin at any time. Send in your name or write for particulars.

WORK in our frontier station among the Chins of Haka, Burma, has been very slow, but Rev. A. E. Carson writes of a hopeful opening in a neighboring village:

I went to Tiddim in June and arranged to start a school. The people had petitioned for it. They seem much more progressive than those in Haka.

I was greatly aided by the Superintendent of Chin Hills, Mr. Fowler, who went with me to meet the chiefs and the Assistant Superintendent at Tiddim, Mr. Bateman. Saw forty or fifty of the chiefs, who evinced great pleasure that we were coming. The government furnishes a house for a year or two rent free. Very hopeful outlook. Our teacher there is Saya Po Tha, a Karen, from Dr. and Mrs. Cross, Toungoo.

THE many friends of our dear brother, Dr. Witter, will rejoice that, although he has had to undergo a second operation, he is steadily improving in health and hopes soon to be about his accustomed duties. We miss him in the Rooms very much, and friends all over the country have shown their appreciation of him by their kindly inquiries, and their earnest prayer for his recovery.

OUR veteran missionary to China, Rev. S. B. Partridge, D.D., had expected to return to his field this fall, but his friends and physician decided, and now he agrees with them, that it will not be prudent. While unable to labor there he is very anxious to be useful here. By voice and pen he will continue to advocate the cause for which he has given the major portion of his years. May the Lord richly bless him and his dear companion.

WE extend our sympathy to Rev. and Mrs. Dowd of Impur, Assam, on the loss of their little baby boy. Also to Rev. and Mrs. J. T. Proctor, Huchau, China, on the death of their infant daughter, Ina May. It is one of the peculiar trials of a missionary to be deprived in such an hour of sorrow of the sympathizing presence of near and dear ones, but certainly a loving Heavenly Father is especially near to give strength and comfort to sad hearts.

from Rangoon for June reviewing baptisms: Four Burmese district at Bassein; in four districts of the Rangoon Karen mission, twenty, seventeen, ten and in the latter village there were three applicants in addition; the father of a pupil in the mission school; seven in the district at Mongnai; three in the district at Thayetmyo.

The new Theological Seminary at Insein, opened on the fourteenth day of the proportion of the seniors have returned. Ten applications were presented, seven of which were favorably received. Of this number one was attacked with nostalgia on the day and returned to his home. Of the new class are Chins, Burmese, one is a Karen.—DR. F. SMITH in *The News*.

LEEDS writes in *The News* of the death of the Sawbwa, or ruler of the Shan state of Hsi-

Hon. H. Kun Saing, C. I. E., has caused much mourning and grief among the people. The remains will be buried in December. He has been friendly to the missionaries from the first. His son, Saw Hsueh, has taken the office vacated by his father. In view of the advantages he has enjoyed, and the condition of the country, we see that his death should not prove a wise, good,

the pleasure of a visit in the missionaries' Children at New- the privilege of looking at a happy family which resides in the frontispiece of this portrait was taken just before the closing of the schools in June, temporary breaking up of the group. There are only nine residing of the twenty-two whose in the group. Some of these in the fall, although a number live with friends or parents. Like their places, however, as the efficient matron, reports a number of applications. The missionaries may well be thankful for the presence of such delightful homes in the mission, where none but an own could be more constant and

loving; and in which all the influences are for the very best.

THE new year of the Karen Theological Seminary at Insein, Burma, has opened auspiciously with an entering class of forty-two. This more than restores the number lost in January by the graduating of a class of thirty-five. The districts from which the young men have come are represented as follows:—Rangoon, twelve; Bassein, eleven; Henzada, six; Toungoo Bghai, four; Tavoy, Shwegyin, Moulmein and Toungoo Paku by two each, and Tharawadi by one. The Binney Memorial Scholarship Fund has reached the Rs. 10,000 contemplated at the outset, and it is now proposed to raise an equal or greater amount as a Seminary Endowment Fund. Towards this latter fund upwards of Rs. 300 have already been received.—DR. D. A. W. SMITH in *The News*.

### Arrivals

Rev. W. A. Sharp and wife at Rangoon, Burma, June 8. Mr. Sharp resumes his work in Rangoon Baptist College.

Rev. H. J. East, M. D., at New York, August 7, from Haka, Burma. Dr. East returns to America so early to undergo a severe surgical operation.

Mrs. Walter Bushell at Boston from Moulmein, Burma, August 8.

Rev. S. A. D. Boggs and wife at San Francisco from Gautali, Assam.

Prof. E. W. Clement and wife at Beaver Dam, Wisconsin, July 28, from Tokyo, Japan.

### A Suggestion for Missionaries

REV. E. T. SNUGGS of Canton, China, has recently presented to the Missionary Museum of the Southern Baptist Theological Seminary, which is located at Louisville, Ky., a most unique specimen of book-making. It is a manuscript volume from the island of Sumatra, the characters being written upon both sides of a strip of bark, which was then folded after the fashion of a fan. The result is a portable square 16mo., and its hinges are yet intact after many years of use. There are few more interesting specimens of bookbinding in the libraries of this country.

The library referred to is exceedingly anxious to secure specimens of curious books and other articles from the various mission lands for its Missionary Museum. Our missionaries are in a position to render signal service at a slight outlay of trouble by picking up such specimens from time to time and forwarding them to the library. All such articles destined for museums are

admitted free of duty. Any contribution of this character sent to the librarian, Mr. Edgar Allen Forbes, will be greatly appreciated and will be promptly acknowledged. The library, located at the great training school of Southern Baptists, hopes to equip one of the best missionary museums of the country, for the purpose of stimulating interest in the work of spreading the gospel throughout the earth.

A LADY over eighty years of age who is receiving a small annuity from the Missionary Union on money deposited in the treasury some years ago, recently wrote asking that the interest on the bond might be reduced from six per cent to five and one-half per cent, since the latter rate would now yield her all that she required. At her death the principal will be released for the work of the Union. More and more are people learning the value and safety of

this form of investment, but it is not every one who is willing voluntarily to accept a less rate of interest on such money.

ANOTHER sister thus shows her loyalty to the Missionary Union:

— MAINE, February 9, 1902.

DEAR BROTHER WITTER:—

Enclosed please find one dollar which was a Christmas present from my son. I have been thinking what I would get with it. I now willingly give it to the Foreign Missionary Union with my best wishes and prayers for God's blessings to ever rest upon the work. Accept my thanks for the book which was sent to me last spring, title, "The Evangelization of the World in this Generation." Enjoyed reading it. May it come to pass. I am now old. God has spared me to the age of seventy-six. He brought me to accept of Christ as my Savior when twelve years of age. Well, I shall soon lay my armor by and dwell with Christ at home.

With my best wishes,

## FROM OUR EXCHANGES

MR. CONGER, the American minister at Peking, has sent to the Chinese government a strong protest against the action of the governor of Shantung in expelling a student from the new provincial college because he refused to worship Confucius.

RIOTS in Szchuan Province, western China, are reported in the papers, although we have heard nothing to this effect from our missionaries. The reports seem to indicate that these renewed outbreaks are due to the attempt on the part of the government to collect the extra taxes necessary to provide for the payment of the indemnity to the powers.

I HAVE found in my career that when we have been brought almost to a standstill by difficulty, it means that very soon we are going to make a great leap forward, and I know the secret of it I think. Difficulties bring us to our knees, and when we are in that attitude God leads us forward, and the difficulties are either removed or we are upborne and carried past them. — BISHOP OF CALEDONIA. (Church of England.)

"LORD LAWRENCE entered India in 1830, at the age of nineteen, in the lowest ranks of the civil service, and worked his way to the top, having to deal hand to hand with the common people, levying taxes, holding courts, and ferreting out crimes, till it became a proverb among them, 'Lord Lawrence knows everything.' He knew Sikh and Moslem and Hindu from Calcutta to Peshawar, and boldly declared: 'I believe, notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined.'"

THE body of Li Hung Chang, in a coffin borne by sixty carriers and accompanied by a military and religious procession, left Peking June 1, for the ancestral home of the deceased statesman. — *China's Millions*.

THE crown prince of Japan has decided to start on a tour of Europe and America in May, 1903. He desires during this tour to see all that is possible of Western life. Vice admiral Prince Arisugawa, Marquis Ito and a number of court officials are to be ordered to accompany the prince imperial on his tour. — *The Indian Witness*.

A SOUTH SEA ISLANDER at the close of a religious meeting, offered the following prayer: "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded up in a box till another Sabbath comes around. Rather let Thy truth be like the tattoo on our bodies, ineffaceable till death." — *Missionary Review of the World*.

"CAREY entered India in 1793. He represents the best type of modern missionary, hero and reformer. Translating the word of God; on a farm; in a factory; in the Chair of Sanskrit and Bengalee; translating the Ramayana into the vernacular; founding a college; helping forward moral and political reforms; memorializing the government to suppress infanticide and the abominations of Suttee; protesting against the pilgrim tax of the government; establishing a botanical garden, he towers sublimely as the representative of the noblest and broadest philanthropy and aggressive Christianity." — DR. J. T. GRACEY.

IONARY object lesson is found in the pres-King Lewanika in London. He is from nd, Africa, and a decade ago was the lder of a degraded people. He is now a , pushing civilization in his tribe, and came n to attend the prospective coronation and ideas for governing his people on Christian onduct. — *Woman's Missionary Friend*.

R to Dr. Duff's day in India, all learn-e East was orientalized. However dis- in evangelizing results his work may at appear, since Duff inaugurated his broad ropean ideas have moved the mind and he thoughts of India on a new model. Duff came the famous Educational De- f 1854, which established the Indian les; then came the popular passion for and the floodgates of European thought ature were opened on the plains of

All this involves a veritable reconstruc- he Hindu ideals and habit of mind,—a ich must be wrought coincident with ation if the evangelization is to be pro- labiding.

angelistic Campaign of last year was so that it is being reopened. In Tokyo hes of Kyobashi ward began May 18. st week over 300 inquiries and converts enrolled. On May 25 the campaign ferred to the northern part of the city, our Yotsuya church, in which Duncan students did good work. From June 1 another campaign was in progress in the ds in the southern part of Tokyo.

number of those now confessing Christ first became interested in the revival of last year, while some of our present are among the converts of that time. special revival effort thus continue to re- tself till it is no longer a special effort mmon work of our Christians in Japan ngs. (Japan.)

HOARE of China in a recent address : Church Missionary Society of England ollowing suggestive reminiscence:— ember, five and twenty years ago, sitting e of dear old Bishop Russell with a high ficial from Peking. The Bishop asked eman if he had ever come across any he influence of Christianity among the sses—among the highest officials. The said that he had once asked a high ficial if he had ever read the Bible. he said, went back into an inner room, ough out a notebook full of extracts ew Testament and he said that he had ew Testament through and through, ade extracts of all that he had admired d then, after he had put the book upon he laid his hand upon it, and he said, he people who profess this religion were ccordance with its precepts, this religion ad all over the world.' "

## WOMEN DIPLOMATS IN PEKING.

CHINA is ruled, and has been for forty years, by a woman; but there has never been any social intercourse whatever between the ladies of the Court and the ladies of the legations, though they have lived since 1861 within the walls of the same city.

The barrier has now been broken down through the leadership of Mrs. Edwin H. Conger, the wife of the American minister, and though it caused intense criticism on the part of some Americans and many British at first, it has proved to be both good diplomacy and good propriety.

The first of February the legation ladies, under the chairmanship of Mrs. Conger, accepted the invitation of the empress dowager to visit her in the palace, when, with feelings which could not be controlled, she told them of the sorrow that filled her heart over the Boxer uprising. Mrs. Conger made a fortunate reply to the empress, in which she expressed the hope that the result of all the late misunderstandings and dangers would be "the establishment of better, franker, more trustful and friendly relations between the Chinese and the other peoples of the earth."

But the second act is more interesting even than the first. The question was: Would or would not the Chinese ladies of noble rank come out of their seclusion and accept an invitation to dine with foreigners? In all the historic millenniums of heaven's empire no such precedent could be found, but Mrs. Conger sent her invitation, though many of the wise ones laughed. But their laughter was suddenly stopped, for on March 14, a procession of princesses, headed by the yellow palanquin of the princess-imperial Yung Shou, adopted daughter of the dowager empress, entered the American Legation by appointment, followed by a host of attending eunuchs. Nine princesses of the blood or wives of princes, a duchess, and a lady interpreter formed the party. An elaborate tiffin was served by Mrs. Conger, assisted by five American ladies, connected with the staff of the legation, and four young women missionaries, who acted as interpreters. These Manchu ladies had never before been inside a foreign house, and one of them, it is said had never before seen a white woman. After Mrs. Conger had proposed the health of the empress and it had been drunk from the high-lifted teacups, the princess royal delivered a personal message from the dowager, who hoped that her happy relations with the American ladies and with the country they represent would never be severed.

Who can tell what power such simple, straightforward, sincere relationships may have in removing the fear of and prejudices against foreigners in the minds of the women who rule this man's empire? And one is not surprised that it was American women who had the perseverance and the grace to successfully break the social seclusion of the women of the Ta Tsing Dynasty. —Special correspondence from Shanghai in *Woman's Missionary Friend*.

MISSIONARY reading means missionary succeeding.—*Prof. Amos R. Wells*.





## Donations Received During July, 1902

<b>MAINE, \$160.18.</b>		Attleboro S. S. for the		Oak Lawn S. S., for the	
Bates St. ch.		gospel ship ..	10 00	gospel ship, Japan.....	10 00
nal .....	1 25	Chicopee Falls, 1st ch...	15 00	<b>CONNECTICUT, \$229.65.</b>	
t Asso.: Bangor		Fayville, Mrs. A. E. Hyde	1 00	Bristol ch. ....	60 30
S., \$7.55; Mon-		and Mrs. A. A. Newton	1 35	Hartford, Asylum Ave. C.	
ch., \$4.20; Old		North Reading ch. ....	12 06	E. Society .....	10 00
ch., \$5.62; Old		Reading, 1st ch. ....	376 28	Hartford, Sw. Y. P. S. ....	10 35
ch. for Dr. Ban-		Newton Centre ch. ....		Yaleville ch. ....	27 00
5 .....	23 37	Campello ch. for sup.		Ansonia, 1st ch. ....	90 00
ch. ....	2 26	Malay, care Rev. C. L.		New Milford ch., of wh.	
Obenut St. ch.	4 39	Davenport .....	15 00	\$5 is from the S. S. and	
l, 1st ch. ....	3 78	Gloucester, 1st ch. ....	25 23	\$5 from the Y. P. S. C.	
o B. Y. P. U.		Gloucester, Chapel St. ch.	11 62	E., for Young People's	
ending out new		Shirley ch. ....	18 31	S. S. Dept., Miss E. D.	
aries .....	5 00	Shirley S. S. ....	4 00	MacLaurin, supt. ....	10 00
Y. P. S. C. E.,		Dedham, 2d ch. Y. P. S.		North Stonington, 1st ch.	
Tan Ha, Swa-		C. E., of which \$10 is		Y. P. S. C. E., tow.	
hina .....	32 00	for sup. of Shway Lay		ending out new mis-	
ch. ....	2 23	of Lol Kaw Mission and		sionaries .....	2 50
entra ch. ....	6 30	\$10 tow cost of sending		S. Norwalk S. S. ....	3 50
demorial ch., for		out new missionaries ..	20 00	New Britain Y. P. S. C.	
China .....	15 00	Manchester B. Y. P. U.		E., Emma M. Banner,	
China .....	10 20	for sup. of Law Pan,		for sending out new	
Ch. ....	13 84	care Rev. T. Johnson..	12 50	missionaries .....	5 00
Owl's Head ch.,		Brookline ch. ....	119 76	Danielson Y. P. S. C. E.,	
A. Emery, for		Salem, Central ch. ....	14 63	tow. sending out new	
aw Mission .....	2 00	Osterville S. S., tow.		missionaries .....	2 00
n, Bethany ch. ....	29 00	sending out new mis-			
		sionaries .....	3 00	<b>NEW YORK, \$2,009.85.</b>	
<b>HAMPSHIRE, \$91.20.</b>		Osterville Y. P. S., tow.		Buffalo, Lafayette Ave.	
Falls ch. ....	19 16	sending out new mis-		ch. ....	223 66
ch. ....	15 50	sionaries .....	5 00	Buffalo, Delaware Ave.	
Village Y. P. S.		Winchester, 1st ch. ....	11 90	ch. ....	53 49
tow. sending out		Winthrop, 1st Y. P. S.		Buffalo, Reid Mem'l ch.	
missionaries .....	10 06	C. E., tow. sup. Rev. J.		and S. S., for Bibles,	
nway ch. ....	1 00	E. Goddard .....	25 00	India .....	25 45
adonderry ch. ....	7 62	Cummington S. S. ....	3 00	Buffalo, Prospect Ave.	
.....	9 48	East Longmeadow Y. P.		ch., tow. sup. Rev. A.	
o, 1st Y. P. S.		S. C. E., tow. sending		E. Carson .....	58 00
for sending out		out new missionaries...	5 00	Brooklyn, Emmanuel ch.	
missionaries .....	2 00	Roalindale S. S., tow.		Boys' Missionary Band.	
o, 1st S. S., for		sup. Teao Kan Kin, care		Brooklyn Ralph L. Cut-	
out new mis-		Rev. J. S. Adams ..	25 00	ter, tow. and Dr. G. A.	
.....	8 00	East Milton B. Y. P. U.		Huntley and wife .....	200 00
o, 1st ch. ....	10 00	for Lol Kaw Mission..	12 50	East Marion Y. P. S. C. E.	2 65
ch. ....	8 50	Weston, 1st ch. ....	24 24	Albany, 1st S. S. ....	5 41
		Pittsfield, 1st S. S., I. T.		New York, Judson Mem'l	
<b>VERMONT, \$49.75.</b>		Horton's class, for Con-		Y. P. Society, tow. sup.	
port, Lucy A.		ngo Mission, care Rev.		Rev. and Mrs. Origg...	20 00
d B. Y. P. U.		Thos. Moody .....	35 00	New York, J. F. Lock-	
ding out new		Lowell, Worthen St. ch.	40 92	wood, for Dr. Huntley,	
ries .....	5 00	Blackinton, Mary B. Pal-		to be used at discretion	
h. ....	5 00	mer .....	8 00	Sand Lake ch. ....	28 75
h. ....	10 00	Williamsonsett, Beniah ch	11 42	Cornlog, 1st Y. P. S. C. E.	6 77
en ch. ....	2 73	Quincy, Sw. ch. King's	14 11	Morrisville Station, A. F.	
liver, 1st Y. P.		Daughters .....	10 00	Cole, in memory of Mrs.	
.. for share in		Dighton ch. ....	1 70	Carrie E. Rowe .....	50 00
care Rev. W.		Dighton S. S. ....	1 70	Batavia, Frances J. Hunt-	
ian .....	15 00	Dighton B. Y. P. U. ....	4 26	ley .....	150 00
drs. Nancy F.		Vineyard Haven S. S.,		Darien ch. ....	1 00
ow. sup. Rev		tow. sending out new		Athlon, Wm. E. Barker,	
ise .....	5 00	missionaries .....	5 00	tow. sending out new	
ev. O. N. Bean,		Worcester, Dewey St. ch	9 67	missionaries .....	10 00
p. Rev. S. S.		Worcester, South ch. ....	10 00	Fort Edward, 1st ch. ....	14 00
.....	5 00	Worcester, 1st ch., for		Lima Y. P. S. C. E. ....	5 00
		Chinese work .....	17 10	Pittsfield S. S. ....	67
<b>MASSACHUSETTS, \$1,538.72.</b>		Brookton, Warren Ave		Monroe Asso. Rochester,	
Fabernacle ch.		ch. ....	5 00	Parsells Ave. ch., 90c.;	
Wilbur's Bible		Southbridge, Central Y. P.		Parsells Ave. S. S.	
r mission work		S. C. E., for medical		\$2.94, Greece ch., \$5.25;	
F. H. Eveleth,		mission work .....	8 50	Parma, 1st ch., \$45;	
Burma .....	35 00	Rowe ch. ....	3 36	Parma, 1st ch. S. S.	
arendon St. Y.		<b>RHODE ISLAND, \$161.52.</b>		\$5; Rochester, Wilder	
E., for sup. of		Wakefield, Miss Jennie		St. ch., \$14.50, Wilder	
lil .....	65 00	Harrall's S. S. class ..	1 00	St. S. S., \$2.40, Rochea-	
Contributed" ..	200 00	Providence, Broadway ch	4 00	ter, Melgs St ch., \$17.	103 99
ut ch., Sammel		Providence, Calvary ch.	31 91		
n .....	250 00	Providence, Fourth ch. ....	40 09		
D. Herr and		Newport, Central ch. ....	30 47		
Philipptine w'k		Newport, 1st S. S. ....	4 05		
erville ch., Mr.	10 00	Cumberland Y. P. C. Mrs.			
Bible class, for		Jessie D. Wederkinen,			
ter's work ....	33 00	for the Lol Kaw Mission	40 00		



chester, Parselles Ave. ch. C. E., \$5; Rochester North C. E., \$18.08, Ro- chester, University Ave. Men's Soc., \$5	81 06
Banksville ch., "Good Samaritan Guild" .....	1 00
Nannet Y. P. S., tow. sup. Rev. A. Bunker...	25 00
Troy, Fifth Ave. ch.....	91 83
Buffalo, 1st Y. P.....	80 00
Buffalo, Hedstrom S. S.,	2 85
Auburn, Immanuel S. S.,	1 81
Painted Post ch.....	43 00
Otogo ch.....	4 00
Wellsbridge ch.....	6 50
Treadwell ch.....	10 00
Genesee Asso., John M. Straylin, wife and daugh- ter .....	10 00
Ferry, 1st Y. P., to sup. nat., care Rev. E. T. Welles .....	15 00
Bondout ch.....	221 19
Ossining S. S., for school boy, care Rev. J. Helm- rich .....	15 00
Hudson River North Asso. Y. P. Societies, for sal- ary of Rev. A. F. Grose- beck .....	20 00
Long Island Asso., a friend .....	20 00
Brooklyn, Bedford Ave. Y. P., for Cuday Bun- garu, care Rev. J. M. Baker .....	3 75
Brooklyn, Greene Ave. Y. P. ....	11 00
Brooklyn, Bedford Heights ch.....	26 52
Brooklyn, Hanson Place Y. P., for Isaac Ono- mura .....	25 00
Brooklyn, Sixth Ave. ch.	224 99
Brooklyn, Union S. S.,	5 00
Brooklyn, Fourth Ave. ch.	12 00
Richmond Hill ch.....	42 40
Niagara Falls ch.....	25 00
Boonville Y. P., for nat. pr., Banco-Lhey, care Dr. Crumb .....	10 00
Memphis S. S.....	70
Phelps S. S.....	1 00
Newfield ch.....	10 00
Trumansburg ch.....	15 82
Nassau 2d ch.....	6 00
Edwards ch.....	6 00
Canton ch.....	8 35
Gouverneur ch.....	8 00
Lawrenceville ch.....	6 00
Massena ch.....	8 17
Nicholsville ch.....	8 00
Oswegatchie ch.....	6 25
Pittsford ch.....	5 00
Parishville ch.....	4 04
St. Lawrence Asso. ....	1 53
Hartford ch.....	11 83
Clyde S. S.....	1 16
Himrode ch.....	4 00

## NEW JERSEY, \$851.33.

Matawan, 1st ch.....	14 90
Toms River, 1st ch.....	12 50
Jersey City, Parml Memorial S. S.....	20 00
Haddonfield, Rev. J. D. Lynde .....	50 00
Camden, Grace S. S., birthday offerings .....	2 58
Burlington S. S., Mrs. Hall, class acct nat. pr. care Dr. A. H. Henderson, Burns .....	6 25
Camden Asso., a friend, acct Mount Shwe Ya, care Rev. G. L. Daven- port .....	16 25

Camden, Trinity ch.....	26 50
Moorestown ch.....	49 50
Mt. Holly S. S.....	35 00
Cherryville ch.....	81 48
Somerville, 1st ch.....	29 52
Hamilton Sq. ch.....	7 70
Trenton, 1st ch.....	247 00
Vineland, 1st ch.....	29 80
Cohansey ch.....	4 94
Freehold ch.....	58 56
Freehold S. S.....	4 13
Keyport ch.....	42 83
So. Amboy ch.....	8 00
Bloomfield ch., for the Carroll fund .....	112 82
Jersey City, North S. S.,	6 40
Plainfield Park ch., for Mullea Veriah, care Dr. Boggs .....	10 00
Perth Amboy S. S.....	1 62
Roselle ch.....	5 10
Bayonne ch.....	10 85
Paterson, Prospect Park ch.....	7 10

## PENNSYLVANIA, \$940.40.

New Milford ch.....	2 92
Collingdale, 1st ch.....	2 44
Mountclars, J. Howard Dunham .....	5 00
Oak Lane S. S.....	7 57
Chestnut Hill Y. P. S., for Yachow station.....	10 00
Philadelphia, Gethsemane ch., mo. off'g.....	19 16
Philadelphia, Temple ch. New Tabernacle Y. P. Asso., for Yachow sta- tion .....	10 00
Germantown, 2d ch.....	62 88
Narberth ch. of the Evas- gel, qy. off'g.....	17 08
Nicotown Jr. Y. P. S. C. E., for Hypo Yu, care Dr. Griggs, Bhamo.....	38 76
Factoryville ch.....	10 00
Gelatt ch.....	34 30
Lake ch.....	6 00
Springfield, Bentley Creek, Fawcett and Gillett Y. P. S. C. E., to be desig- nated later .....	50
Canton E. Y. P. U. for orphan, care Rev. H. Huizinga, India .....	11 50
Huizinga, India .....	7 50
Troy ch.....	6 00
Drumore ch.....	5 00
West Chester, 1st ch.....	32 48
Ebenburg ch.....	7 00
Huntingdon ch., qy. off'g	15 00
Pine Creek ch.....	5 00
Gethsemane S. S.....	6 23
Meadville ch., qy. off'g ..	7 80
Mehoning ch.....	10 00
Haydenville C. E. Soc., Mt. Moriah ch.....	2 00
Warrensville ch., Rescue Band No. 3, for orphan, care Rev. H. Huizinga.	7 80
Picture Rocks ch.....	18 97
Laporte and Eaglesmere ch.....	2 60
Bloomsburg ch., addl ..	15 00
Erie, 1st ch. and Bible school .....	61 50
Homestead ch., qy. off'g.	22 05
Pittsburg, Mt. Washing- ton ch., qy. off'g.....	5 80
Greensburg ch., qy. off'g	8 05
Pittsburg, Oakland ch., acct sal Dr. Corlies.....	100 00
Wilkinsburg ch., qy. off'g	45 33
McKeesport, 1st ch., qy. off'g .....	30 24
Pigeon Creek ch., for Golohat station, Assam	40 00
Welsh Asso. churches.....	108 00
North Chester ch.....	20 50

Dr. W. J. Stewart, "Ab- bie Burdella Stewart Mem'l Fund," for nar pr., care Rev. L. W. Cronkrite .....	100 00
Mrs. W. T. Williams.....	6 00
Daniel D. Phillips.....	1 00
Mrs. Olive B. Stephens ..	2 00
Fairport ch.....	3 40

DISTRICT OF COLUMBIA,  
\$339.54.

Washington, 1st S. S., for gospel shp. Japan.	25 00
Washington, Metropolitan ch.....	18 13
Washington, Calvary ch., qy. off'g .....	200 00
Washington, Grace ch.....	11 23
Brookland, Lucy G. Lynch's class of boys, for Theo. Sem., care Rev. D. A. W. Smith .....	3 15
Washington, Centennial ch.	3 01
Washington, E. St. ch.....	27 50

## WEST VIRGINIA, \$382.67.

Little Otter, H. F. Rose ..	5 00
Parkersburg, Calvary ch., for sup. Miriam, care Rev. W. Boggs, India	14 00
Stuartville ch.....	16 50
Gravel Hill B. Y. P. U.,	5 00
Clarksburg, 1st ch.....	183 87
Clarksburg, 1st S. S.....	44 14
Clarksburg, 1st Y. P. S. C. E. ....	26 16
A total of \$312.17 for sup. of Rev. W. Boggs' work in India.	

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Greenfield B. Y. P. U., for work of A. Bunker, Lolkaw .....	20 61
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Mt. Gilead ch.....	11 00
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His, Emmanuel	16 00	Boone ch.	2 77	Kansas City, Tabernacle	
nd ch.	17 00	Woodbine ch.	1 73	B. S., tow. sup. B. W.,	
Rev. and Mrs.		Missouri Valley ch.	2 00	care Rev. M. D. Eubank	25 00
Skinner, for work		Carroll ch.	1 94		
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hitley ch.	6 95	Ida Grove ch.	1 83	Pleasant Valley ch.	3 27
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it ch.	4 83	Kiron ch.	6 02	Mt. Orum S. S., des. O-	
st S. S.	4 75	Sioux City, Sw. ch.	15 25	gole John, care A. E.	
st Jr. B. Y. P. U.	57	Corydon ch.	2 00	Dema	6 78
islem ch.	6 00	Bedford, East Mission	2 00	Girard ch.	5 31
ch.	20 20	Panther Creek ch.	4 23	Farlington ch.	1 33
ia S. S.	1 62			Mission Point ch.	11 10
ia ch.	13 03	MICHIGAN, \$240.05.		Kansas City, 1st B. Y. P.	
S. S.	1 00	Pontiac B. Y. P. U., for	25 00	U., tow. sup. nat. pr.	
1st S. S.	4 23	the Lol Kaw Mission.		Moung San Oo, care H.	
ch.	2 50	Detroit, North B. Y. P.		Joorman	12 50
n ch.	5 20	U., tow. sup. Rev. G. E.	8 50	Garnett ch.	6 19
ch.	106 00	Finlay	18 43	Garnett S. S.	1 23
ille ch.	8 00	Mt. Morris B. Y. P. U.		Emporia B. Y. P. U.	13 00
17th St. ch.	4 15	Bell Branch, Mr. and		Putnam ch.	6 51
ch.	37 55	Mrs. E. M. Hunt, for		Goddard ch.	7 20
1st ch.	59 75	Lol Kaw Mission	2 50	Ninnescah ch.	19 50
B. Y. P. U.	3 03	Kalamazoo, 1st ch. B. Y.		Kingman ch.	3 95
ch.	2 40	P. U. for sup. Ko-Kau-		Kansas City, Sw. Y. P.	
		Be, Sandoway, care Rev.		S., tow. sup. nat. pr.	
LLINOIS, \$627.10.		O. L. Davenport.	12 50	Na New and Ma Lo,	
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d	415 00	bury	1 50	Hays, Rev. G. S. Holt	10 00
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a ch.	6 60	Fenton, 1st ch.	70 74	NEBRASKA, \$101.05.	
b.	5 00	Flushing ch.	14 50	Wahoo, 1st ch.	10 00
1st ch.	49 00	Deckerville ch.	3 00	Friend, Mrs. Mary Vor-	
Maplewood Ave.		Marion ch.	7 70	hees, for sup. and edu-	
Maplewood Ave.	8 16	Alma, 1st ch.	4 00	cation of Japanese girl,	
P. U.	2 75	Maple River ch.	4 00	care Miss A. S. Russell	
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inary Dept.	3 07	Daggett, Sw. ch.	2 75	Valparaiso ch.	2 00
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in Africa	3 00	U., for China	6 00	Friend ch.	19 30
ope ch.	2 50	Norway, Sw. Sewing Soc.	9 00	Friend S.	4 45
S. S.	2 32	A friend, for Japan	50		
e, South ch.	44 25	MINNESOTA, \$36.60.		COLORADO, \$53.25.	
ch.	6 55	D. F. MacNab	10 00	Salida B. Y. P. U., for	
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eld, Central ch.	16 00	and Kungiah, care Rev		tion, Tongoo	6 25
ton ch.	40 00	W. A. Stanton, Kurnool	10 00	Colorow ch.	5 00
ille ch.	24 15	Mattson and Larsen ch.	15 00	Pueblo, Mesa ch.	60 00
villa ch.	105 00	Eveleth ch.	19 03	Fowler ch.	17 00
ad ch.	2 60	P. W. Headman	11 00		
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Berg, tow. sup.		St. Paul, 1st Sw. Birth-		Hanford ch.	7 25
Amam	3 00	day Society	20 00	Lemoore ch.	6 25
		Montevideo S. S.	3 22	Del Rey ch.	9 50
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IOWA, \$247.73.				Vallejo S. S.	15 00
ster, Mrs. W. V.		WISCONSIN, \$74.12.		Vallejo Sr. B. Y. P. U.	7 00
ma	6 00	Neenah, Union ch.	9 00	Vallejo Jr. B. Y. P. U.	1 00
arket S. S.	1 00	Kenosha ch.	5 00	Mt. View ch.	6 60
ch.	5 00	Lund, N. Erickson	2 00	Riverside ch.	7 00
l Grove ch.	2 00	Prentice ch.	5 00	Riverside, Mr. J. T. Law-	
a, 1st ch.	18 15	Clinton S. S.	1 00	ler	50 00
a, 1st B. Y. P. U.	2 83	Evansville ch.	10 67	Corona B. Y. P. U.	3 10
a, 1st Jr. Union.	90	Barneveld ch.	3 50	San Francisco, Chinese	
Rock, Rev. H. E.		Lodi, L. T. Gates	2 00	ch.	1 25
and Mary A.		Lake Geneva ch.	3 05	Oakland, Sw. ch., for sup.	
a, for work in As-		Millard ch.	10 50	nat. pr., Sandoway,	
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Grove ch.	17 55	Union Grove, Danish ch.	4 95	Los Angeles, Sw. Y. P.	
r City ch.	18 72			S. C. E., for sup. nat.	
ra, 1st ch.	11 55	MINNESOTA, \$223.39.		pr., Assam	15 00
City ch.	4 06	Board of Home and For-	173 39	Towles, Mrs. R. P. Squier	2 00
prings S. S.	2 67	eign Missions		Santa Barbara ch., \$5 of	
S. S.	2 61	Nevada, Pay Templin, to		which is for sup. "Ah	
S. S.	4 50	apply tow. work of Rev.		Me," Ung Kung, China.	28 72
ett ch.	3 75	F. J. White	10 00		
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AMERICAN BAPTIST MISSIONARY UNION

REV. F. P. HAGGARD, *Managing Editor*

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October 1902 No. 10

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I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION.....  
.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union taking his receipt therefor, within.....months after my decease.

### FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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### INCORPORATION OF THE UNION

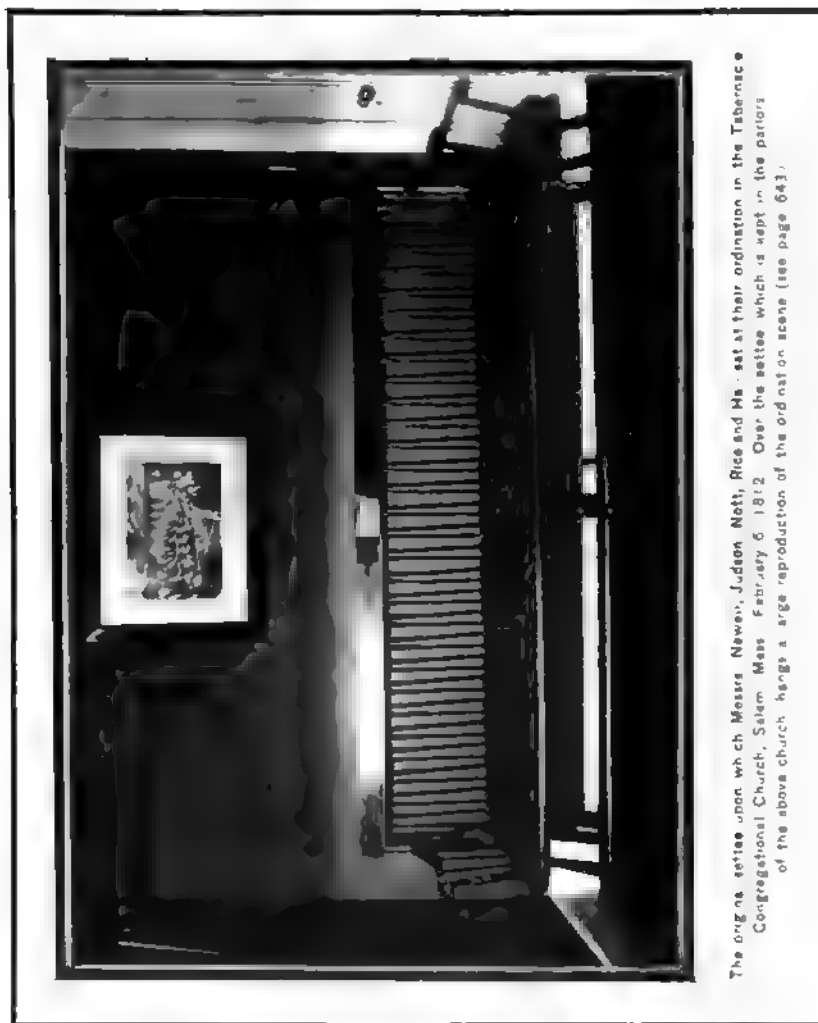
The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.




Photo by L. H. Brock

THE HIGHEST BAPTIST CHURCH IN SOUTH  
INDIA AT OOTACAMUND  
(8000 Feet Elevation)





The original settee upon which Messrs. Newell, Judson, Nott, Rice and Mr. sat at their ordination in the Tabernacle  
 Congregational Church, Salem Mass. February 6, 1812. Over the settee which is kept in the parlors  
 of the above church hangs a large reproduction of the ordination scene (see page 643).



# THE BAPTIST • MISSIONARY • MAGAZINE

OCTOBER 1902

No. 10

## MONTHLY SURVEY

*During One  
and Years* Readers of this MAGAZINE have doubtless noticed and which has appeared at the top of the first page during the year, "The oldest Baptist al in America — Ninety-year"; but probably none covered that the statement ous. Much to our surprise that we have fallen into an ow or why we cannot tell; examination of the files of GAZINE clearly reveals the t the year ending with the number was not its ninety-out its ninety-ninth, so that ent September number was ie first in the one hundredth its existence.

MAGAZINE was established : initial number issued in er, 1803, under the name *Massachusetts Baptist Mission-azine*, and thus it continued December, 1816, when four were completed, the issues ingle year not making suffi-alk to form a good volume ling. These four volumes te what is known as the "old

January, 1817, a "new se-as begun with an altered mely: *The American Baptist e and Missionary Intelligencer*. mbers printed during the 317-1824 made up the first umes of this series. From

1824 to the present time the maga-zines of each year have formed sep-arate volumes. In January, 1836, the first number appeared with the name by which the periodical is now known, THE BAPTIST MISSIONARY MAGAZINE. None of these changes of name, however, represents any break in the continuity of its publi-cation nor indicates any doubt as to its identity. There has been but one Baptist missionary magazine and that is this one; although it has, like all good things, developed from a small beginning into its present proportions.

Eighty-two volumes in the pres-ent series will have been completed by January, 1903, which added to the four in the original series make eighty-six in all; but it will readily be understood, from the foregoing statements, why it is that we call the volume printed in the one hun-dredth year the eighty-second vol-ume, and also why the fiscal year of the MAGAZINE begins with Septem-ber but the volume year with Janu-ary. This, then, is our Centennial Year!

During the months following we shall have occasion to refer to this many times and will hope to print some special articles of a retro-spective character. Great changes have taken place in Baptist and all missionary circles since 1803; and this magazine has had no inconsiderable part in bringing these about.

In the mean while we wish to urge the claims of the MAGAZINE upon our Baptist churches. The circulation is rapidly increasing, but the list is still entirely too small for such a constituency. The MAGAZINE is fulfilling functions which no other periodical or set of periodicals can perform, for the obvious reason that it and it alone can be the only standard and official repository of the important letters, reports, documents, etc., which belong to a great work of this character and which must from the nature of the case, if they are to be of permanent value for reference, appear in a consecutively issued journal. The efforts of our weekly denominational press to spread missionary intelligence are greatly appreciated, and we are glad to be of direct assistance to them; but the Missionary Union could never satisfactorily represent itself in a dozen different periodicals or even in a combined journal over which it does not have direct control. Whatever else may be done, we believe the MISSIONARY MAGAZINE should continue to be the official organ of the Missionary Union; and as such it needs and is deserving of the united and hearty support of our churches.

#### *University Missions*

Two new and practically independent foreign missionary bodies have recently been organized, one at Yale, and the other at Harvard University. Young men will be sent out from each of these students' centres to be supported by their fellows, aided by the alumni of their respective institutions. The Yale Mission will find its sphere of activity in China, while the representatives of the Harvard Society will enter India to work in the great cities, especially where students are congregated in large numbers as at Bombay, Madras and Calcutta.

#### *Laymen as Missionary Secretaries*

Two active young laymen have recently entered the service of sister missionary societies as responsible officers, Mr. John Willis Baer, formerly secretary of the United Society of Christian Endeavor, to be assistant secretary of the Presbyterian Board of Home Missions, and Mr. Henry Wade Hicks to be an assistant secretary of the American Board. The use of laymen as executive officers of missionary societies is much more common in England than America, but if we read the signs of the times aright representatives from this class will be much more largely used in the future than in the past. We can hardly imagine the Presbyterian Board of Foreign Missions without its plain Mr. Robert E. Speer, who is a tower of strength as an organizer, administrator and public speaker.

#### *Mr. Wanamaker's Testimony*

Not long since Mr. John Wanamaker, in an address before the General Assembly of the Presbyterian Church, gave some impressions of his recent visit to India; and among other things declared that he believed the business of the board is conducted as economically as that of any business house, especially when distance, climate and the customs of the countries to which the missionaries go are taken into consideration. Those who are familiar with missionary operations have long known this to be true; but it is good to have it repeated by one so competent to judge of such matters—one, too, who has never hesitated to invest his own money liberally in foreign mission work. We still find persons, however, who think it takes a dollar to carry a dollar to the heathen. It requires a long time to correct impressions which have been keeping people from doing their duty.

Month's  
Letters

The most indifferent reader of the letters from ouraries, to be found on other of this number, will not fail to be enthusiasm of these faithfuls. There is presented in their iminations a rare picture of the condition of affairs at the front. It is not all sunshine; dark clouds be found at some points on the horizon; but there is no note of dejection from these active participants in the strife. They are as bright as the morning sun; and their rising hopes all the fog of doubt and difficulty will flee away. October, the most favorable of the year for active work in our mission fields will come; and we suggest as special for prayer at this time:—That they may especially direct these efforts in laying out their plans for going and preaching during these coming months; that the native churches may be edified and that there may be a larger number of conversions this year than in any previous year of our work.

It is a real relief to hear of a race of beings probably superior to our own Anglo-Saxon; and if enhanced, it is true, by announcement that the afore-said superior race is not on the earth where they would be able to demonstrate to our great humiliation, their superiority; but upon the planet too far away to come into competition with us. Prof. Pickens, head astronomer at Northern University, is the author of the announcement, which for all practical purposes need not be considered a contradiction of the generally accepted statement that all other races are inferior to our own. The last time we reaffirm this dictum is that of Emory College, Georgia, while most of his critics evidently

agreed with him on that point, they have so seriously disagreed with him on others that he has not fared very well in the storm which followed his pronouncement in the July *Atlantic Monthly*.

There probably has not been a race of men on the earth which has not made this same claim—the Assyrian, Babylonian, Egyptian, Greek, Roman, *et al.* The Chinese and Japanese today hold the same view. He is a poor student of mankind and of his Bible who believes that the Anglo-Saxon is a finality in things racial, or that his race has not elements of weakness so abundant as practically to prove that, even though it may now be superior, it cannot always remain so. One of the greatest evidences of inherent weakness is this constant habit of strutting and calling every other race "inferior." The God who made all races never tolerated such pride in the past and we are persuaded that he will not in our case. We continue to be amazed that Christian people should, with full knowledge of the spirit and the letter of the New Testament, allow themselves to indulge in these sentiments. This world's peace, political and spiritual, can never be secured until we learn and act upon Paul's words, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitations." In heaven there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.

Let this mind be in you which was also in Christ Jesus.

Use of Associational Secretaries

For many years more or less use has been made of associational secretaries by the district secretaries of the Union, under whose direction their work. These brethren have usually been chosen

from among those pastors who are particularly interested in the work and who are willing to labor within the bounds of their respective associations, as their other duties will permit, in assisting their fellow pastors and the district secretary in the large work of informing the churches regarding our work abroad and of encouraging them to give more liberally to the cause. Some of these secretaries are laymen, and all have rendered efficient service, for which the executives of the Union feel very grateful, especially since the service has been rendered gratuitously. A formal certificate of appointment is given to each secretary when he takes up the work. There are large possibilities in the development of this plan of having associated helpers, and evidence is abundant to show that increased results are secured thereby.

#### *Christian Culture Sunday*

We regret not to have received in time for mention in our last issue an item in regard to the Christian Culture Sunday, suggested by the Baptist Young People's Union of America. We trust the day has been widely observed; but would suggest that in case any church has not done so, the pastor or others interested send for the material which has been prepared for making a day of real profit. Address the Young People's Union Headquarters, at 324 Dearborn Street, Chicago.

#### *The Foreign Secretary's Articles*

As previously announced, the Foreign Secretary is preparing a series of articles on those countries visited in his journey which were not treated in letters from the field. These monthly contributions will be a special feature of the MAGAZINE during the next year. They will be fully illustrated, and cannot fail to be of interest to all our readers.

As the first of these communications will relate to the Philippine Islands we have requested that it should be held until the next issue which will be devoted entirely to work in those islands, thus harmonizing with the course of study outlined for the Conquest Missionary Course of the B. Y. P. U. A.

#### *Co-operation in Japan*

President John L. Dearing of Yokohama, Japan, has in the *Baptist Missionary Review* for July given a very full and clear exposition of the character and purpose of a comparatively new organization known as the Standing Committee of Co-operating Christian Missions in Japan. The narrow limit of territory in Japan and the close proximity of the various denominations render the utmost harmony and unity in all their work very desirable. It has been thought that a general advisory committee would be most helpful in dealing with many questions, and the one newly organized has been made as representative as possible. It has been endorsed by nineteen different societies. Various sub-committees have already been appointed, one of which will prepare a yearly record of religious conditions and progress; one a catalogue of all existing Japanese Christian literature; another will consider methods for interdenominational evangelistic efforts, and another will have in hand arrangements for services of preachers from abroad. One particularly important function of the committee will be to serve as the medium of communication between the government and the missionary societies. An interdenominational hymn book is in preparation and may well be issued under the direction of this committee. They will endeavor at all times to make their propositions in accordance with the principles of mission comity, and above all to foster the truest spirit of harmony. The officers of the com-

represent the four large societies at work in that country: Chairman, Dr. D. C. Greene, American Baptist; vice-chairman, Rev. E. H. Dyke, Methodist Protestant; secretary, Rev. T. M. MacNair, Presbyterian, North; treasurer, J. L. Dear- D. D., American Baptist Missionary Union.

**Among the pleasant events connected with the departure of our missionaries are more worthy of notice than weddings and the ordinations. Following is a list of those marriages which have been brought to attention:—**

F. C. Briggs and Miss Mary A. Haw- : Manchester, N. H., September 3. Briggs has been the successful pastor of church at Manchester, Mass., and wife has been a missionary of the American Baptist Foreign Missionary Society at Himeji, Japan.

A. A. Forshee and Miss Alice ell at West Hingham, Mass., 30. Mr. Forshee has been pastor of church at West Hingham for the past

P. H. J. Lerrigo, M. D., and Miss Mary Dowkontt at Mountain Rest, en, Mass., August 20. Miss Dow- is the daughter of Dr. Dowkontt of York, author of "Murdered Mil- ' and other works on medical mis-

W. H. Millard and Miss Edith C. s at Cambridge, Mass., Septem- 5. Miss Adams is the daughter of and Mrs. J. S. Adams of Hanyang, al China Mission.

J. C. Robbins and Miss Effie B. y at Concord, N. H., in June.

Tompkins, M. D., and Miss May isbee, at Benton Harbor, Mich., 4.

ssrs. Millard, Robbins and War- n have recently been ordained.

**The Congregation- alist seems to believe that a new era of large giving is about to dawn upon**

us; and thus speaks, in a recent number, regarding the prophecy made by one who is himself now a large giver:

"We are just on the eve of an era in benev- olence vastly more notable than anything which we now witness." So spoke an acute observer of our national life the other day, a man who himself gives freely of his time and money for the ends of philanthropy and religion. He went on to say that, with the increase in America of the leisure class, there will be inevi- tably a devotion of the nobler-minded among them to the public weal and with the multiplication of great fortunes the stream of benevolence will flow wider and deeper. We agree with this diagnosis of the situation. Wealthy men are finding that for the sake of their own peace of mind they must establish parks and sum- mer resorts for the poor, must subsidize educational institutions and endow libra- ries. They are learning that steam yachts and palatial homes do not fill the measure of a man's life. These men soon exhaust the satisfactions arising from the outlay of money upon themselves and their families, and they crave opportunities of making investments that will serve others. Not all our rich men have yet reached this stage, but many will in the next fifty years; and the man who keeps tally of gifts to educational and philanthropic work will have a larger task as the years come and go. May some fair proportion of the money to be given away in this country in the next half-century go to- wards the maintenance of the Christian Church and its aggressive work at home and abroad.

**Rich Enough to do Anything** It would appear that we have plenty of money, unless the Hon. O. P. Austin, chief of the bureau of statistics in the treasury department, has made an error in his computations, contained in the last monthly summary of the commerce and finance of the United States. The figures he presents are so large as almost to defy one's powers of comprehension. He calmly tells us that as far back as 1900, the date to which the sum- mary is brought down, the esti-



mated value of the wealth of the country was \$94,300,000,000, "a greater aggregation of wealth than has ever been possessed by any nation in the history of the world." On a per capita basis this would allow \$1,235 to each person as compared with \$307 in the year 1850; and while these averages are not very reliable they do enable us partially to grasp the meaning of these great figures.

If this did not involve questions of such serious import we would be amused at the naïve utterances of the editor of *The Boston Herald* who assures us that:

We have certainly reason to congratulate ourselves that the resources of our country appear to be large enough for us confidently to undertake almost any task which requires for its completion the free use of wealth.

This is exactly what the advocates of large missionary operations have been asserting all along; although we doubt whether the *Herald* editor had missions in mind when he wrote the above words. Of course there is plenty of money, and more's the pity that so little of it finds its way into our mission treasuries. It is freely used to accomplish any other great purpose; and no human enterprise would seem to be so vast that abundant capital could not be found to carry it through. Yet the one greatest enterprise the world will ever know is left without sufficient support and millions of lost souls go down to Christless graves.

Mr. Robert E. Speer, M. A., in his marvellous address at the Toronto Student Volunteer Convention last spring on *The Abounding Resources of the Church* made use of the following language which we will do well to ponder:

The population of the United States last year was 76,000,000. The communicant membership of the Protestant churches was 18,900,000, a little more than one-fourth of the population of the country.

The estimated wealth of the country was \$93,000,000,000; it had increased every year during the ten years between 1890 and 1900 at the rate of \$2,900,000,000 a year. In other words, assuming that they had only their proportionate share of the wealth, the Protestant Christians of the United States alone were worth last year \$23,000,000,000, and they added \$725,000,000 to their wealth last year. What they gave to the foreign mission cause was one-fourth of a tithe of a tithe of a tithe of their wealth; was one-twelfth of a tithe not of their income, but of what they saved out of their income last year. After all expenses of life were paid, after all their luxuries were indulged in, after all their waste, the Protestant Christians of the United States added to their capital last year \$725,000,000. If they had given one-tenth of what they saved last year out of their income they would have multiplied 1,200 per cent. what they gave to foreign missions. And if you had added to that, last year, the income of the Church of England, five and three-quarter million pounds from its endowments and seven and a half million pounds from gifts—\$66,000,000 in all—you would have gathered from the Church of England and from the Protestant Christians of the United States, giving a tithe of what they saved, three times the amount necessary to provide a force adequate for the evangelization of the world, so far as that task can be accomplished in a single year. The Christian Church stands in the possession of material resources so great that she would not feel the expenditure of what would be necessary for the evangelization of the whole world!

*"Every Man Unto  
His God"*

Probably no monarch ever ruled over peoples with a greater variety of religions than does King Edward VII. That he is held in high regard by the majority of his subjects goes without saying; and we would naturally expect them to show their love as they did during his recent illness, by offering prayers for his recovery. The local columns of the *Rangoon Gazette* (Burma) recently contained the following items:—

All the Jews' shops were closed on Thursday, and special prayers were offered in

synagogue for the speedy recovery of the king.

500 Mohammedans joined in the necessary prayers offered on Thursday morning on behalf of the king at the Ed-  
lusjid in Ahlone and the Jamma  
mosque in Rangoon.

There was a special prayer service of intercession offered by the Parsee community of Rangoon in their Fire Temple, and a large number of Parsee ladies and gentlemen attended and offered prayer for the speedy restoration of the health of his majesty the king, and for his recovery.

On Thursday the members of the Catur-  
padasaka Society were "at home" at  
4 Dalhousie Street. The hall of the  
society was tastefully decorated and  
portraits of the king and queen were

enthroned on a dais, the decoration being under the direction of Maung Po Thaung, and the arrangements regarding refreshments being under the direction of Maung Nya Bwe. U Maung Gale, K. S. M., the Honorable U Po, K. S. M., U Pe, K. S. M., U Po Han and U Ta Po were among the guests present.

A correspondent sends us an extract from a letter from an astrologer in Satara dated April 22, received in Rangoon on or about May 1, saying that the king's horoscope shows that "an attempt will be made on his life, or a serious accident or illness is sure and certain" on June 26. If our correspondent will look over the files of the Bengali papers for the past few months he will see that all the astrologers of India have been at work, and so far as we have seen this is the only one who has given anything like a correct guess.

### TOO MUCH BEGGING

THE COLUMN article under the above caption in a recent number of *The Boston Herald* vividly sets forth the distressing conditions under which the Methodists of America are supposed to be existing. It is thought there are too many causes, too many "causes," local and other kinds, there is too much begging; and the people, said to be weary, are demanding relief.

Let us diagnose this difficulty. We suppose it is the same that is afflicting practically all the denominational bodies of America. Our observations lead us to remark that the members of our churches are mistaking the indications of health and vigor for the symptoms of disease and stagnation. The very genius of Christianity is such a character that the followers of Christ will ever be discovering new spheres of activity and new means for sending forth the expressions of their Christian life.

Instead of decreasing in number, causes and objects of ap-

peal will continue to multiply. It must be so, if Christian sentiment is what it ought to be and Christian life is really the life of Christ in men. And not only will causes multiply, but the support of these causes must become more liberal and spontaneous if we continue to grow in grace, and not fall from grace.

No relief, then, can be expected from a diminution in the number of the objects of our beneficence. Nor does the logical conclusion of the arguments used to show that there are too many calls for money afford any relief; namely, that without reducing the number of objects, there must be a reduction in the number of calls for the support of those objects.

If we are to give as much or more in the future than in the past, and if causes are to multiply, it can only be by a process of vain imagination that we will be able to think of ourselves as "relieved," if several of these are combined in one. The addition of six and three and two

and one will not afford a result larger or smaller than the addition of the two figures six and six. Twelve is twelve, whether written as one figure or separated into its component parts.

Again, the fact is that the organizations and the local churches which are succeeding in raising large sums of money with the least effort are those which *have multiplied the number of calls* rather than diminished them. The Catholic Church gathers vast sums by causing each communicant to be met at every turn with a contribution box. Many

of our Protestant churches are finding that the easiest way to raise money for benevolence, as well as local church expenses, is to make at least fifty-two calls during the year rather than three or a half dozen.

Who will assert that any of us, that any church is giving too much; and who will claim that the teaching of Scripture is not clearly in favor of the frequent, even constant giving by God's people rather than the wholesale or condensed form of contributions advocated by some? No, there is not too much begging, but there is too little giving.

## TWELVE "MISSIONARIES"

WE notice with approval the suggestion of Dr. Kittredge Wheeler, in *The Standard* for August 9, that in order to obtain the apostolic flavor of the New Testament, we mentally substitute the word missionary for the word apostle wherever it occurs. And he chose from them twelve, whom also he named missionaries. We add the parallel suggestion that there be a mental substitution of the word heathen wherever the word Gentiles occurs, for such was the meaning of the word to the Jews. A light to lighten the heathen, and the glory of thy people Israel. We quote Dr. Wheeler's words in full:—

Sometimes the change of a word helps to the idea, and sets forth in clear light the thought. The word apostle is Greek, and seems much farther removed from our religious vocabulary than the Latin word missionary. What a help to the church, since the days of the King James Version at least, this slight change in translation would have been. Jesus chose twelve missionaries whom he educated and sent forth. This is exactly and definitely what Jesus did; and this one word, missionary, in the place of the Greek word apostle, might have prevented the controversy between mission and anti-mission churches.

What a fine reading that would be to-

day, in all Christian churches, and how it would open the eyes of many of the selfishly blinded souls who call themselves followers of that Saviour who gave himself to God and to man and the truth! A Christian but not a missionary! Not sent forth in the name of Jesus, to serve him. Impossible! A Saviour who was crucified, who died upon the cross to give the truth of God to the world, to reveal the love of God to all mankind, and yet his followers giving nothing, doing little, to extend the kingdom and the knowledge of Jesus Christ! Doing little for Jesus; little for men.

Jesus chose twelve missionaries! Read your Bible that way! Put the word missionary in the place of apostle. And yet, alas! there are teachers and leaders and officers in the churches who are so orthodox that they will not give up the King James Version, nor will they accept any change in the English translation. There are teachers and officers in the churches today who seem to think that God and the Holy Spirit spoke English, and that the King James is the original language of Jehovah. For this reason the Bible is today to so many a sealed, closed book. Get a new translation, a new version whenever you can; the more the better. You will get a new idea, some newer, clearer thought. You will understand the Bible better; you will be a better teacher, leader, Christian. Jesus chose twelve missionaries! Read it so. It will help you and the whole church.

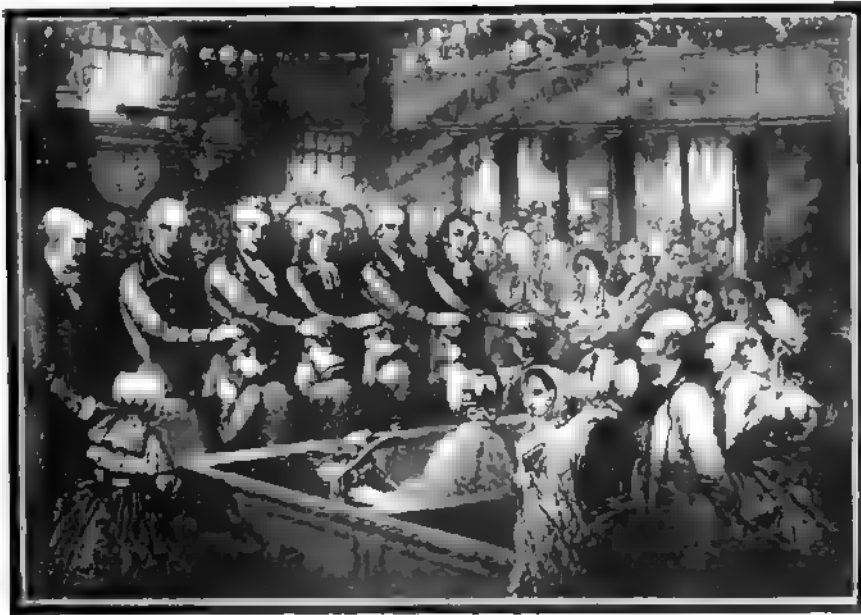
## ON HISTORIC GROUND

### A Visit to Salem, Mass.

**O**LD Salem, in Massachusetts, has been well called the "Antioch of American Foreign Missions," and no one's missionary education can be complete who has not paid a visit to this historic place with its sacred missionary shrines and other objects of religious and patriotic interest. The world will soon forget that Salem once stood first among American cities in regard to commercial activity, but it should never forget that it also stood first in its practical interest in the world-wide extension of the gospel.

the American Board, the first great foreign missionary society of the land, and which led indirectly to the formation of our own loved society, the American Baptist Missionary Union, or the second body with so great a purpose as the evangelization of the heathen world.

As the time approached this year for the annual sailing of so many missionaries, new and returning, to their fields of labor, the writer's mind was drawn toward Salem; and a pilgrimage to the old church and the quiet harbor was planned



ORDINATION OF THE FIRST AMERICAN FOREIGN MISSIONARIES

This illustration is reproduced from an old engraving found as a frontispiece in Dr. Pierson's *American Missionary Memorial*, published by Harper & Brothers, New York, in 1853. It was drawn from descriptions and old prints, the faces of the ordaining clergymen being copies of portraits. With some slight modifications the picture fairly represents the appearance of the original church building, replaced by the present one in 1858.

Her ships of trade sailed every sea, but none carried more precious freight than the "Caravan," which bore away to heathen shores our country's first recruits for the great missionary army.

To Dr. Samuel Worcester, pastor of the Tabernacle Congregational Church in Salem, and to his people, more than to any others, was due the organization of

What thoughts the visit inspired! How easy it was with such surroundings to picture the scenes of those early years! The present church building, while old, is not the original edifice. It occupies, however, the original site and has sheltered within its walls the actual settee upon which Messrs. Hall, Judson, Newell, Nott and Price sat at the time of their ordina-

tion, February 6, 1812. Above this seat, to be seen in the ladies' parlor, hangs a copy of an old picture of the ordination scene, undoubtedly not accurate in all its details, but certainly suggestive of the deep interest taken in such an unusual occasion; an event which, considered in connection with the sailing, thirteen days later, of Judson and Newell with their wives from Salem harbor, had a large part in arousing a missionary enthusiasm among the Christians of the United States.

We cannot do better than quote here for the benefit, at least of the younger generation, the account of this ordination and of the first two sailings, as contained in the History of the American Board:—

On Thursday, February 6, 1812, the Tabernacle at Salem was crowded with an attentive and interested congregation, assembled to witness and to engage in a transaction such as this Western world had never yet beheld. Messrs. Samuel Newell, Adoniram Judson, Jr., Samuel Nott, Gordon Hall and Luther Rice appeared before an ecclesiastical council, and were examined in respect to their Christian knowledge and piety and their motives in offering themselves as missionaries to the heathen. The examination being pronounced satisfactory, the council proceeded to ordain them. The Rev. Dr. Griffin offered the introductory prayer, the Rev. Dr. Woods preached the sermon, the Rev. Dr. Morse offered the consecrating prayer, the Rev. Dr. Spring gave the charge, the Rev. Dr. Worcester gave the right hand of fellowship. "A season of more impressive solemnity," the committee remarked in their next annual report, "has scarcely been witnessed in our country. The sight of five young men, of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents and friends and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships and perils of a mission for life to a people sitting in darkness, in a far distant and unpropitious clime, could not fail deeply to affect every heart not utterly destitute of feeling. Nor less affecting were the views which the whole scene was calculated to impress, of the deplorable condition of the pagan world, of the riches of divine grace displayed in the gospel, and of the obligations on all on whom this grace is conferred, to use their utmost endeavors in making the gospel universally known. God was manifestly present: a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion: and not a few remember the scene with fervent gratitude, and can say, it was good to be there."

On the evening of the same day, Mr. Nott and his wife, Mr. Hall and Mr. Rice left Salem for Philadelphia, that they might be in season for the

sailing of the "Harmony," Mr. Judson and Mr. Newell, with their wives, expecting to embark at Salem for Calcutta, in the "Caravan," early the next week. Both vessels were unexpectedly detained. The "Caravan" sailed on the 10th. The "Harmony" left Newcastle on the 20th, but was obliged by contrary winds to return into port, and did not leave the capes of Delaware till the 24th. Among the passengers on board the "Harmony" were the Rev. Mr. May and wife and Miss Green, sent out by the London Missionary Society, and the Rev. Messrs. Johns and Lawson, missionaries of the English Baptist Missionary Society, with their families. No other opportunity for obtaining a passage to India occurred for many months; and in June war commenced between the United States and Great Britain.

If the departure of the missionaries at this time may be regarded as providential, the unexpected detention of the vessels was no less so. It gave the committee a longer time to collect funds. It afforded to Christians whose feelings had been aroused by the occasion, opportunity to contribute. "Money flowed in from all quarters; and by the time that the 'Caravan' sailed the committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary. In addition to this, collections were made at Philadelphia during the same interval of delay, and delivered to the brethren who sailed from that port, to the amount of their salaries for nearly a year and a quarter. In about three weeks from January 27, when the committee determined to go forward, more than \$6,000 were collected for the mission."

While, of course, the five young men ordained at Salem were Congregationalists, we can never forget that two of them, Judson and Rice, became Baptists and were immersed soon after they reached Calcutta. We rejoice not so much in the simple fact of their change of views and of their addition to our fellowship, as in the incitement it gave to our churches to undertake their support and thus inaugurate a movement which has resulted in a wide acceptance by our people of the binding force of the Great Commission.

There remains, however, a great work to be done at home among our churches, for the purpose of securing a still wider acceptance of our just obligations; and our prayer has been that the departure this year of so many of our best young men and young women, and the return of so many heroes of our mission fields to their adopted peoples, might cause a wave of enthusiasm to roll over our churches such as has not been witnessed for years. The Baptists of America were never in a better condition financially to undertake a great advance movement in

gn missions. Are we in the right  
tion spiritually? Let us not ask this  
e great impersonal denomination  
cannot answer, but let each one ex-

amine his or her own heart and see  
if the spirit of Judson, of Paul, of  
Christ is the animating, moving power  
within.

## OUR DEPARTING MISSIONARIES

HE missionaries who depart from  
Boston this year will sail on the  
ship "Saxonia" of the Cunard  
on Tuesday morning, September 30,  
30 o'clock A. M. The "God-Speed"  
ings will be held on the previous even-  
at Dudley Street Church, and it is  
l that large numbers of the friends in  
on and vicinity will attend the above  
e. There will probably be, as usual, a  
informal service on the steamer just  
e she sails.  
er "God-speed" meetings have been  
ill be held in the home churches of  
ent missionaries and at various

points in the West, notably at Los Ange-  
les and San Francisco. Fuller mention of  
these may be made next month.

Below are the names of those mis-  
sionaries who have sailed since the  
Anniversaries at St. Paul in May last, or  
who are likely to sail some time during  
the coming fall or winter. From the  
nature of the case, the list cannot be  
absolutely accurate. Some may be able  
to sail whose names do not appear, while  
others now on the list may later find it  
impossible to go. It is, however, approxi-  
mately correct. May the prayers of God's  
people follow these devoted workers.

### Burma

W. W. Cochrane.  
Griggs, M. D., and wife.  
E. N. Harris and wife.  
L. E. Hicks, Ph. D.  
John McGuire.  
C. A. Nichols, D. D., and wife.  
F. D. Phinney and wife.  
W. H. Roberts.  
A. E. Seagrave and wife.  
F. P. Sutherland, M. D., and wife.  
W. F. Thomas.  
A. C. Darrow and wife.  
H. E. Dudley.  
E. F. McAllister.  
A. M. Lemon.

### Assam

S. A. Perrine.  
C. E. Petrick.  
A. E. Stephen and wife.  
W. C. Mason.  
Ella G. Miller.

### South India

J. E. Clough, D. D., and wife.  
W. E. Hopkins and wife.  
C. R. Marsh and wife.  
W. C. Owen and wife.  
W. A. Stanton and wife.  
S. W. Stenger.  
Lena Benjamin, M. D.  
Lorena M. Breed, M. D.  
Katherine Darmstadt.

### China

Rev. F. J. Bradshaw.  
Rev. J. R. Goddard, D. D., and wife.  
Mr. H. J. Openshaw and wife.  
Rev. C. A. Salquist and wife.  
\*Rev. C. S. Keen.  
\*Rev. W. H. Millard and wife.  
\*C. E. Tompkins, M. D., and wife.  
\*Rev. S. R. Warburton and wife.  
Miss Josephine M. Bixby, M. D.  
Mrs. J. W. Carlin.  
Miss Margaret Grant, M. D.  
Mrs. T. D. Holmes.  
\*Miss Melvina Sollman.

### Japan

Rev. C. H. D. Fisher and wife.  
Rev. J. H. Scott and wife.  
\*Rev. F. C. Briggs and wife.  
Miss H. M. Witherbee.  
\*Miss Mary Danielson.

### Africa

Rev. Joseph Clark and wife.  
Rev. C. H. Harvey and wife.  
\*H. W. Kirby, M. D.  
\*Rev. C. C. Wright.  
Miss Catharine L. Mabie, M. D.

### Philippines

\*Rev. A. A. Forshee and wife.  
\*Rev. P. H. J. Lerrigo, M. D., and wife.  
\*Rev. J. C. Robbins and wife.

NOTE.—Those marked \* are new missionaries.



## WAYSIDE PREACHING IN JAPAN

By Rev. E. H. Jones, Sendai, Japan

THE place is an open shop front on one of the most busy thoroughfares of this business, military and educational centre in north Japan. Our city, Sendai, has about 80,000 inhabitants. We have railway connection with the capital, Tokyo, 200 miles to the south. We have two through trains daily, taking eleven hours to cover the 200 miles. There is a military barracks here with, usually, some 10,000 soldiers. We have one of the six colleges of the empire here, and attending the latter and the various private and government preparatory schools are about 5,000 young men.

Our preaching place is on the street through which the soldiers pass, when, on rest days, they come into the city for business or pleasure. At first it was used exclusively for the soldiers and hence located near the barracks, but we found that to be near the city end of the street we could get hearers from the general public as well as from the barracks, so the location was changed to our present place. The soldiers' "rests" are Sabbath and Wednesday afternoons.

### Suppose You Drop in With Me

some Wednesday afternoon and see how the work is carried on. We find an empty shop, if we get there early, containing eight or ten long benches, altogether sufficient to accommodate the twenty or thirty people who will be there at one time. The floor is paved with concrete. On one side is a bookcase, in which Bibles and Christian books are exposed for sale. Ah! there is something with which you are familiar: The walls are adorned with five or six of the pictures used in America to interest the young in the Sunday School lessons, the text, in Japanese, being written at the bottom. These pictures are a great help in illustrating the facts of the life of Christ to the hearers, and in attracting hearers to the preaching place.

### The Meeting is About to Commence

"Why!" you say, "there is no audi-

ence!" Just so; that is a part of business. We do not begin with an ready-made as the preachers in America. You must remember you are in a land where the majority of the people regard you much as the American people regard a Chinaman, who happens to be sojourning in their midst; namely, a barbarian! In the minds of this people your religion is not the respectably honored gift of God that you have accustomed to regard it, but a superstition; and, perhaps, they may think it may be but an instrument to rob them of their money.



PREACHING HALL, SENDAI, JAPAN

"Some seated inside, but many standing in the street"

their country if they should be enough to give it entrance. So you must expect contempt, suspicion, and dislike to come before you have a chance to win them what you have to offer. Even when they come to know, they are likely perhaps more than likely, to scorn and reject your message, just as any one would in a Christian land would do.

Well, we will have a word of prayer with the Japanese worker in the room, just to ask God to help us to win the audience, and after we do, to let the people long enough to get into their minds some conception of the gospel we have to offer. Ah, here is one of the ladies of the mission, Mrs. Axling, with brother Axling, is always on hand to assist. The organ and the sing-

always great attractions. Today we will sing "There is a Fountain Filled with Blood." Some days we have to sing two or three hymns before we get the audience, but we are *always* rewarded, if we are faithful.

#### **We Have Our Crowd Now**

but brother Axling, who is not able to preach yet, had, as his part, to go out into the street stopping the passers-by, and pushing a tract into their hands, kindly urge them to stay and listen for a while. Here, as everywhere, the King's feast is despised by the world, and servants of the Master have to go out into the highways and compel them to come in. Those who think the non-Christian nations are anxiously awaiting the coming of the Christian evangelist, and that they will gladly listen and accept the gospel are not well informed. All our fruit here is hand picked. So, by the aid of attractive pictures, singing and personal invitations, we at last have enough to commence; some seated inside, but many standing in the street. Usually the native preacher begins. If he knows how to do it, he not only holds, but increases his audience while he talks. But he must be bright, lively, and interesting.

#### **We Have All Kinds**

but the larger number are soldiers. Here now, two jinrikisha men stop to listen. The jinrikisha is the Pullman car of Japan. Its name means literally "man-power car." It is just an exaggerated baby carriage for one grown person, and is pulled by a man, who often will go fifty miles in a day and be no more used up than an American would be after a fifteen-mile walk. It is the wonder of all newcomers to see the speed and endurance of these wonderful Japanese runners. It is the one ordinary means of conveyance. In this city of 80,000 people there is only one horse carriage for a person to ride in, owned by the governor of the province, and is seen on the streets only about once a year. Here, too, in our audience are some vegetable peddlers, a fish man with his two fish baskets balanced on the short pole across his shoulders, the usual way of carrying such things here. The baskets are redolent of the trade, and add variety to the odors that come from the crowd. Here is a man in foreign clothes, probably a country schoolteacher, or perhaps a successful

merchant who has come to town to buy a new supply of goods for his country store. Women, too, with babies on their backs, stand listening as they jolt their sleeping charges up and down, all the while crooning some quaint Japanese lullaby. At last it is time for the foreigner to speak. He has overcome his diffidence in the seventeen years he has been on the field, and likes just this kind of an opportunity in the Lord's campaign. He does not think he could feel quite satisfied again with the indifferent sort of hearers he would get in a home church. Both he and they would be somewhat in danger of going to sleep, he fears. He has to keep alive here or he would soon have empty benches to talk to. Sometimes he is so lively and plain in his home thrusts at sin that some one of the sinners gets mad, and, getting up, goes out scolding in so loud a voice that he can be heard abusing the preacher for half a block away. At the close of the service tracts are distributed, Bibles sold, and any interested are invited into the back rooms for further talk. Sometimes a young student will come in to try a grapple with this teacher of a foreign religion. His stock arguments are pretty well known. "Your religion will not do for Japan, for it is foreign," he says. "No," he is told, "it is not foreign, it is given to all mankind. And, too, the people of Asia were the first to preach it in the world, so you see it belongs more to the Orient than to the Occident." "Ah, is that so? I see I was mistaken in that; but you cannot show me how a man can be a good soldier or citizen without worshipping the emperor's ancestors. Duty is taught us in the schools and in the barracks." We find we are on more difficult ground here. But God usually gives wisdom to those who ask it, and the man is sent away with some new thoughts in his head about patriotism, and we hope some seeds of gospel truth in his mind.

The work at this preaching place has been going on for about fourteen years. Twice a week, and sometimes oftener, meetings are held there. Many precious souls have heard the first words of warning, to flee the path of death, from that pulpit, and never were there larger returns from it than now. Two soldiers, baptized this spring, are themselves working among their comrades, some of whom are interested.

## FROM OUR MAIL BAG

**I** ORGANIZED a church here June 16, received our first candidate for baptism the 21st, and had our first baptism the 22nd. Last Sunday we had a very busy and very happy day. Bible class at 7.30 A. M., bazaar meeting from nine till nearly noon, with exceptionally good attendance and attention; at 2 P. M. dedicated our temporary chapel, and had baptism at five in the evening.

So much is said today about Buddhist toleration that a few grains of fact mixed in might be of value. The man that I baptized last Sunday met the bitterest opposition from almost every one in his village. It is probably only the fear of the law, under English rule, that restrained them from violence. I have never seen such narrow, bigoted, superstitious opposition in Shanland before. It is no doubt led on by the priest in the monastery there. I visited the monastery last week and he would not speak, but got up and went into his sleeping apartments immediately. His face shows he is a weak-minded, dissipated fellow and I am told that he is terribly addicted to drink. Pak Kat Sai, the first convert, is a middle-aged man, who reads pretty well and has spent much time the last few months studying Christian books and tracts. He has met the opposition so far very well. He seemed happy, and I shall remember for many a day the smile on his face as he came in to have a talk on Monday morning before he returned to his village.

I have been uncommonly busy the last two months. Work is pretty well along now and I hope to be able to give my time more closely to preaching, and to a Bible training class after another week. The attendance, in the bazaar meetings, is exceptionally large now, and the attention far better than at any time before. We feel much encouraged. There are several now who seem very near the kingdom and there is more of a spirit of inquiry than before. I have no proper place for preaching in the bazaar yet. I want to build at once if I can secure a site. I am trying now, but may not be able to secure one at once. I am unsettled whether I shall build a temporary *sayat* that will do till after the rains or build a substantial one that will last some years. It will depend on the location I am able to secure. We must have a good building there as soon

as possible. We will need to build with a room for medical work as soon as a medical man comes. With school and medical work opened, I feel sure that Kengtung will give cheering results in the future.

Mrs. Young has had a sort of influenza or hay fever the last month that has been quite annoying. Her general health has been good aside from that and the junior missionary, Harold Mason Young, is very rugged and a good representative of the Union.—REV. W. M. YOUNG, Kengtung, July 28, 1902.

**W**E all rejoice with Dr. Bunker over the evidences of the Lord's blessing, as revealed in the following letter which accompanies a report made to him, as missionary, by some of the Karen pastors in his field:

DEAR DR. BARBOUR:

It is with the greatest pleasure and satisfaction I am enabled to enclose the accompanying paper. It is a bit of the fruit for which I have worked all my life—that I might see a self-supporting church community here in these hills. God has been pleased to allow me to see this ripe fruit from one-half of the field. The meeting of the pastors, which passed this resolution, was quite voluntary on their part, without the least hint or urging from any of us. For years I had presented this view to them, but their present action is their *own* and therefore very helpful.

REV. A. BUNKER, D. D.

Toungoo, June 7, 1902.

The following is a translation of the report or paper referred to above:

We, Kun On and Kanni teachers and pastors, held a special meeting May 25, 1902, at Ih'Klaitor village and appointed Rev. Ler Plaw, our oldest pastor in the field, to be chairman, and Thra Mounng Tine, recorder.

The chairman opened the meeting by singing hymn 281 and read the last verse of the last chapter of Matthew. He encouraged the pastors to have zeal for Christ. The following resolution was put up and confirmed:

Since we, Kun On and Kanni Karens, have now completed fifty years since the reception of the gospel, we praise God very much for his favor which he has bestowed upon us. After he has called us unto Jesus Christ, he leads the Missionary Union to look after us in every way, both for body and soul.

We know that the Missionary Union has now large and heavy work to do for the advancement of Christ's kingdom all over the world. We should not depend upon them any longer for our means of support. It is shameful and we be-

come beggars to them. Therefore he it resolved that the time has come that we should learn to walk with our own feet; that we will try to support ourselves as our brother Karen Christians at other places in Burma.

That although it is hard we know, nevertheless, we all with one mind agree to free ourselves from all kinds of support from the Missionary Union from this date, and that we will toil on patiently for our dear Lord and Master, Jesus Christ.

REV. LER PLAW, *Chairman*.  
THRA MOUNG TINE, *Recorder*.

**SUNDAY**, July 6, was a red-letter day for us. During the past three years we have been collecting funds and building material for a permanent chapel, and on the above day we saw our prayers answered and our hopes realized and were able to dedicate the house to the Lord's service. Although it was raining hard almost all day, over sixty of our people walked through rain and mud, some over five miles, to listen to the preaching of God's word by brother Hanson, who came up from Bhamo to rejoice with us. On that day we had five different services, one of which was in English and

would have been attended by most Europeans in Myitkyina, had it not been pouring down just at that time.

I believe we have every reason to feel encouraged over the progress of our work. The teacher at one of our outstations has been sending in some cheering reports during the past few months. His meetings have never been so large and some are earnestly seeking the way of life. The elders of a Kachin village, whence one of our Christian families came two years ago, have asked for a teacher who could live with them and teach them about the true God.

Two schoolboys and five grown people

were received into the church by baptism in March and April.—REV. GEORGE J. GEIS, Myitkyina, July 10, 1902.

**J**UST a week ago today, July 15, we opened the seminary for the new scholastic year. With this year we commence the thirty-first of our history as a theological institution. The God of Jacob, who was with our fathers in the days gone by, continues with us in the present. The

largest class since my coming to Ramapatam entered last week. Altogether fifty new students were enrolled, and we trust they are called of God to the gospel service. The great majority of our stations are represented in this class. Kanigiri sends 12, Ongole 10, Cumbum 6, Palmar 5, Nalgonda 4, Hanamakonda 3, Suripetta, Markapur and Vinukonda 2 each, and Bapatla, Kurnul, Narsaravapetta and Ramapatam 1 each.

I need not tell you that Dr. Boggs and I feel greatly encouraged over this token of God's blessing. To Dr. Boggs these larger classes seem like those which entered the seminary soon



Kachin Girl Spinning, Burma

after the great accessions to our mission after 1878. The difference between the fourth or graduating class and the one which commenced their studies last week is striking, the former containing only six and the latter fifty students. Large accessions to our churches and a revival of spiritual interests have always been followed by large numbers of men entering the ministry in the home land as well as here, hence we consider this large class a good sign. At any rate, we have not yet begun to suffer from a dearth of ministerial candidates as would seem to be the case at home, and God grant that we may never suffer thus.

Another gratifying circumstance is the fact that for the first time since my coming here, as also in the experience of Dr. Boggs, all the old and new students were in their places before the opening week expired. We have worked hard to teach our brethren to be prompt, and feel very much gratified this year. Our Telugu brethren learn slowly, but they learn after a while.

One fact in connection with this entering class is perhaps not so gratifying, namely, that the great majority of the students are married. Our rules that only unmarried students should enter, and married men only under very special conditions, will, I think, have to be modified. We are here in a country where marriage at an early age is the rule. Moreover, the Lord does call married men to the ministry here as well as in America. The total number of our students now is 111.—REV. J. HEINRICH, Ramapatam, July 22, 1902.

**D**URING the second quarter we have been as busy as ever. In April we were out touring and preached in many villages. There were just 100 baptisms. In May when too hot and school was closed, rested for six weeks in Nilgiri Hills, preaching often to Boer prisoners. Also superintended fibre work. Rs 5000 (\$1.666) have been spent—not mission money. Work very promising. Large meetings. Health good.—REV. G. N. THOMSEN, Bapatia, July 1, 1902.

**A**T Narsaravapetta I have not done much during the past quarter except to attend to the routine of station affairs. I did a little field work in April and a little late in June. Early in May I baptized twelve young people from Christian families in a village near Narsaravapetta. The monsoon has not reached us yet, and the people are in great alarm. During the past week I have seen hundreds of people from the West going toward the coast in search of subsistence.—REV. E. E. SMITH, Narsaravapetta, July 1, 1902.

**Y**OU will know more about the general condition of things here than we do, because you will know everything before

we do. There is much unrest all over the country, but it is different from any ever before known in China. It comes



REV. J. HEINRICHS AND REV. W. B. BOGGS, D.D.  
Telegu Theological Seminary at Ramapatam, South India

largely as a result of the mighty forces of humanity here striving for freedom. The bands of unrighteous government and superstition that have restrained the people for uncounted centuries are beginning to give way and the empire is agonizing from centre to circumference in the strife.

The hour of China's greatest need is here. None are more conscious of the danger of this hour than the missionary, but he must be the last one to forsake her. In courage and strength we must be the first to help as well as the last to forsake. In this part of the land one cause for unrest has come from the long drought. All foodstuffs are selling at famine prices and thousands of the poor are starving. But our city and the valleys along these rivers are better supplied with water than other districts, consequently we can hold out longer. There is no doubt but that there is a famine upon us and that the next twelve months will be a critical time all over the province.

Coupled with the danger of famine is that of the rebellion in the south, spreading up into this province. It is already affecting the Suifu district toward the south. The officials are active and seem to be determined to do their best to stamp out any evidences of trouble that show themselves. Ten Christians were killed not far from here a short time ago, but the governor and most of the local officials seem to do all they can to prevent further trouble.

A small French gunboat is here and two large ones are expected, one English and one French in a few days. Suifu and Chuntu are to be open ports soon. These

regards the value of which we fully rate in this part of the country.

Recently I baptized twenty-one, eighteen and three women. Many others are going. The men were between twenty and fifty years and one of the women about eighteen. Most of the men are in the student class. Two of them are 's. One Mr. Kwan has been our for seven or eight years. There are fourteen outstations connected with it, practically self-supporting. Each would like to have a man to stay with them all the time, but I have not got one. Some of the places would gladly support such a man; in fact, most of them would almost support a man each. As they become church members they become itinerate preachers.

I am just now sending off for two weeks twelve men in twos and twos to the outstations and evangelize the towns and cities in this district. Each will spend a week and Sunday in the outstation and from that centre work the surrounding villages. Then they will go on to the next. Then the next two weeks will come and spend a week and Sunday as the previous ones have done. In May most of the outstations will have workers with them one week in two, and most three weeks. At the end of the month, July and August, we will have our special meetings here in the city, many new converts will be received. Cool weather will then begin and the campaign will be planned.

We have given them (the preachers) their own texts for each week with a good number of references. They will all use the same text and same references each week and each Sunday. We also will use the same here in Kiating, that is, in seven different centres for two months—this is the best season—the same text and Bible verses will be used the same week and day by all the workers. The texts are: Our Life, Jesus Our Light, Jesus Faith, The Gospel, Grace, Persecution, Repentance. Some of these men are converts sent out in company with experienced Christians. Half of the men, however, go without pay and some of them pay their own travelling expenses. It is a joy to thus serve their Master, Jesus.  
W. F. BEAMAN, Kiating, July 9, 1902.

ON April 1, 34,000 deaths from bubonic plague have been reported in the city; the cholera has also been rag-

ing. Not one death so far as I know has occurred among the Christians. The Roman Catholics, it is reported, have lost between sixty and one hundred here in the city alone. That wonderful ninety-first Psalm becomes very real in this land of stalking pestilences. That seventh verse has been literally fulfilled to some of our Christians, for in streets where they live as many as 1,000 have died within two stones' throw.—REV. H. A. KEMP, Chauchaufu, July 28, 1902.

I AM spending the summer on the hills near Huchau with brother Proctor and Dr. Eubank. Since returning to China there has been enough work in the Kinwha field for three missionaries. Of course I could only do the work of one and show my good will toward the rest. At Tangki and vicinity, where the people before the late uprising seemed the bitterest against Christianity, even the *literati* seem quite changed. Many villages are wishing us to open chapels. Our colporters are doing a good work there; some have even opened preaching places in their own houses, and gladly welcome any one who can tell them something about Jesus. In one village about two miles from Tangki I baptized twenty-one candidates, six of whom were titled men. I have baptized in all thus far forty candidates this year, and there are many others waiting until the churches think they are fit to be received. Since coming away I hear that trouble has risen in one of the newly opened preaching places. The Catholics are strong there, and through jealousy are opposing our efforts; they even made bold to break up one chapel and its furnishings. I have written our people to be patient, and not retaliate until I can come and inquire into the case.—REV. T. D. HOLMES, Kinhwa, July 20, 1902.

THIS year's work with me has been more varied than that of any previous year in Congo, and has given me a broader view of our field, and a deeper interest in it as a whole than ever before.

I spent the most of five months at Kifwa and became deeply attached to the work there. It is a wide field, much more populous than the Banza Manteke district, and ought to be well manned at the earliest possible date. We have there a territory triangular in shape, bounded on



the southwest by the Nkisi River, on the north by the Congo and on the southeast by the railway, which, if it is all as populous as the parts immediately around Kifwa, must contain thirty or forty thousand people, and we have only the Jesuits to divide the honors with us.

The conference at Stanley Pool was a great privilege and will, I believe, become more and more a means of united effort and greater blessing to all the societies working on the Congo.

A committee representing the work of three societies in the lower Congo is just now in session at Wathen, a station of the English Baptist Society. This is one of the direct results of the conference at Leopoldville, and has as its object an attempt to reach a uniform spelling of Scripture and other proper names and the settling upon common terms for the more important theological ideas. This is a step in the right direction and is, I believe, the beginning of what will be in a few years the unification of all the lower Congo dialects into one common language. I sincerely trust this may result in a permanent language committee which will be able gradually to eliminate the dialectic differences, and so build up a common literature for several hundred thousand people. This is made possible by the fact that from one district to another there are only slight variations, and one must pass through several dialects before finding any radical difference. All the dialects spoken from Banana to Stanley Pool are termed Kikongo, and one has little difficulty in being understood by all if he can converse in any dialect, yet local differences are sufficient to bring about quite a diversity in the translations of the different societies.

Since coming from Kifwa I have completed my house which was under way when I left, and am now spending my energy on a class of twenty-one students, two of whom are from Palabala. It is the largest class we have ever had, and also the best in grade of average intelligence. The very dull are a small minor-

ity, whereas in former years I have had to cope almost with stupidity in perhaps half of the classes. To my mind this shows that the average intelligence of our preaching and teaching force is on the increase. With better men for our students we shall very soon be able to make a considerable advance along educational lines without the burden of a station school.

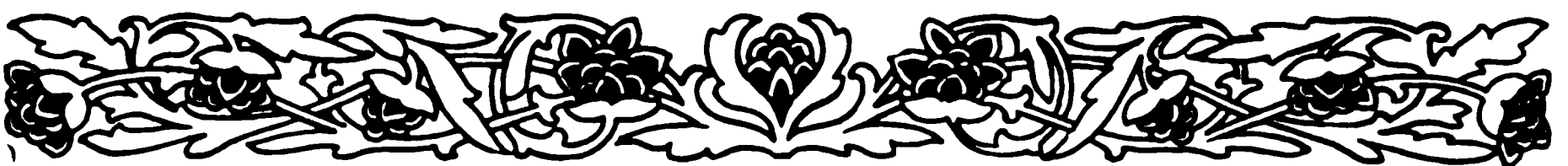
Alternate Sundays I have been visiting some of the near-by towns and preaching to the heathen as I find them. This may not result in the direct conversion of many, but will encourage the little village congregations and be productive of good. After the close of this session of the training school I am planning to do some thorough touring of our entire field which, up to the present, I have never fully explored. The work along all lines seems to be prospering; goodly numbers are coming into the church from month to month and the school work seems flourishing.—REV. E. T. WELLES, Banza Manteki, June 13, 1902.

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I AM just in from a trip in which I have spent a month in visiting the churches, and some heathen towns that have never been reached and where no white man has been before. In some of the towns we were treated friendly, in others they did not want us. In some places when we come in all the natives leave, and we have full possession of the town, but no people.

God is blessing us in the work. In one town where three years ago they allowed me to sleep, eighteen were baptized; and in two other places we had baptisms, making in all forty-four.

I have been back in Congo now a little over six months, and have made six trips, besides teaching the training class. Now the station school is small as I am away so much. It is lonely business coming back to the station all alone. I do not know yet when Mrs. Moody is coming out.—REV. THOMAS MOODY, Lukunga, July 6, 1902.



## ANOTHER LIFE FOR AFRICA



REV. A. CHRISTOPHER

IT is our sad duty to announce the death of Rev. A. Christopher of Ikoko station, Congo, on the first of last July, after a brief illness. Rev. E. V. Sjöblom, his associate in the work at that place, writes thus of our brother:

Rev. Arthur Christopher has added one more to the list of the many who have given their lives for the dying Congo. He died at midnight between the first and second of July. He was taken ill with rheumatic fever the 20th of June; his temperature was not very high and we did not consider the attack serious until the first of July, when suddenly towards evening his temperature began to rise. We could not control it, and soon we knew there was no hope. In the stillness of the midnight watch his spirit went to the land of rest. Weeping may endure for a night, but joy cometh in the morning. Let all who have a loving, sympathizing heart pray to God, that as the bereaved wife with her little baby boy are going through the night of sorrow and parting, she and

we all may, first by faith and later in reality, find that joy cometh in the morning.

Our brother Christopher spent his first term of service at Bwemba station, and after having been in England on furlough he returned here to Ikoko at the end of October, 1901. Their coming here was a great help, for I had already begun to find the work too heavy a burden, and his presence set me free more or less to do some touring in the villages scattered all about us. He toiled to loosen the fetters of the prisoners of death, to teach them the new song, and show them the way home to the land of light, but he has gone to receive the welcome from our loving Master, "Well done, thou good and faithful servant," a word more sweet than all that men can give.

His life work will be better told and known at the day of the reward, and what more could he do than to give his life for the dark, degraded millions of Africa? His grave in the shade of the palms is another waymark to the very heart of Africa; and where is the man that, led by this plain and convincing mark, will find the way to this place or still further into this dark continent with its many perishing millions of heathen?—Ikoko, July 3, 1902.

[NOTE:—The new book, *The Price of Africa*, may well be read in connection with the above brief obituary, which is but another chapter in the story which can never end until all Africa's millions are won for Christ.—Editor.]

## BAPTIST WORK IN POLAND

By Rev. J. G. Fetzer, Hamburg, Germany

POLAND, once a large and powerful kingdom, with Warsaw as its capital, is now and has been for over 125 years divided among the three powers, Russia, Prussia and Austria, the largest share falling to Russia. Every attempt on the part of the Poles to liberate themselves from the grasp of these powers has proved futile; and no one wonders when he reads of the bad management under which the country suffered in former times on the part of those in authority and the traces of which are still to be seen.

When speaking of Poland today, one

generally thinks of that which now forms a part of the Russian Empire. Not that the Polish language is extinct in the other portions, for both in Austria and Prussia the Polish population is still pretty strong and the Polish language extensively spoken and tenaciously clung to. Just now, indeed, the Poles are very active in all parts of the former Polish Empire, and would, had they the power, arise at once and shake off the yoke of their conquerors. Whether that time will ever come no one is able to say, but it may be said with certainty that the management of the govern-

[NOTE:—This article was written by special request, and is based on observations made by the author during a recent visit to Poland.—Editor.]

ment of a new Polish state would be no better now, than in the past, unless the people freed themselves from that priestly influence which is now, as formerly, exercised over them. It is the same condition found in all the priest-ridden countries of Europe, South America and the Philippines. In Poland there is

#### A Mixed Population

the largest number being, of course, Poles; the next in number, Germans. Besides these there are many Czechs, Jews and Russians, the officials being chiefly of the latter class. The Germans are the most intelligent and industrious, and on the whole the most well to do, though poverty is found among them. In their hands are or have been all the larger manufacturing and industrial establishments, and in the country their farms or estates are, generally speaking, in a much better condition than those of their Polish neighbors. A village where the German peasants are numerically the strongest is readily distinguished from that where the Polish population preponderates. The Poles are chiefly Roman Catholics, while the Germans are mostly Protestants. The Polish orthodox Jew, known so well in most of the larger cities in the United States, is to be found everywhere in Poland in large numbers. Besides being traders, peddlers and brokers, there are also among them artisans, cabinet-makers, shoemakers, upholsterers, etc. Their peculiar dress, their unkempt, long beards and their dirty, greasy garments, in some instances, too, their dirty habitations betray at once the Jew. They are very obtrusive, everywhere to be found, and if they themselves do not steal, they are very often the receivers of stolen goods. Mission work is being done

among them by various societies, but apparently not with very great success.

The Baptist work in Poland is almost exclusively carried on among the Germans. In Lodz, where there is the largest Baptist church in Poland, services are held once each Sabbath in the Polish and Bohemian languages, and in Zyrardow before the Sabbath morning service is one of about half an hour for Polish people. As early as 1850, the Spirit of God began to work in Poland.

#### The Pioneers in the Work

One G. F. Alf, a schoolteacher, besides teaching the young, had to lead divine ser-



THE LARGEST BAPTIST CHURCH IN POLAND - AT LODZ  
Seats 1,000 people Church members 600 meeting in eight different places

VICES in the village where he was employed, by reading a sermon. This caused him to think seriously about his personal condition and not long after he sought and found peace in Christ Jesus. Then he began to hold prayer-meetings with the children and adults. Accused of this he was deposed by the Lutheran consistory after five years of blameless work as a teacher. He went to his parents and helped his father on his farm, but he could not be silent, and began to testify here of what the Lord had done for him. This aroused the envy of the unbelieving clergy and they sought and found an opportunity to take him a prisoner, and with his hands tied upon his back brought

him before a judge. After an imprisonment of three days he was released, the judge declaring that praying was allowed according to law!

Some time after this Alf came into contact with a certain Asmann from East Prussia, who traveled on business in Poland. He was not a Baptist himself, still he told Alf about the views and practices of the Baptists. The consequence was that Alf and a number of his associates were induced to study the Bible more closely and a number of them came to the conclusion that they ought to be scripturally baptized. Brother Weist, pastor at Stolzenberg in East Prussia, on Sunday, November 28, 1858, baptized the first nine, and on the following day seventeen more. This was the beginning of the work in Poland, and ten years afterwards the number had increased to one thousand. Progress was not unobstructed, however, and the trials, imprisonments and banishments were many. In this the Lutheran clergy played rather an inglorious part, but all this did not check the advance.

#### **The First Baptist Church Organized**

was in Kicin, in 1868; then followed Kurruwek in 1870 and Zezulin in 1873. These three had at the close of 1874 a total membership of 1,570, with a number of preaching stations over the greater part of Poland. A number of these have since become churches. This year they report 15 churches, 54 preaching stations, 4,281 members and 21 chapels. Since 1877 they have formed themselves into an association, known as the Polish Baptist Association, hence they celebrated the twenty-fifth anniversary this summer. The net gain in membership since their organization has been 2,411. This number would have been much larger had not many of them either gone farther into Russia, especially Vahynia, or emigrated to the United States.

While in Poland I had the pleasure of looking into six churches, two of them country churches, the members of which are scattered over an extensive territory. With one of them I spent the first Sunday. The Radawzik church made a good showing and the Lord blessed us. In Warsaw, in some respects a beautiful city, pleasantly situated on the banks of the Vistula, the church is somewhat smaller than the others I visited, and the work suffers greatly for want of a suitable place of worship.

The three other churches I visited are

located in Zyrardow, Lodz and Zdunska-Wola, and spent a Sunday in each. The work done in these churches is, as far as I could observe, good. The Sunday schools are in a good condition, and I think that just now at least our brethren in Poland are freer in their actions than those in Saxony. The schools are large, well supplied with a good corps of teachers, who have their weekly preparation classes and attend them, which is not the case in many other places. Lodz has

#### **The Largest Church**

numbering some 1,600, which meet in eight different places. The most important of these, besides Lodz, are two neighboring cities, Pabianice and Zgierz. In the former city a church will soon be organized with one of our former students, O. Trudermug, as pastor. In Lodz itself a congregation of about 1,500 or more meets regularly, the largest meeting I have seen anywhere in Germany or Poland.

Had our brethren more preachers to do the work in Poland the results would be still larger; but these should, if possible, be men born and bred in the land, able to speak and if possible to preach in both languages, German and Polish. For one not conversant with the language from infancy, so I was told, it is utterly impossible so to learn it as to be able to preach in it. Most of them now at work in Poland are born there, with the exception of brethren Aschendoof, Lübech and Pahlke, but of the others, though able to converse in the language, only one or two are also able to preach in it. This is a serious drawback, which must be overcome as soon as possible. I have not mentioned

#### **The Difficulties**

connected with the work, not because there are none, but because they are at present not much different from those found in many parts of Germany, where the Lutheran clergy are the opponents. These have at the present time, however, not the power nor the influence with the authorities they had forty years ago. They are looked to about as closely as are the Baptists, and only *tolerated* as well as these.

One thing, however, deserves mention, that as in Germany so also in Poland, the clergy have learned much from their dissenting neighbors. What they would not have done years ago, they now do; hold meetings outside of their church buildings

here and there in the cities. In different parts of Lodz, for instance, they employ city missionaries, organize different kinds of societies, etc., and do everything in order to keep the people from going to the Baptists, and in many instances their efforts are not without success. Nevertheless, there is enough room for both, and if only our brethren faint not but keep on working, they will keep on reaping as they have done. What they need has already

been indicated; at least ten men consecrated to the Lord's cause, well prepared and ready to endure hardships and in some instances do pioneer work. Then I doubt not, that among the German and Polish speaking people they will find enough work and a rich harvest. May we unite our prayers with those of our brethren in Russian Poland: "Lord, send forth laborers into thy harvest." It is as necessary in Poland as in any other part of the world.

## THE DECADENCE OF HEATHENISM

By Rev. William Ashmore, D.D., Swatow, China

**Y**OU ask the question, "What signs are there of the decay of heathenism?" That is the old question put twenty-six hundred years ago, "Watchman, what of the night?" Only it is more comprehensive than it was then. What was then "the burden of the desert of the sea" has become the burden of the desert of the whole earth and of all nations and tribes and kindreds and tongues. Any sort of answer to the question must be divided into several strands.

### What is Heathenism?

It is not simply the worship of idols as distinguished from the worship of the living God. It includes in the compass of its definition all that vast body of superstitious usages and principles which permeate society through and through, and makes up the entire fabric of a civilization for whole nations and whole generations of multitudinous millions. That means, of course, that there are many kinds of heathenism. There were ancient forms of heathenism when men worshiped "the host of heaven," and there are modern forms of heathenism. There is Hindu heathenism and Confucian heathenism and Buddhist heathenism and philosophical heathenism and scientific heathenism. It must be apparent that it will take a good many people to answer the question raised. What is expected of each one is that he should make reply in regard to some single portion of the field.

### Forces Working Out the Decay of Heathenism

~~There~~ are numerous and varied. To begin with, there is a certain natural decrepitude of old age; then there is an inherent ~~power~~ of destruction working unto death

in every system of heathenism, weakening its initial power of propulsion, sapping its vitality of organization and benumbing its strength of will. Then there is the effect of progress and enlightenment and the product of an ever increasing sunshine of a higher civilization, and finally, last of all, but chiefest of all, is the pulverizing power of a vast body of missionary men and women, challenging the pretensions of heathenism with all the vim and vehemence of Elijah when he confronted the four hundred priests of Baal; and superadded to them is the still mightier challenge of an army of native Christians who have turned from dumb idols to serve the living God. A hundred years ago nobody ever disputed the claim of heathenism, and its priests ruled triumphant. But that supremacy of theirs is past. The heathenism of today in heathen lands is like an old intrenched camp begirt on all sides with a besieging army where spirit is unconquerable and where resources are inexhaustible.

### To What Extent is Heathenism Losing Its Grip on Its Votaries in Consequence of all these Assaults?

Watchman, does the morning seem to dawn? What are the signs of promise? There is great loss of power in heathenism in these days of ours, but it is not just the kind that some people think, nor quite to the extent that some people think. It is said by some that there are no new temples being built in the heathen world. That does not mean so much as one might suppose. I can see at least four new ones from my own veranda that have been built within the last few years. But granting all this, still there is manifest a vast loosening of the grip of heathen supersti-

This is not seen anywhere among all people alike, but it is seen here and there in veins and ramifications. Multitudes and multitudes of more intelligent people and of people in proximity to active Christian churches are exhibiting a deep skepticism about the heathenism in which they have been brought up in childhood. They are swinging away from the old idolatry of their fathers. This movement to increase in an accelerated ratio in years ahead. How many decades it requires we dare not say, but the downfall of idolatry is sure to come, for the Lord will utterly abolish.

#### "Perils Attending this Decadence"

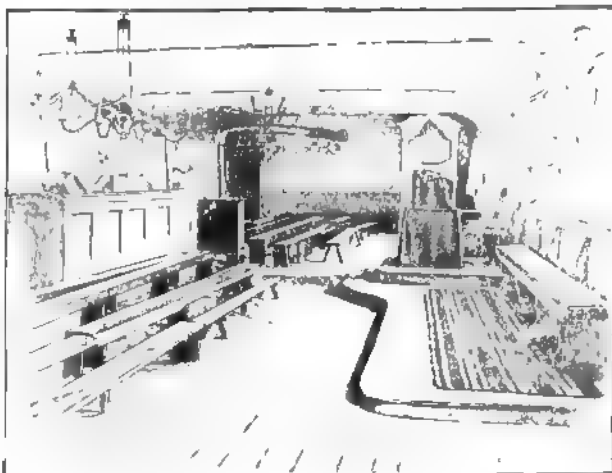
It is what makes us most solicitous is to guard, if possible, certain risks and perils attendant on a decadence of heathenism in its present form. The vitalizing spirit of Christianity may remain to animate new forms of heathenism when existing forms

are superseded. It has been so in the past, and it will be so in the future until all heathenism as well as all the "mystery of lawlessness" shall be brought to naught by the brightness of His coming. The heathenism of Asia today is being reinforced by the philosophical, the scientific, and worst of all, by far the worst of all, the theological skepticism of the West. It is my firm and candid conviction that the interests of the faith of God's elect, out in these mission fields, are destined to suffer at no distant day far more from the skepticism that attends the racking and wrenching of the word of God by higher critics, the observations and distortions of doctrinal truth by persons claiming to be "new," "up to date" and "twentieth century" theologians than by all the other kinds together of materialistic doubt that comes from the West. The importance of preaching a gospel such as Paul speaks of in I Corinthians is enhanced a hundred fold.

## MISSIONARY JOURNEYS TO LABRADOR

CHANGE has taken place this year in the annual sending to Labrador, which is significant of the progress of intercourse between distant shores and of subserving of the dominion of Christ by the various means of communication. Year by year for 130 years the Moravian Church has sent a vessel to the stormy coast of Labrador to carry out and bring away mission stores, to take out provisions, and mission stores, in short, make the communication of the between that bleak missionary outpost and civilization. The first vessel so employed was the "Harmony"; it had two successors, of which bore the name as the first. And there is more striking proof of the protecting power of the prayer-hearing God than is in the fact that during all these years voyage to that dangerous coast and has been made in perfect safety. The "Harmony" became, a year or two

ago, too old for such a voyage, and a substitute was chartered. But this year that



INTERIOR OF THE CHURCH AT NAIN, LABRADOR

is judged unnecessary. The outgoing missionaries are traveling by the Allan Line to St. John's, and thence by mail boat to the coast. By this recent means of communication the old means is being superseded. The world moves, and Jesus reigns. —*Missionary Record*.



## PERSONAL AND OTHER NOTES

### Born:—

To Rev. and Mrs. J. A. Curtis, a son, Arthur White Curtis, Kanigiri, South India, July 22.

To Rev. and Mrs. George H. Brock, a daughter, Geraldine Slade Brock, Hyde Park, Mass., August 27.

To Rev. and Mrs. W. A. Stanton, a daughter, Katherine McAllister Stanton, Bouckville, N. Y., September 9.

DR. J. N. CUSHING of the Baptist College, Rangoon, Burma, reports the baptism, July 6, of eight pupils. Seven were Karens, the other was a Burman.

THE annual conference of the missionaries in Burma will be held at Henzada, November 20, 21. The South India Conference will meet at Nellore in December.

REV. ISAAC F. ROW, formerly a Methodist missionary in Assam, and later secretary of the Anglo-Indian Evangelization Society in the same province, called at the Rooms recently.

REV. C. W. BRIGGS arrived at Barcelona, Spain, August 8, and will visit Rev. Eric Lund in Sweden before coming to this country. He writes of feeling like a "new man" since getting into the temperate zone.

DENGUE, or "break-bone" fever, is epidemic in Burma, and several of our missionaries have suffered greatly from it. It has been nearly twenty-five years since the previous scourge of the disease, which is not usually fatal, but is perhaps most painful of all the ills of the Orient.

HOWEVER much people may differ from the editor of *The Outlook*, they will read what he says and what he allows other people to write for its columns. Perhaps there is not a more thought-stimulating periodical published in America than *The Outlook*, and few, if any, are more widely read.

SOME of our Baptist weeklies have recently published an article from the pen of our Home Secretary, Dr. Mabie, on *The Right to Change Things in the Matter of Missions to the Heathen*. It is an able answer to the challenge that missionary bodies have no right to prosecute their work, especially when such prosecution is likely to lead to or become complicated with international issues.

REV. F. J. BRADSHAW has been ill with fever for some time past in the Homeopathic Hospital, East Concord Street, Boston.

MR. FRANCIS E. BLAKE, a member of the Executive Committee, is very ill at his home in Arlington Heights. Mr. and Mrs. Blake have the sincere sympathy of a large circle of friends.

REV. H. J. EAST, M. D., who was compelled to return to America recently to undergo a surgical operation, is now out of the hospital at Clifton Springs, N. Y., and is rapidly convalescing.

SUNDAY, September 14, was observed as a special day of prayer for public and private schools. The suggestion was first made by the National Reform Association and the call has been issued through its organ, *The Christian Statesman* of Philadelphia.

THE Fulton Street Daily Noon Prayer Meeting, in which multitudes of requests for prayer from all over the world have been presented, is still a large factor in the religious life of New York. God has abundantly honored those who have prayed there.

THE General Conference of Swedish Baptist Churches has arranged for a celebration of the fiftieth anniversary of the organization of the First Swedish Baptist Church in America in connection with their annual meeting, to be held in Chicago, September 25-28.

THE Baptists in attendance at the recent sessions of the Winona Lake Bible Conference, Indiana, have issued through the chairman and secretary of a special committee organized at the time of the last assembly, Rev. R. S. MacArthur, D. D., and Rev. E. S. Stucker, an informal Call to American Baptists for a great forward movement in evangelistic effort. We earnestly hope this may lead to large results.

REV. S. L. BALDWIN, D. D., recording secretary of the Missionary Society of the Methodist Episcopal Church, died July 28. He had been a missionary in China, and later a faithful pastor, from which office he had been called in 1888 to the secretaryship. His loss will be deeply felt by his brethren and friends.

*The Michigan Christian Herald* for September 4 is a "Special Number" devoted largely to the work of the American Baptist Missionary Union. We congratulate the editors upon the general appearance of the paper and the character of the articles which fill its columns. We also thank them, on behalf of the executives of the Union, for the aid thus freely rendered to the cause of foreign missions.

A SPECIAL meeting of the Executive Committee was held on Monday, September 15, to hear a special report from the Foreign Secretary upon his observations in our South India Mission and to consider some important matters growing out of his visit there. Similar special meetings will be devoted to the consideration of other fields, since the regular sessions of the Committee afford time only for necessary routine work.

WE are glad to learn that Mrs. W. T. Elmore, who has been very ill with typhoid fever, was improving at last accounts. It seems providential that she was not at Podili, where she would have been two hundred miles from the nearest doctor, but at Coonoor, where she and Mr. Elmore had gone to escape the heat and prepare for their language examinations. They express much appreciation of the sympathy received from all their missionary friends.

REV. A. E. ISAAC, who has been in the Rooms of the Missionary Union for the past three years, and who accompanied Dr. Barbour on his tour around the world, has resigned his position in order that he may take a course of study at Brown University. Mr. Isaac is a graduate of Newton Theological Institution. His genial presence in the office will be greatly missed, though he will continue to render efficient service for the Union, as his time will permit, by making addresses in Rhode Island, Connecticut and Massachusetts.

THE cheering news comes from Clifton Springs that Dr. Witter is slowly, but surely regaining his strength. He appreciates very much the tender sympathy and earnest prayers of his many friends. Much as he regrets the loss of time from his work, he rejoices in the deep, spiritual refreshment which his soul has experienced during these weary weeks and months.

THE Rangoon *News* for August reports the convalescence of Rev. E. O. Stevens, of Rangoon, after a serious illness of some weeks.

WE extend our sympathy to Rev. and Mrs. George T. Leeds, of Hsipaw, Burma, in the loss they have sustained in the death of their daughter, Hester, August 13.

REV. C. C. WRIGHT, a graduate of Hamilton Theological Seminary, was appointed a missionary of the Union at the meeting of the committee, held September 8. Mr. Wright has been designated to Africa.

REV. W. M. UPCRAFT of Western China is expected home soon; in fact, may be in this country before these lines appear. We know he will have a message which will thrill our hearts, regarding the work and peoples in those vast regions of darkness and sin. Through the kindness of his wife, who here awaits his coming, we are permitted to publish the following lines from his pen which undoubtedly express the deep desire of his heart regarding the great heathen world:—

(TO THE TUNE OF FAIR HARVARD)

O YE Christians that dwell in the beautiful light  
Of the gospel whose truth sets you free,  
In the lands where God's love and his bountiful grace  
Give you hope for the life yet to be,  
Lift your eyes to the realms where darkness is  
king

And the nations in bondage still lie,  
Where the idols frown down on the faces upturned  
But are deaf to the suppliant's cry.

Shall they ask us in vain for the grace freely given  
By the Lord from whose pathway they stray?  
Can we coldly look on while they stumble and fall,  
With no guide for their feet in the way?  
O, hearts that beat true to the heavenly call,  
Pour the wealth of your love at God's feet,  
If he calls you, go forth; what he gives you, give out  
And in this make your calling complete.

As the ages roll onward the Day Star shines forth;  
Night fades, as the dawning draws near  
Of the day when the faithful shall welcome him  
back.

And Jesus in glory appear.  
Urge quickly thy work, give full strength to its  
need:

Bear swift witness, to all, of thy Lord;  
To earth's utmost bounds make his truth fully  
known  
And his glory shall be thy reward.

JUST as we go to press (September 18), we are able to report the arrival of Rev. W. M. Upcraft and wife in Boston at the Missionary Rooms.

## HELPS FOR HOME WORKERS

A NEW program entitled Prayer and Missions, adapted for use in the church prayer service or in young people's meetings, is now ready. A question box containing questions and answers on prayer forms a part of the program. Price, three cents.

NOW that our veteran missionary Dr. Clough is returning to the field where he has labored so long, many will want to know more about his early life, as well as the later years covering his missionary career. His wife, Mrs. Emma Rauschenbusch Clough, Ph. D., has written a short sketch of his life, which is being highly commended. Price, ten cents.

A FARMER friend thus writes when sending his recent contribution:—

In *The Examiner* of July 31 the question is asked, "What can we do for missions this year?" I have read the appeal and thought I would like to be one to give five dollars to help on this good work. We farmers have been blessed with pretty good crops this year, and I feel grateful to God for his mercy to me and mine, and I pray that others may give, that these men may be sent forth to labor in the vineyard of the Lord.

THAT the HANDBOOK is appreciated by some workers is evidenced from the following:

I find the Handbook a most useful book of reference, not a line in it lost. Mine is worn out with constant use. I would that all our Baptist workers would use it; they would get more information of our work and workers than can be obtained anywhere else in the same space. It certainly is to me a valuable publication.

Every pastor and missionary worker should have a copy for reference. Sent free, on application.

IN *The Examiner* for August 14 was printed an excellent article by Rev. E. S. Holloway, upon the ever pending question of church finances. The author tells how "The Problem of Church Finance" was solved in his own parish; and as we read it we exclaimed, It is the old story; shall we depend upon enticements or motives when gathering money for the Lord's work? This pastor and his people deliberately chose the better way; and, of course, the Lord added his blessing. In connection with the reading of this specific case, we suggest the study

of the pamphlet by Rev. Lemuel C. Barnes, D. D., entitled "Motives Instead of Enticements in Giving," a new edition of which has just been issued by our Literature Department.

AFTER the vacation, what? Hard work, of course. We always have to pay for our pleasure; for that reason some people never have any. But we can well afford to be liberal in return for the many joys we have and the many blessings which attend us whether at work or at play. We can well afford to work a little harder after our return from the mountains, the country, or the seaside; and that extra exertion should not all be expended in our business. A liberal portion of it should be employed in the Lord's work.

THERE are still a large number of pastors' names on our books which have not yet been transferred to the free list. Their subscriptions have not been paid and they are probably taking it for granted that they are getting the MAGAZINE free. We do not wish to send bills to any who are entitled to have it without payment; but the rule is that only those pastors of contributing churches who send us their names can secure the MAGAZINE gratis. We therefore again request those who are pastors of contributing churches to write us to that effect.

MORE than once recently our attention has been called to modern instances of dishonesty not wholly unlike that which is associated with the names of Ananias and Sapphira. We always dislike to hear of these cases, and if we did not know that they actually occurred we could scarcely believe them true. The following has just been communicated to us:—

A certain church voted to take an offering for foreign missions on a certain Sunday of a certain month, annually. The church has recently suffered by disaster, and much money is needed for repairs. When the annual collection for foreign missions was counted, the pastor said, "Oh, that is not enough to send away for foreign missions, so we will just put it into the general fund." That pastor was NOT HONEST. The money belongs to the foreign mission fund by previous vote of the church, and by the intent of the donors. The "widow's mite" was small, but it reached its destination.

THE address delivered by Rev. B. D. Hahn, D. D., before the Union, at the Anniversaries at St. Paul, and which was received with so much enthusiasm, has been issued in pamphlet form, under the title, *The Missionary at the Open Door*, and will be sent free to any one desiring it.

THE new plan of twenty-five cent yearly subscriptions to our new literature, to be sent out as fast as issued, has met with a gratifying response. Pastors and others interested in missionary work appreciate the opportunity thus afforded them of receiving the latest publications of the Union at a nominal price. Subscriptions may begin at any time.

#### Of Importance to Study Class Leaders

IT is earnestly desired that every Mission Study Class be reported to the Young People's Department, 513 Tremont Temple, Boston, Mass., in order that suitable helps may be furnished. We would call especial attention to the following books recently issued which will prove of benefit to all such classes:

I. **THE PRICE OF AFRICA.** This text-book for the year's course of study contains the marvelously fascinating and inspiring biographies of missionary heroes. In paper binding, thirty-five cents; cloth, fifty cents.

II. **THE MISSION STUDY CLASS**, by T. H. P. Sailer, Ph. D. A booklet of fifty-eight pages replete with suggestions on the method of organization, method of teaching, the class session and difficulties. On sale for five cents.

III. **YOUNG PEOPLE AND MISSIONS.** The report of the first conference of Sunday schools and young people's leaders in mission work, of all denominations. It is without doubt the most helpful and practical guide to missionary workers ever published. Rev. Sumner R. Vinton of Rangoon says: "I got a copy of the report, *Young People and Missions*, and I can't tell you how much it helped me, to read it. I read it all, discussions included, while going from one station to another the other day, on the train. Every one ought to get a copy." It contains 172 pages, and is only fifteen cents.

THE Church of Jesus Christ is working today on a peace footing. It should be on a war basis.—*Rev. S. Earl Taylor.*

THAT the heathen of Christendom should see no sense in carrying Christianity to their fellow heathen of heathendom is most natural; but it is inconceivable that any Christian should feel able to accept Christianity for himself and deny it to the world. If it is a good thing for him, why is it not a good thing for the world, and if it is a good thing for the world, how can he be excused from giving it to the world? . . .

That men should criticise the methods of missions and the missionaries themselves is natural and intelligible; but that they should criticise the missionary idea betrays a total want of apprehension of the nature of Christianity and of social obligations.—MR. ROBERT E. SPEER, M.A.

AS announced in the last MAGAZINE, the Union has assumed the charge of the Orient Pictures, formerly published by Rev. C. L. Rhoades, district secretary for New York. These will be found most helpful in illustrating missionary talks and brightening up missionary meetings. We give below a selected list from the great variety of pictures now in stock:—

#### China.

Bible woman's home, Swatow.  
Baptismal scene.  
Mode of carrying children.

#### India.

Holy men of India.  
Wayside shrine and worshiper.  
Dr. John E. Clough.

#### India (Assam).

Rev. and Mrs. E. W. Clark.  
Naga mother, home and children.  
Naga Christian and wife.

#### India (Burma).

Priests out for their gifts of rice.  
Scene in prison where Judson was confined.  
Dr. Adoniram Judson.

#### Japan.

The Fukuin Maru (Gospel Ship).  
Japanese teachers in the Mary L. Colby Home.  
Japanese babies and their child nurses.

#### Africa.

Rev. Henry Richards.  
A native home in Ikengi.

ONE CENT EACH in lots of 10 and more.  
Blank album for 200 pictures, \$1.25.  
Send for catalogue.

For any publications mentioned on these pages address, Literature Department, A. B. M. Union, Tremont Temple, Boston, Mass.

## AT THE ROOMS

THE edition of this MAGAZINE for April, 1901, has been exhausted. We should be glad to receive copies of this number which subscribers do not care to preserve.

THE Treasurer again calls the attention of our missionaries to their accounts for the year ending September 30, 1902. This is an important matter which some have overlooked in previous years; but all are expected to comply with the request for an early response.

WE are glad to welcome new advertisers to our columns from time to time, and we trust our subscribers will, so far as possible, favor those whose patronage helps us to improve the MAGAZINE.

Captain Orlan Clyde Cullen, M.A., L.L.M., whose advertisement as a solicitor of patents appears on another page, is a well-known attorney, who has also made himself a name in other spheres. He commanded a battery in the late Spanish war, having first contributed a large sum of money to the insurgent treasury. His father, the late Charles W. Cullen, was one of the crew of the famous "Virginia."

Captain Cullen is also an inventor of note, his latest invention being the application of the ball bearing principle to guns of large and small calibre. The projectile for this new gun is smooth-walled, the desired rotary motion being given by arranging series of small steel balls in twisted grooves cut in the inner wall of the gun. Greater accuracy,

velocity and penetration, with diminished recoil and heat generation, are thus secured.

THE editor is always more grieved over the occurrence of a typographical error than any one else can be, no matter how much that one may be interested in the item or article containing the mistake. Our aim is to have perfect results, and while we can hardly expect to, we do strive hard to secure them. Various circumstances, however, are always combining to thwart our best endeavors, although we believe our publications generally are as free from these mistakes as any which come under our notice. This fact comforts us a little.

We particularly regret a few errors in the recent issue of the Annual Report and the Handbook, to one of which our attention has recently been called, namely:—The figures given in the large statistical table in the back of the Annual Report, opposite Himeji, while correct, should have been placed opposite Kobe. Also on page 180 (454) of the report, at the head of the Kobe Station report the figures given should be as follows:—Churches, 3; members, 517; added by baptism, 92, to correspond with those in the table. Rev. R. A. Thomson is the efficient missionary at this station, and we are more than glad to make it clear that a larger work has been done than would appear by the figures given in the report on page 180 (454).

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## BOOKS AND MAPS

SHOKAWN KUNGDAWN GA, a translation of the Psalms into Kachin, by Rev. O. Hanson, missionary of the Union at Bhamo, Burma. 274 pages. Printed at the Baptist Mission Press, Rangoon, 1901.

CLASSIFIED CATALOGUE OF CHRISTIAN LITERATURE IN LANGUAGES SPOKEN IN BENGAL AND ASSAM AT THE CLOSE OF THE NINETEENTH CENTURY. Christian Literature Society for India, London and Madras, 1902. Price four annas (about eight cents).

We have to thank our brother, Rev. W. Pettigrew of Ukul, Tangkhul Naga Hills, Assam, for sending us the above mentioned catalogue in which appears a notice of a goodly number of his own productions.

THE receipt of the above catalogue suggests the desirability of noting briefly in these columns, from time to time, the

titles and descriptions of all books, pamphlets, etc., issued by our missionaries. This we shall be pleased to do in the future, if a sample copy or simply the title-page be sent to the editor. From the nature of the case it will be impossible critically to review many of these productions, since the majority of them will be in languages with which we would not be expected to be familiar; but it does seem highly important that our people should know what a large and fundamental literary work is being done by the missionaries of the Union.

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MRS. CAROLINE ATWATER MASON's new book, "The Little Green God," is having



a large sale. The price is 75 cents and not \$1.75, as stated in our last number.

IN our next issue we hope to publish a brief review of Dr. A. Bunker's new book entitled "Soo Tha," which is just being issued by the Fleming H. Revell Co.

WE note with pleasure that of the eight languages spoken in Assam into which Christian literature has been translated, seven are spoken by our missionaries. With a very few exceptions also this mass of literary work, represented by more than one hundred and twenty-five separate publications, not including periodicals, has been wrought by them.

THE Missionary Society of the Methodist Episcopal Church has recently pub-

lished a large missionary map of the world. In size it is six by twelve feet. It is printed on good muslin, and is in seven colors, showing the prevailing religions of the world. Besides the map of the hemispheres there are statistical tables showing the population of all countries, and a chart indicating the numerical strength of the principal religions. Appropriate Scripture quotations adorn the upper parts of the map, making the total a most valuable aid in enlisting missionary interest. It will be found especially useful for Sunday schools, Young People's Societies and for all persons engaged in public speaking on missionary themes.

Sent postpaid to any address on receipt of the price, \$3. Address all communications to Missionary Secretaries, 150 Fifth Avenue, New York.

## FROM OUR EXCHANGES

A BUDDHIST temple was recently dedicated in San Francisco.

THE Methodist Episcopal Church and the Methodist Episcopal Church, South, have established a joint publishing house at Shanghai, China.

THE *Missionary Review of the World* for September contains interesting articles on "Taikyo Dendo," A Year After; Aggressive Enterprises in Missions, and Religion in the Philippines.

REV. EDWIN M. BLISS, D. D., secretary of the Bureau of Foreign Missions in New York, and an author of note, especially on missionary topics, contributed a most excellent article for *The Examiner*, of September 4, on Young People and Missions.

THE organ of the Baptist Missionary Society of England, *The Missionary Herald*, publishes in its August number a full page illustration taken from a photograph, which represents the baptism of a number of converts in Lake Mantumba, Africa, by our own missionary, Rev. Joseph Clark. Mr. and Mrs. Clark are in America on furlough.

FOR several years in succession the Presbyterian Board has gathered at the headquarters in New York the missionaries under appointment and about to sail, to meet each other and the board, to exchange greetings and farewells, and to take counsel together. A few weeks since 62 were thus assembled; 7 bound for Africa, 14 for China, 9 for India, 11 for Japan and Korea, 9 for Persia, and 4 for the Philippines.—*The Missionary Review of the World*, September, 1902.

AN Episcopalian who does not wish his name mentioned has given \$100,000 for a church building in Manila, P. I.

THE whole world is destined to adopt the Roman alphabet; even, we believe, the Arabic-writing languages. Japan feels the necessity, and

the government has appropriated \$5,000 for the expenses of a commission, whose task it is to draw up a scheme for Romanization. In China the missionary societies are active in the same line, as they believe the antiquated and cumbrous sign writing must go. So the world is being drawn together.—*New York Independent*.

THE REMARRIAGE OF CHILD-WIDOWS.—A great meeting is to be held at Benares to argue the question of child-widows' remarriage. According to an agreement Shotriya Shanker Lall of Bijnor, the editor of *Ablahitharak* and President of Balhidhiva Viva Pracharak Sabha Bharatvastha, is to support the case for remarriage, while Pandit Shiva Kumar Shastri Mahamohopadhyaya is to undertake the argument of the opposite side. It is stated in a circular on the subject that their Highness the Maharajas of Benares, Darbhanga, and Ajudhya and Maharaja Sir Jotundro Mohun Tagor, K. C. S. I., of Calcutta, will preside, and that three English gentlemen, well versed in the Sanskrit language, will be invited to become umpires. The arguments will be supported by the holy books of the Hindu religion and will be conducted in the Hindi language. The date of the debate has not yet been fixed; but it will take place within four months.—*Indian Witness*.

IT will be remembered that the late Robert Arthington left to the London Missionary Society and the Baptist Missionary Society of England a large sum of money to be devoted entirely to the opening of new missions. In the use of this money the Baptist Missionary Society has now inaugurated an exploring expedition, with a view of opening stations in the region between the upper Congo and Lake Albert, where the Church Missionary Society is at work, thus forming a chain of mission stations directly across Africa, from the Atlantic to the Indian Ocean. A company has been formed in Brussels to construct a railway



from Stanley Falls to Lake Albert, and another from Nyangwe to Lake Tanganyika. This will be a mighty stride toward the civilization and evangelization of the Dark Continent.—*The Missionary Herald*.

AMID all the unrest and rumored changes in China the progress of railway construction goes steadily on. At the beginning of this year 100 miles of the Shantung Railway had been completed; 540 miles of the Imperial Railways of North China; the Shanghai-Woosing Railway, 11 miles long; the Lu-Han Railway, running out from Peking to Chengtingfu, 160 miles; and the Great Central China Railway has been completed from Hankow, on the Yangtse River, 100 miles northward toward Peking. Thus there are now completed in China 900 miles of railway.—*The Missionary Review of the World*.

THE British and Foreign Bible Society is maturing plans for a grand observance of its Centenary in 1904. Items of what it proposes to do to mark the occasion are: to increase the society's normal income, to raise a Special Fund of 250,000 guineas, to extend colportage by about one hundred new colporters and to add a similar number of Bible women to those now employed, to inaugurate special work in Sunday schools and among young people, to prepare various histories,

etc. March 6, 1904, will be Universal Bible Sunday, and a great meeting is to be held in London, March 7, with celebrations in the Metropolis, March 8-12, in provincial towns, 13-19, and in villages 20-31. Deputations will be sent to Canada, Australia and New Zealand.—*Indian Witness*.

DR. TIMOTHY RICHARD or, as the Chinese call him, Li Timotai, a missionary of the English Baptist Missionary Society, has been summoned by imperial decree to the consultations of the great Councillors of State to consider the problems relating to the peaceful prosecution of missionary work in China. He is to be a representative of Protestant churches in China in the consideration and establishment of a code of laws or system of rules governing the doings of Protestantism in China and the harmonious relationship of Protestant Christians and the non-Christian Chinese. Dr. Richard is head of the Diffussion Society of Shanghai, president of the University of Shan-Se, and was recently called to organize the University of Tai-Yuan-Fu. Dr. Richard became known to the Emperor through the reformer, Kang Yu Wei, and his present position of favor with the Empress Dowager is taken as an indication that she has changed her attitude toward the reform ideas.—*Exchange*.

FINANCIAL

Monthly Statement, September 1, 1902

Donations received in August, 1902	.	.	.	.	.	.	.	.	.	\$10,405.92
" " " " 1901	.	.	.	.	.	.	.	.	.	7,352.23
Increase this year	.	.	.	.	.	.	.	.	.	\$3,053.69
Legacies received in August, 1902	.	.	.	.	.	.	.	.	.	\$100.00
" " " " 1901	.	.	.	.	.	.	.	.	.	2,445.90
Decrease this year	.	.	.	.	.	.	.	.	.	\$2,345.90
Donations and Legacies from April 1 to September 1, 1902	.	.	.	.	.	.	.	.	.	\$71,603.28
" " " " " 1901	.	.	.	.	.	.	.	.	.	54,549.68
Increase this year	.	.	.	.	.	.	.	.	.	\$17,053.60
Income from Investments, 5 months, to September 1, 1902	.	.	.	.	.	.	.	.	.	\$14,269.25
" " " " " 1901	.	.	.	.	.	.	.	.	.	14,389.89
Decrease this year	.	.	.	.	.	.	.	.	.	\$120.64
Total Receipts, 5 months, to September 1, 1902	.	.	.	.	.	.	.	.	.	\$85,872.53
" " " " " 1901	.	.	.	.	.	.	.	.	.	68,939.57
Increase this year	.	.	.	.	.	.	.	.	.	\$16,932.96

Donations Received During August, 1902

MAINE, \$106.38.			Foxcroft ch., \$7.20;			ch., \$6.60			21 64
Sedgwick ch.	6 05		Cambridge ch., \$4.80;			North Haven B. Y. P. U.	5 00		
Thomaston ch.	16 52		Parkman ch., \$5.10;			Lee ch.	3 81		
Thomaston S. S., tow.			Hartland ch., \$1.45;			Lee S. S.	1 02		
sending out new mis-			Monson ch. (of which \$1			Camden B. Y. P. U., tow.			
sionaries	5 00		is for Dr. Bunker's			sending out new mis-			
Wayne Y. P. S. C. E.,			work), \$2.60	28 84		sionaries	10 00		
tow. sending out new			Penobscot Asso., per A.			NEW HAMPSHIRE, \$58.09.			
missionaries	3 00		G. Ray, Tr., Bradley			North Conway ch.	1 00		
Charleston, Free Temple			ch., \$1.25; Lincoln Cen-			North Conway, Rev. A.			
Y. P. S. C. E.	5 50		tre ch., \$1.58; Brewer,			Locke	3 00		
Piscataquis Asso., per			1st ch., \$5.83; Brewer			Hinsdale, 1st ch.	1 00		
John Pullen, Tr., Milo			S. S., \$4.28; Montague			Exeter, 1st ch.	20 00		
ch., \$7.69; Dover and			ch., \$2.10; Bangor, 2d						

ch. ....	14 00
Ivansey ch. ....	5 00
Id ch. ....	12 00
Swich ch. ....	2 00
VERMONT, \$37.00	
Mills, Mrs. A. B. ....	5 00
lte ch. ....	2 00
Brattleboro ch. ....	10 00
Y. P. C. ....	5 00
Salifax S. S. ....	3 00
Salifax B. Y. P. U. ....	5 00
SACHSETTS, \$1,181.55	
Id Haven B. Y. P. ....	10 00
town, sending out missionaries ....	2 00
Hill Y. P. S. C. ....	15 00
Id S. S., of Central for school work in ..... China, care H. J. Openshaw ....	25 00
Ham Y. P. S. C. or personal use of S. S. Huse ....	5 00
Clarendon St ch pastor, Central Sq S. C. F., for med ..... missions ....	2 34
ork at Sandway Y. P. S. C. P. Florence Crosby, house for Rev Pettigrew ....	1 00
iver, Mrs. E. M. ....	100 00
ver, 2d ch. ....	250 00
ch, for medical care, Dr. Lerrigo ..... ch. ....	19 84
on ch. ....	15 45
1st ch. ....	24 40
idge, Miss E. M. ....	50 00
town sending out missionaries ....	100 00
Mrs. G. S. Har- to aid in sending w missionaries ....	1 00
S. S. class ....	1 00
ford, North ch. ....	10 00
Sw. ch., Titus ..... mer ..... e. Blue Hill Soc. ....	9 00
1st ch., G. H. ....	12 00
nd wife, for sup. ....	12 00
o, care Dr. Bun- ....	12 00
am, 1st Y. P. S. ....	4 00
for Rev. S. R. ....	50 00
s work ....	25 00
am, 1st ch. ....	50 00
mon ch for mis- work in Ningro. ....	50 00
1st S. S. for ..... in Burma ....	50 00
e Y. P. S. C. E., ..... lical missions ....	3 15
e, 1st ch., for ..... lue Missa. ....	10 00
e, 1st Sw S. S. ....	5 00
y Colls. ....	5 00
e, 1st ch. R. O. ....	5 00
to be expended ..... on work by Rev Levering at his ..... on ....	50 00
er, 1st B. Y. P. ....	15 00
sup. of Dr ..... ch. ....	5 00
okfield ch. ....	5 00
al, Central ch. ....	5 00

Holyoke, Endeavor Chap- el, Y. P. S. C. E. for Dr D. A. W. Smith's two boys at Luseu, Bur- ma ....	50 00
Orange ch., tow- sending out new mis- sionaries ....	10 00
RHODE ISLAND, \$131.87.	
Providence, Cranston St. S. S., tow. salary San- ho key, care Rev. C. H. Heptonstall ....	10 00
Providence, Cranston St. S. S., for sup. of nat- pr., Moung Sa Du, care Rev. C. H. Heptonstall ....	18 75
Providence, Jefferson St. ch. ....	10 00
Providence, 1st ch. ....	77 40
Newport 1st Y. P. S. C. F. for sending out new missionaries ....	5 00
North Kingstown, 1st ch South Ferry, Narragansett ch. ....	5 00

CONNECTICUT, \$161.20.	
Hartford, Colon B. Y. P. ....	5 00
Hartford, Fourth ch. ....	15 00
Storham 1st ch. & S. S. ....	10 00
Lebanon Y. P. S. C. E. ....	3 00
Stamford 1st ch. ....	7 94
New Milford ch., of Northville ....	5 50
South Woodstock, 2d ch. ....	3 00
South Norwalk S. S. ....	21 47
Storham Hill ch. ....	10 00
Bridgeport 1st Y. P. S. C. F. L. M. Bray, for the Lolkaw Mission. ....	25 00
Bridgeport, East Wash Ave. ch. ....	13 00
New Britain, Elm Sw. ch. ....	14 08
Saybrook, 1st ch. ....	3 21
Hartford, South Y. P. S. C. F., for Dr. Bunker's fund ....	25 00

NEW YORK, \$1,161.93.	
Albion, Wm E. Barker ..... Amsterdam, 1st ch., S. S. class, \$25. for Too Co, care Rev. A. V. B. Crumb ..... Amsterdam 1st ch., N. J. Factor for work in Phil- ippines ....	10 00
Rochester, Wilder St. Y. P. S. C. E., for sup. of Rev. Thos. Moody ....	5 00
Brockport Y. P. S. C. E., for sup. of Rev Thos Moody ....	2 05
Rochester, Lake Ave. In- ter C. E., for sup. of Rev. Thos. Moody ....	25 00
Rochester, University Ave. Miss'y Soc. ....	7 50
Rochester, Bronson Ave. ch. ....	20 50
Rochester, Parsells Ave. S. S. ....	3 87
Troy, Edward Carter Jr., for work in the Phil- ippines ....	2 00
Bainbridge, 1st ch. ....	7 95
Brooklyn, Greene Ave ch ..... Brooklyn Central Bible School Orrin R. Judd, tow sending out new missionaries ....	202 54
Lockport 1st ch. ....	5 00
Nanuet ch. ....	16 20
Nanuet ch. ....	4 76

Palmyra Y. P. S. C. E., for share in Dr Bunker's station, Tougoo, Bur- ma ....	5 00
Cooperstown, Samuel M. Shaw ....	5 00
Leasing and Groton ch. ....	15 32
Evans Y. P. S. C. E. ....	1 66
Montour Falls, Mrs. Eliza- beth Bidwell ....	5 00
Wayne Village ch. ....	17 01
Amherst ch. ....	2 00
Busti ch. ....	7 50
Skaneateles ch. ....	8 00
Truxton S. S. ....	84
Deposit ch. ....	28 26
Franklin S. S. ....	65
Mt Morris ch. ....	17 32
Brooklyn, a friend ....	61 00
New York, Fifth Ave. ch. ....	28 52
New York, Mariner's Har- bor S. S. ....	4 53
New York, North Y. P., for nat pr., Than Chau, of Lolkaw Mis- sion, care Dr Bunker ....	12 50
New York, B. A. Cush- man and wife, for Phil- ippines ....	500 00
Nassau, 1st ch. ....	5 00
Stephentown ch. ....	1 00
Yorktown ch. ....	5 00
Palmyra ch. ....	1 45

NEW JERSEY \$276.58.	
Chesterfield ch. ....	20 00
Upper Montclair, Mrs. Ed- ward Lothrop, tow. sending out new mis- sionaries ....	5 00
Montclair, 1st S. S. ....	25 00
New Brunswick, Living- ston Ave ch. ....	70 74
Asbury Park L. M. Tas- lor, for Dr. Bunker's work ....	5 00
Miss H. A. Westcott, for Shwegyin Station ....	5 00
Hamamton ch. ....	14 00
New Brunswick, 1st ch. ....	25 50
in pl ..... Bordentown ch. ....	84 25
Hightstown ch. ....	65 50
Cape May, Court House B. Y. P. U., for Ko Hmwa Kalay, care Rev C. L. Davenport ....	10 01
Bridgeport, 1st S. S., for work of Rev I. S. Hankins ....	12 83
Montclair, Sw ch. ....	15 00
Jersey City, Bergen ch., Miss Eva Palmer, for nat pr., care Rev. A. V. B. Crumb ....	6 25
Ridgewood Y. P., for Bible woman's work ....	12 50
378 58	

Note Donations rec'd in Jan. and July, 1901, from Mrs Sarah Williamson, Mullica Hill, transferred to annuity acct. .... 100 00

PENNSYLVANIA, \$1,051.58.	
Pittsburg Fourth Ave ch "special" ....	1,000 00
Condersport, 1st ch. ....	10 24
Philadelphia, East Y. P. S. C. E., for outfit of Dr. C. E. Tompkins ....	10 00
Philadelphia, Mem'l Y. P. S. C. E., for Yachan Station ....	40 00

Philadelphia B. Y. P. U., Sidney M. Earle, tow. sending out new mission- aries .....	5 00
Philadelphia, East ch., King's Daughters .....	5 00
Philadelphia, Miss Annie M. Heiss, for medical outfit of Dr. C. E. Tompkins .....	5 00
Lewistown, W. H. Foster	3 79
Bethlehem ch., acct. hos- pital asst. and nat. prs., care Dr. M. B. Kirk- patrick .....	120 00
Gethsemane ch., King's Daughters, acct. nat. pr., care Rev. L. W. Cronkhite .....	11 00
Gethsemane ch. ....	27 69
Wissahickon B. Y. P. U. and S. S., for Yachau station .....	12 50
Fifth B. Y. P. U., for Yachau station .....	47 90
Broad St. Y. P. S. C. E.	65 00
Lehigh Ave. ch., quar. off.	14 42
Third Germantown B. Y. P. U., for Yachau sta- tion .....	11 00
Oreland S. S. ....	1 66
Lansdale ch., bal. ....	2 03
Ardmore ch. ....	19 15
Dalton ch. ....	5 75
Turtle Point ch. ....	7 50
Unity ch. ....	12 75
Harmony ch. ....	6 25
Hallstead. Y. P. S. C. E., acct. nat. pr., care Rev. L. W. Cronkhite.	10 50
Oxford ch., Rev. Wm. Barrows .....	2 50
Mr. and Mrs. Geo. Beck .	6 00
Liberty ch. ....	2 32
Rev. J. W. Hartpence and family .....	1 00
Blairsville ch. ....	2 50
Warren ch., for nat. pr., care Rev. L. W. Cronk- hite .....	30 00
Flatwoods ch. ....	18 50
Scottdale ch. ....	10 00
Scottdale S. S. ....	3 50
Newberry, Mem'l ch. ...	7 65
Milton ch. ....	61 42
Rush ch. ....	4 14
Irwin ch. ....	1 00
Pittsburg, Fourth Ave ch., colls. from Apr. 1 to July 1 .....	313 04
South Side, Easton ch. ..	4 86
East Bethlehem ch. ....	6 00
Mt. Zion ch. ....	6 75
James Ferrell .....	5 00
Cannelton ch. ....	1 27
Richardsville ch. ....	10 00

DELAWARE, \$42.35.

Wilmington, Delaware Ave. ch. ....	42 35
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DISTRICT OF COLUMBIA, \$25.	
Washington, Second ch. ..	25 00

WEST VIRGINIA, \$221.39.

Vadis ch. ....	54 72
Milton ch. ....	10 00
Mud River ch. ....	5 65
North Fork ch. ....	4 15
Amwell ch. ....	4 50
Jeannette ch. ....	6 46
Benton's Ferry ch. ....	5 00
Shinnston ch. ....	20 30
Ten Mile ch. ....	2 50
Welcome ch. ....	2 00

Worthington ch. ....	2 50
Bethel ch. ....	2 50
Briscoe Run ch. ....	5 50
Central Hill ch. ....	1 00
Elizabeth ch. ....	6 17
Good Hope ch. ....	2 25
Middle Ridge ch. ....	3 00
Mt. Moriah ch. ....	2 00
Mt. Zion ch. ....	9 00
Murphytown ch. ....	3 00
Newark ch. ....	1 36
New England ch. ....	3 30
Pleasant Hill ch. ....	6 15
Sarepta ch. ....	1 30
Straight Creek ch. ....	1 00
Union Valley ch. ....	4 36
Willow Dale ch. ....	40
Willow Island ch. ....	12 35
Williamstown ch. ....	6 45
Mt. Tabor ch. ....	4 32
Leon ch. ....	25 00
Silent Grove ch. ....	3 50

OHIO, \$640.05.

West Royalton ch., for medical outfit of C. E. Tompkins, M. D. ....	12 50
Bradrick, Union ch. ....	2 00
Sidney, 1st B. Y. P. U.	83
Dayton, Third St. S. S. ..	10 00
Dayton, 1st ch. B. Y. P. U., for sup. Rev. J. Spelcher and family ..	200 00
Cleveland, Cedar Ave. ch.	30 00
Peru, Mrs. Mary B. Kings- bury .....	2 50
Perry ch. ....	7 00
Church in Cambridge ...	18 10
Cleveland, East End B. Y. P. U. ....	30 12
Cleveland, 1st Sw. King's Army, for Rev. Ola Hanson .....	10 12
Delaware, 1st ch. ....	15 20
Dayton, Central ch. ...	53 20
Springfield, Blessed Hope ch. ....	5 00
Norwalk ch. ....	92 35
Norwalk S. S. ....	10 00
Norwalk B. Y. P. U. ..	19 71
Richmondale ch. ....	1 00
Middletown ch. ....	12 50
Brandon ch. ....	1 50
Chester ch. ....	10 30
Chesterville ch. ....	11 95
Chesterville S. S. ....	1 72
Harpster ch. ....	5 00
Homer ch. ....	1 50
Lock ch. ....	1 30
Marion ch. ....	15 00
Mt. Gilead ch. ....	50
Fairview ch. ....	3 00
Ice Creek ch. ....	1 00
Mt. Pleasant ch. ....	2 00
Myrtle ch. ....	2 30
Myrtle Tree ch. ....	50
Palestine ch. ....	20 54
Symmes Creek ch. ....	1 00
Zoar ch. ....	1 00
Circleville ch. ....	1 00
Sherman S. S. ....	16 24
Martins Ferry, 1st ch. ...	10 57

INDIANA, \$248.53.

Indianapolis, 1st Y. P. M. Soc. ....	20 40
Shelbyville ch., Rev. L. A. Gould .....	5 22
Shelbyville, 1st ch. ....	4 84
Alfordsville, Hulda Allen, for purchasing New Tes- taments for persons in Australia and China ..	10 00
Greensburg ch. ....	35 00
St. Louis Crossing, Cora M. Links .....	95

Hope, Rev. and Mrs. A. J. Skinner, for work at Kifwa, Africa .....	1 00
Mt. Gilead ch. ....	6 15
Flat Rock ch. ....	3 00
Hope ch. ....	17 10
Anderson ch. ....	1 35
Gas City ch. ....	7 25
Rossville ch. ....	3 00
Rochester, J. E. Smith ..	5 00
Peru S. S. ....	21 57
Peru ch. ....	81 77
Hebron ch. ....	8 00
Poston ch. ....	1 43
Hopewell ch. ....	3 00
Antioch ch. ....	1 00
Napoleon ch. ....	2 50
Union ch. ....	6 00
Concord ch. ....	2 00
Pipe Creek, Rev. G. W. Bower .....	1 00

ILLINOIS, \$548.77.

Peoria, Mattie C. Brees, for one-quarter schooling for Ryozo Watanabe, care Rev. E. W. Clement	12 50
Chicago, 2d ch., B. Y. P. U., Chas. F. Brand- denberger, for Yachau station .....	20 00
Belvidere, 1st B. Y. P. U., for sup. Rev. S. R. Vinton .....	2 50
Pinckneyville B. Y. P. U., for Rev. A. C. Darrow's station .....	6 10
Marissa ch., for Rev. A. C. Darrow's station ...	10 00
Galva S. S., Primary class	3 00
Alton, Hunterstown Mis- sion .....	16 25
Urbana, Edson S. Wink- ley, for work on the Congo .....	5 00
Greenfield, Jr. B. Y. P. U., for work, care Rev. A. C. Darrow .....	2 50
Centralla ch. ....	48 10
Chicago, Immanuel ch. ...	44 87
Chicago, Western Ave. ch., H. G. Wilson .....	1 00
Chicago, Memorial ch....	100 00
Chicago, South Park Cong. S. S., for Garo work, Tura, Assam .....	81
Chicago, Pilgrim Temple B. Y. P. U., for chapel 1st ch., Tokyo, care Rev. C. H. D. Fisher .....	2 50
Hebron ch. ....	10 00
Cairo, 1st ch. ....	5 50
Cairo, Calvary ch. ....	3 20
Arthur ch. ....	17 15
West Prairie ch. ....	2 05
Du Quoin ch. ....	60 00
Newton ch. ....	1 25
Ottawa S. S., for work in the Philippines .....	15 00
La Moille, Miss Martha Walker, two cent-a-day fund .....	7 30
La Moille, J. Walker, two cent-a-day fund .....	7 30
La Moille, Mrs. De Witt Smith, two cent-a-day fund .....	3 00
La Moille, Mrs. Hopps, two cent-a-day fund....	7 30
La Moille, S. P. Eddy, two cent-a-day fund...	7 30
La Moille, Miss Louisa Stanard, two cent-a-day fund .....	7 50

Miss Millie no cent-a-day		Detroit, 1st ch. ....	56 00	NEBRASKA, \$250.44.	
Walnut ch., base, two cent-	7 30	Alto ch. ....	4 10	Oakland, Harry G. John-	
T. L. Phillips, a-day fund	10 00	Stockbridge ch. ....	19 80	son, for schooling a boy	
B. Y. P. U., work, Tura.	5 00	Gladstone ch. ....	2 50	and medicine, care Rev.	
		Menominee ch. ....	26 55	O. Hanson	15 00
Mrs. P. Eddy, work, Tura, As-	13 00	Menominee S. S. ....	10 11	Oakland, Sw ch. ....	6 00
ch. ....	2 00	Menominee B. Y. P. U. ....	2 86	Omaha, Sw ch. ....	9 20
E. Bass, two	1 00	Ishpeming, Sw. ch. ....	11 50	South Omaha, Sw. ch. ....	5 06
r fund	10 00	Volinia ch. ....	3 00	Stromsburg, Sw. ch. ....	19 57
r Peterson, for	10 00	MINNESOTA, \$230.86.		Bethel, Sw. ch. ....	5 00
t ch. ....	13 14	St. Paul, Woodland Park		Mead, Sw. ch. ....	5 31
t S., tow. sup.		ch. ....	8 43	Valley, Sw. ch. ....	8 53
amiah, care Dr.	12 50	Minneapolis, Calvary ch.,		Carroll B. Y. P. U. ....	2 90
t ch. ....	8 03	a friend	8 00	Omaha Y. P. S., for Mer-	
Y. P. U. ....	97	Tower, Julie A. Barnett,		kins, care Rev. O. L.	
P. M. A. ....	2 06	tow sending out new		Swanson	12 50
st Sw. ch., tow.		missionaries	5 00	Weston S. S. ....	6 50
Hp, Assam	3 00	Vernon Centre, Y. P. S. C.		Valley, 1st ch. Sewing Sy.	5 00
t Sw. B. Y. P.		Ed., tow salary of Rev.		McCook, 1st ch. ....	3 72
nat pr., care		Geo. Finlay	2 00	Culbertson, 1st ch. ....	25
Lund	13 50	Dover, Mrs. C. L. Dugan	5 00	Stratton, 1st ch. ....	80
DWA, \$397.24.		Clinton Falls ch. ....	8 01	Somerset, 1st ch. ....	25
r, E. E. Lewis		L. O. Harf	10 00	Ash Grove, 1st ch. ....	50
\$5 is tow. send-		Isanti, North ch. ....	15 00	Gibbon, 1st ch. ....	10 00
new missionaries)		Mankato, Sw. ch. ....	3 62	Diller ch. ....	1 00
City, 1st ch. (of		Vega ch. ....	10 00	Asland, Immanuel ch. ....	25 00
is from B Y		Mrs. M. Brand	3 00	Lincoln, East ch. ....	20 85
a S. S. for the	11 91	Cambridge ch., for Rev.		Lincoln, East Y. P. S. ....	5 00
Mission	5 00	O. Hanson	15 00	Lincoln, East S. S. ....	1 60
st ch. ....	20 45	Willmar ch. ....	25 00	Syracuse ch. ....	6 50
M. J. Mowe	16 75	West Duluth Sw. ch. ....	1 00	Syracuse S. S. ....	1 77
b S. S. ....	8 50	Clarks Grove ch. ....	12 00	Palmyra ch. ....	8 00
1st S. S. ....	25 00	Clarks Grove, Mrs. Olsen	2 00	Palmyra S. S. ....	2 50
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 therance of the gospel,  
 especially in the work of  
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Total ..... \$10,405 92

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Grand Rapids,  
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 Robt. Davison 50 00 100 00

\$10,505 92

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 from Apr. 1, 1902, to  
 Sept. 1, 1902 .... \$71,603 28

Donations received to Sept. 1,  
 1902:

Maine ..... 1,778 93  
 New Hampshire ..... 291 14  
 Vermont ..... 274 88  
 Massachusetts ..... 5,247 08  
 Rhode Island ..... 727 02  
 Connecticut ..... 1,221 96  
 New York ..... 8,727 14  
 New Jersey ..... 3,094 04  
 Pennsylvania ..... 6,028 83  
 Delaware ..... 46 60  
 District of Columbia . 419 54  
 West Virginia ..... 939 75  
 Ohio ..... 4,506 26  
 Indiana ..... 1,144 01  
 Illinois ..... 5,200 26  
 Iowa ..... 2,210 04  
 Michigan ..... 1,908 42  
 Minnesota ..... 1,096 22  
 Wisconsin ..... 1,193 48  
 Missouri ..... 739 39  
 Kansas ..... 683 38  
 Nebraska ..... 860 47  
 Colorado ..... 373 21  
 California ..... 1,117 18

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 Arizona ..... 61 85  
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 Burma ..... 14 74  
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 Miscellaneous ..... 1,559 50

\$52,743 58

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 1902:

Maine ..... \$500 00  
 New Hampshire ..... 440 00  
 Massachusetts ..... 9,380 55  
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PUBLISHED MONTHLY AT THE ROOMS 4 TREMONT TEMPLE, BOSTON, MASS.

November 1902 No. 11

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SPANISH FRIENDS FROM THE PHILIPPINES  
Photographed on shipboard by their fellow passenger  
Rev. C. W. Briggs August 1902



MISSIONARIES TO THE IYAYANS IN THE PHILIPPINE ISLANDS

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Rev. S. S. Huse, Jr.

Rev. C. M. P.

Rev. E. L. d.  
Rev. S. E. F.  
Rev. L. C. R.

Rev. A. A. Forshee



# • THE • BAPTIST • MISSIONARY • MAGAZINE

Vol. 82

NOVEMBER 1902

No. 11

**T**HE Philippine Mission was the last to be established by the Missionary Union. and the field was entered only after conference and agreement with our own Home Mission Society and the observance of certain principles of comity, as accepted practically by all the Protestant bodies working in the islands. The territory assigned to our force of workers covers portions of two islands in the archipelago, and the opportunities confronting them are almost boundless. With headquarters at Jaro (Háro), a suburb of Iloilo on the island of Panay (Pa-nái), and at Bacolod (accent on the second syllable), on the island of Negros (Něgros), our brethren are extending their operations into the regions beyond as fast as the resources of time, strength and money will permit. The faces of the dear brethren of this mission are shown in the frontispiece of this number. Messrs. Huse and Finlay are the only ones "at home" on the field; Mr. Lund is temporarily in Sweden on account of failure of health, and Mr. Briggs has just returned to America for needed furlough and to prepare to take his wife and child to the islands. Messrs. Forshee, Lerrigo and Robbins, with their wives, are on their way thither. The question of permanent homes for so many workers is an important one, which will require early attention by the Executive Committee, and which, in the meanwhile, should occupy the thoughts and be a special object of the prayers of our people. Some of the details regarding the success already attained in this mission are contained in various articles and news notes in this number, but every Baptist should read what is given in our last annual report from this field. The following pamphlets in our Literature Department are also available:—Beginnings in the Philippine Islands, and A Thrilling Report from the Philippine Islands. On another page will be found a list of some of the many recent books which have been issued; and in contemporaneous issues of *The Baptist Union* there are appearing three extremely interesting studies by our Foreign Secretary, Dr. T. S. Barbour.

The special features in next month's Magazine will be:—Our Missions in West China, Volunteer Bands in our Baptist Schools, American Holidays in Burma, in addition to the usual rich supply of news from the fields, with other matter. We will gladly send sample copies of this or any other number to lists of persons sent us.

On another page will be found our new announcement of premium offers. We assume that all subscribers to the Magazine are interested in it and the cause it represents; and we do not hesitate to say that one of the most effective means of showing this interest is by helping to increase the subscription list. Begin now.

## MONTHLY SURVEY

### *Institutions for the Philippines*

In our last number we called attention to the \$100,000 gift by an unknown Episcopalian for a church building for the use of his denomination in Manila. Since then announcement has been made that J. P. Morgan, Senator Hanna and others are endeavoring to raise \$1,000,000 for the purpose of doing "such a work among the Filipinos as will convince them of the benevolence of the people of the United States." The Methodists are to establish a great university in Manila, and many other benevolent and religious institutions are planned for the islands. We have no desire to "compete" with others, but we as Baptists may well ask ourselves the question whether or not we realize the great responsibilities thrust upon us in the unparalleled opportunities now confronting our missionaries in the Philippines. The words and faces of our brethren presented in this issue should constitute a strong reminder of our duty.

### *The Vatican, Washington and the Friars*

The religious press is doing a good service in calling attention to the pernicious statement of the Prior General of the Augustinian Order of Friars that "throughout all time the governments of the world have appealed to the Sovereign Pontiff as a peacemaker. The American Government has appealed to him, and rightly so, to settle the troubles in the Philippines." We have felt that our government has acted wisely in its dealings with the Vatican concerning the friar land question, and we are not surprised that Catholics should continue to misinterpret our course and try to add strength to their perpetual movement for a *modus vivendi* between Washington and the

Vatican; but we will do well to be upon our guard, resenting all encroachments of this kind. The government at Washington has not "appealed" to the Pope in any such sense as he doubtless wishes it had; and any misrepresentations about this should be fully exposed.

### *Chinese Christians and the Lottery*

The troubles of our Chinese brethren multiply. Their loyalty to the empire is now being tested by the number of lottery tickets they will buy "for the benefit of the government." The fact that the prizes offered are not likely to materialize cannot be taken by the officials as a reasonable excuse for non-purchase; and of course they are not expected to respect the Christian principles of the would-be victims of this spurious scheme of taxation. If they do not buy they are reported to the mandarin, and as one says, "the consequences of this are sufficiently indefinite to be full of terror." If they do buy, they expect to be asked to withdraw from the church; for native Christians and missionaries are coming to be practically a unit on this as well as upon the question of opium smoking, so far as grounds for discipline are concerned. One mandarin is reported to have attempted to forestall any difficulty by sending a messenger to call on the local missionary and offer him a certain number of tickets a month for distribution among the Christians. The brethren need our sympathy and prayers.

### *Modern Publishers in China*

It is probably impossible for us in America to realize fully the extent of the desire for education in China. Presses are springing up in all directions, but none have attained as yet the size

importance of the Presbyterian Mission Press at Shanghai. It should be considered a large concern of every Western land and has been in operation since 1844. The list of "Issues" will give some indication of the variety and magnitude of output:—

Catechism of Three Religions, Piety, Christian's Secret of a Happy Probationer's Manual, Arithmetic, Algebra, Geometry, History of England, Chinese History, Hand-book of Birds, Hand-book of Mammals, Model Drawings, Butler's Analogy, Owen's Geology, The Gospel of Salvation Made Plain, Handbook of Electricity, Catechism, Catalogue, Learning English, Introduction to Chinese Language, St. John's College *Echo*, *Woo Nyoe* Pao, No. 3.

**Forms and Retrograde Movement** The attention of the Western world has, during the year, been called to the many reform movements in China, especially those looking toward a revolution in the methods of teaching. There is a large demand for Western learning, and many schools of science have been started. Books are multiplying on every subject and newspapers without number are being established. There are some indications, however, that China has safely passed her present crisis in her national life. Reactionary movements are being evoked in many quarters. The Boxer uprising in the West, elsewhere mentioned; the dismissal of Martin and the rest of the foreign faculty of the Imperial University and the practical exclusion of Christian students from the newly established colleges throughout the empire—these and other retrograde movements are causing some anxiety to those familiar with the situation. Let us reassure us, and declare that these are only temporary reverses that are really to be expected. Our missionaries have but one opinion about these movements.

### Disturbances in Western China

We have read with considerable anxiety the many recent despatches from western China. The reports of Boxer uprisings and the slaughter of missionaries and native Christians have been persistent. Up to the present time, however, we have received no authentic word regarding these affairs, and so far as actually known only two missionaries, Messrs. Lewis and Bruce of the China Inland Mission, have lost their lives. This latter event, however, is not believed to be indicative of a wide-spread uprising, but to some local outburst of fanaticism. We do not think there is any immediate cause for alarm regarding the safety of our own missionaries in Szchuan Province, which is reported to be the centre of the disturbances.

### Uganda and the Katikiro's Visit

Among the many embassies from various parts of the world which visit the Court of St. James annually, perhaps none in recent years has been of more interest to lovers of missions than that headed by Apolo Kagwa the Katikiro of Uganda, who is prime minister and regent of Uganda during the minority of the king. Katikiro has had a diversified experience, and is evidently an able leader. Most important of all, however, is the fact that he is an earnest Christian, and is very desirous that his people should grow up to serve the living and true God, and become acquainted with the ways of civilized and progressive governments. His speeches when in England all contain a plea for more missionaries and teachers, for there seems to be an almost overwhelming desire on the part of the people of Uganda to secure the best educational advantages. When we think of the comparatively short time the gospel has been known there, the recent visit of Katikiro to England seems all the



more remarkable. From a nation of savages they have come, within a generation, to be, if not a nation of civilized Christians, at least a people permeated with thoughts of a better life and with thousands of their number enrolled in the churches of the land.

*The Crisis in  
Finland*

We have seldom read a more pathetic though determined utterance than that of Herman Montague Donner, President of the Finnish-American Municipal League, in a recent number of *The Outlook*, on The Crisis in Finland. The condition of Poland is well known to all students of history, although we fear her cries of distress do not attract so much attention as formerly. It is probable, however, that comparatively few Americans realize that Finland is passing through the same throes of denationalization from which Poland suffered in previous generations. The Russian Government depending upon a recent interpretation of the edict of Alexander I, under which Finland has been practically an independent government, is now despoiling her. Mr. Donner says that in spite of the fact that all the czars since Alexander I to the present one had not thought of making such an interpretation or disturbing Finland, the present one has seen fit to do so on the pretext "that Alexander I gave only certain inferior and trivial privileges to Finland." Thus the work of consolidating governments goes on apace with that of the consolidation of other human organizations. Where will it all end?

Since the above was written the following despatch has appeared in the papers:—

ST. PETERSBURG, Oct. 2, 1902. The new Finnish ordinances have been promulgated at Helsingfors, Finland. The ordinances referred to, set forth that officials are placed beyond judicial prosecution with-

out the consent of their superiors and that officials and judges are removable by the senate or government of Finland nominated by the crown. Senate officials are to preside at the open sessions of the economical department, which will henceforth appoint the judges, and the censorship authority is widened. The *London Times*, September 23, commenting on the new ordinances, said they would "completely destroy all Finnish liberties and strike Finland off the roll of the European nations."

*Problems in  
India*

India is a land of problems, some of which are being solved with remarkable wisdom and power; but just now two serious ones are to the front, and are claiming a large share of public attention. One is how to encourage the youth of India to engage in industrial and technical pursuits. Up to the present time the majority of those who are financially able to go to college are "above" doing anything which looks like work, with the natural result that the professions are overcrowded, and clerical positions at the disposal of the government are at a premium, while "over educated" and indolent non-producers are multiplying rapidly. The government has been, so it seems to many, a little slow to grasp the situation, although there can be no question about the great difficulty which would be experienced if anything radical were attempted. A special committee of government is now considering the question, and it is said that Lord Curzon is heartily in favor of some aggressive effort along this line. Closely allied to the foregoing problem is that relating to the multitudes of orphan and destitute children of the Indian Empire. What shall be done with them? There is the same difficulty also in providing for the future welfare of the growing Christian youths in many of our mission stations. In the early days of the work oftentimes a majority of the converts

occupied as teachers and chers; but eventually those to rovided for exceeded the num- necessary or desirable to em-

The only solution of the lem seems to be in the develop- : of a greater desire for and ngness to follow industrial pur- . We cannot fully endorse the

estions of a recent writer in *The d Free Church of Scotland*, but

he says is worthy of note, at

as indicating the thought of

leading missionaries of In-

practical suggestion, I have ventured opose that a society or company be d to co-operate in this work (ot g for orphans, destitute children and ents of mission stations) by initiat- nd carrying on special industries side the ordinary work of the mis- ries, but entirely distinct both as to e and management.

*d Marriages in India* It has long been felt by those fa- miliar with condi-

in India that the classes of le most to be pitied in that re are made up, not of natives, he descendants of mixed mar- s, and of Europeans who were and had grown up in the coun- vithout having come in contact men and affairs in the lands of fathers. Our attention has been called to another class h includes a larger number of ortunates" than one would : possible, namely: the Eu- an wives of young Hindus and ammedans who have gone to and or the Continent for their ation, have married and re- ed with their brides, who are lled to find that according to Hindu and Mohammedan law have no proper standing as s. An authority on the subject itly said:—

case stands then, that if an English marries a Hindu it is probably no iage in India, and she can depend on of those essentials which I have as-

sumed that a woman counts upon in mar- rying. If she marries a Mohammedan she may be recognized, and in that case has certain definite privileges, but the recognition is subject to doubt. In either case she cannot depend on being her hus- band's only wife, unless, if he be a Mo- hammedan, she induces him to execute a contract to that effect beforehand. If this is the position legally, it is equally or more unsatisfactory, putting aside special cases, in all other respects. Eu- ropeans and Indians have their own so- cieties in India, the conventions of which provide for marriages with their own people, but not for intermarriages. An Indian, therefore, with an English wife is an anomaly in social circles, an anomaly no less that in special instances it has not been apparent. The Englishwoman may be cut adrift from her own people in India, and the Indian may be regarded with disfavor by his.

*Methodist Mission- ary Conbention*

A special Mission- ary Convention has been planned by the leaders of Methodist missionary work, to be held in Cleveland, Oc- tober 21-25. Elaborate preparations have been in progress for some time, and the indications are that it will be one of the greatest gatherings of the kind ever convened. A large attendance is expected and other de- nominations will be represented by fraternal delegates. The Methodist Episcopal Church South held a sim- ilar conference in New Orleans in 1901, which accomplished a large amount of good, and at which some very strong addresses were deliv- ered, the latter afterwards being published in a volume entitled, *Mis- sionary Issues of the Twentieth Century*.

*"Plenty to do at Home"*

The following clip- ping from an ex- change certainly indicates that there is "plenty to do at home"; but it is also a sad com- mentary on the downward tenden- cies of our modern Christian civil- ization, and serves still further to illustrate what we said in the Oc- tober number about the danger of

over-confidence in the stability and perpetuity of our Anglo-Saxon civilization. The more we do for ourselves *at the expense of what we ought to do for others* the weaker and more degenerate we will become:—

The following figures indicate the magnitude of the operations needed to keep the millions of the British metropolis from lapsing into veritable paganism. The London City Mission employs 460 missionaries, 335 of whom are engaged in ordinary district visitation, and 125 are employed "among large bodies of men in all kinds of places." The missionaries come into contact with more than 30,000 people in the large markets, with more than 60,000 at the docks and riverside, and with about 200,000 foreigners, and proclaim the gospel in about twenty languages. About \$300,000 a year is required to keep the work going. The lord mayor, presiding at the recent annual meeting on behalf of the mission, said, "speaking as a magistrate of London," that the mission did a great deal of good, and especially commended itself to him because it did not clash with any sect or church.

#### *The Affairs of the Denomination*

Two important questions before the denomination are now fully committed to specially appointed bodies. "Co-ordination" will be considered by the following Committee of Fifteen:—Lemuel Moss, D. D., A. H. Strong, D. D., and Mrs. Robert Harris, of New York; W. A. Monroe and Mrs. A. B. Coleman of Massachusetts; W. H. P. Faunce, D. D., of Rhode Island; Henry G. Weston, D. D., of Pennsylvania; E. J. Brockett, of New Jersey; S. H. Greene, D. D., and W. S. Shallenberger, of the District of Columbia; Emory W. Hunt, D. D., of Ohio; D. B. Purinton, LL. D., of West Virginia; A. J. Fox of Michigan; C. R. Henderson, D. D., and Mrs. J. N. Crouse, of Illinois. The first meeting of this body is called for November 12 in New York. The Commission on Christian Stewardship consists of D. G. Garabrant and A. G. Lawson, D. D., of New Jersey; C. L. Rhoades and W. C.

Bitting, D. D., of New York; B. F. Dennison and W. A. Stanton, of Pennsylvania, and G. W. Tapley of Massachusetts; and their initial session was held in New York September 30.

#### *Backward or Forward?*

Dr. Arthur T. Pier-son has never been accused of being pessimistic and we are not inclined to believe that he meant to appear so when he wrote the article which came out in the October number of *The Missionary Review of the World*, entitled Backward Movements of our Times. He enumerated the possible backward tendencies as follows:—

1. The declining conviction of the world's need of the gospel;
2. The declining supremacy of practical Christianity;
3. The declining sense of individual obligation and duty;
4. The declining hope of ultimate success in missions.

Yes, declining indeed is the Church's one-time enthusiasm for missions; but there is a rising tide of young life and consecrated zeal which is making itself felt in a manner to encourage the veriest doubter, and he is the wise captain, the true missionary pilot who will prepare to take the tide at the flood, and ride with it on to victory—for the Master! In spite of all the discouragements mentioned by Dr. Pier-son we believe there never was a period in the world's history where a greater opportunity was presented for an intelligent enlistment of the Church's resources for the great conflict, than now. We live in a time, however, when methods of former years may need to be set aside; when more comprehensive, better planned, and more aggressive campaigns will have to be carried on. There never were brighter prospects for the exercise of unlimited faith and unbounding zeal—for seeing large visions and doing large things. There never were brighter prospects for the Redeemer's kingdom.

It appears that the origin, object and scope of the "Station Plan" have not been fully understood. It originated as the result of an earnest and long-continued effort to overcome the difficulties and embarrassments of the old "specific" donations, particularly those for the support of native preachers; and in a desire to produce a deeper interest among our churches in the manifold work of stations abroad. Its purpose is only stated to be the establishment of a relation of intimacy between individual churches and individual stations in our missions. It should be noted that the relation to be sustained is with the station and not with the missionary or native preacher, and this is really a distinguishing feature of the plan. Formerly when missionaries returned home on furlough or native preachers died, those supporting missions were apt to lose interest in the cause. Work at a given station, however, continues year after year, no matter what changes take place in the personnel of the station force. An individual person, a church or an association becomes interested in a particular station, not to the exclusion of all thought and prayer for other missions but simply that this concrete example—a single station—of mission work as a whole may be more easily studied. The scope of the plan is very wide and was made to include the whole church with all its departments. It is entirely a mistake to suppose, as some have, that it was designed exclusively for young people's societies. It is primarily for churches and then for the day schools, young people's societies, individuals, etc. We are happy to say that this plan has been well received and it is believed that its adoption and operation will accomplish practically all that was desired. Other societies are interested in the development of the plan.

THE growing interest in missionary literature is shown particularly in the increasing demand for good missionary books, a demand which is being met by some of our best known and most successful missionaries, and by others who, while they have not been on the field, have made a special study of various phases of this intensely interesting subject. It is no longer true that missionaries do not know how to write books. Many do not, but more have not the time. Possessed of material for stories of most romantic interest they forego the pleasure of the writing of these things which would afford in order to do the work committed to them. It is good for the cause, however, and for us that more and more our brethren are breaking away from the routine which fetters them to a daily task, that they may transmit to the friends at home word pictures of the scenes which surround them abroad. The results are already manifest and will surely have a direct bearing upon contributions for the work. Great credit is due to our own Publication Society, the Fleming H. Revell Company, and other publishers, for their willingness to put out in such attractive forms so much of this class of literature which, until recently, has not been very remunerative. A number of well selected but inexpensive libraries have had a large sale, and the calls for this kind of publications were never more numerous. Every church and every Sunday school should have, as many do, their own missionary libraries. The members of our churches and the pupils in our schools should be constantly reminded of the fact that no more thrilling stories were ever written than the true ones to be found in our missionary libraries. A few well known books, such as the autobiography of Dr. J. G. Paton, have found their way into the majority of our schools, but there are many

others which have not yet been widely read. Brief reviews of several of the more recent books are found elsewhere in this number, and it is our plan to give space each month for this purpose.

In this connection we call atten-

tion again to our "New Idea" for literature distribution. Subscriptions for these specimens of our literature, to be sent as soon as issued, have been received in large number. Twenty-five cents per year in advance is the price of a subscription.

### EDITORIAL NOTES

**F**RRIENDS of the Congo Mission will be interested to know that the Livingstone Memorial Steamer of the Congo Balolo Mission, built as a memorial of Mrs. H. Grattan Guinness, the "mother" of the Congo Mission, has been completed and was launched May first. The steamer was sent out from England in sections, the last loads being received April 14, and in a little over two weeks it was reconstructed, chiefly by native lads. This will be a valuable addition to the equipment of the mission and will be used on the upper river for exploring and evangelistic tours, for the transportation of missionaries to and from their stations, and will be the means of extending the mission to other tributaries of the Congo, where the people are wholly unevangelized.

**S**WAMI VIVEKANANDA, who will be remembered in connection with the Parliament of Religions in Chicago, and as a preacher of Vedantism in fashionable circles, has recently died. It was feared by some that he would gain many converts in this country, but time has proved that the results of his work were very slight. On the contrary, the supporters of missions have been led to realize more than ever the importance of sending thoroughly trained men to the mission fields to cope with the cultured native leaders in heathen lands, and so indirectly, the swami's visit to this country may have done more good than harm.

**C**ONSIDERABLE interest has been felt by all friends of missions in the new undertaking of Yale University to establish a mission in China among the higher class of educated young men. Rev. J. Lawrence Thurston has the honor of being the first representative of this new society. Mr. Thurston is a graduate of Yale in the class of 1898. He be-

came quite widely known as a member of the Yale Missionary Band which traveled through the country in the interest of missions the year after his graduation. He will have an able assistant in his wife, who has been for two years a teacher in Marash, Turkey. Their objective point is Peking, where they will remain for a time to study the language, and in the meantime determine where they can best begin a permanent work. We wish them much blessing in their undertaking, and hope the reflex influence upon the university will be such as shall lead many more earnest young men to devote their lives to the greatest work in the world.

**B**LACKBOARDS are practically indispensable in schools of all grades; but missionaries in frontier stations particularly find the transportation of those made from slate or boards difficult and expensive, while cloth or other flexible material does not usually stand the tropical climates well. The following recipe for an inexpensive slating, which can be easily prepared and applied to smooth boards of any size, has been tried with entire satisfaction:—

Incorporate flour of emery with shellac varnish, adding sufficient lampblack to give the required color. If too thick, reduce its consistency with alcohol. Apply evenly with a flat camel's hair brush.

**T**HE American Board held its annual meeting at Oberlin, Ohio, October 14-17, at which time the corner-stone of a memorial arch, erected to the memory of ten Oberlin graduates who were among the martyred missionaries in China, was laid. We congratulate the Board upon the fact that it was able to announce that it is free from debt, this being the first time in years the treasury has been in that condition.



## LETTERS TO THE EDITOR

THE "New Idea" is a good one, and I am glad to have entered my subscription as soon as I learned of the plan. May I venture an additional idea? That all these new tracts and pamphlets approximate the same form and size. We pastors like to put them on file, where we can use them with the least loss of time. The loss may be more than the gain, but I venture the suggestion.

Sincerely,

[The testimony to the value of and necessity for variety in the forms of our literature is too abundant for us to believe that it would be wise to follow the above suggestion. The writer of the letter probably would read anything about missions. Too many, however, need to be attracted by typographical effects and "color schemes." But after all why should we not "make missions interesting" and attractive?—Editor.]

Dear Mr. Editor:—In the Monthly Survey (September number) mention is made of the Church Missionary Society of England and of their last monthly letter sent out to the leaders. We have read the opening paragraph of that letter and your comment on it. Then you say, "Would we dare take such a stand? Would the churches support us in it?" It seems to me that as individuals we always should dare take any stand that is right. And if individuals dare, why not societies, when we know the work is the Lord's and we are doing it for him? Are not the societies putting too much confidence in men? "Put not confidence in man, put not confidence in princes," for "vain is the help of man." If we honor God, he will honor us. "Lord, increase our faith."

I read the call for special prayer in *The Watchman* before the *MAGAZINE* came, and long before that I had been praying for the twelve young men who were presented by the Committee for our churches to send out. I am very much interested in them. We, as a family, are poor, and not able to give much money for missions, as my husband failed in business some time ago, but we can give our prayers. Please excuse my writing, if I have been too bold, but I felt impelled to write.

Respectfully,

Mrs. \_\_\_\_\_.

LETTERS like the following always cheer us, and an increasing number of them are coming into the Rooms. May the Lord richly bless the writer and the church which he serves:—

\_\_\_\_\_, MASS., September 6, 1902.

DEAR BROTHER:

I am in receipt of the letter from the secretaries which accompanies Dr. Witter's apportionment to the churches. This apportionment is for our church \$(—). I have only been here a few months, but have learned much about the situation. Like every other church, conditions here are "peculiar." So far as I am able to discover from the minutes it has been years since they gave anything to the Union. With God's help I will co-operate with you, and this shall be changed, materially. I cannot promise \$(—), but with God's help we will make it \$50, which will be a new thing for us. I want to do my duty in this line, for we at home need to hold up the hands of our brethren at the front.

May He guide you, and may Dr. Witter soon be able again to take up the burden of the work so dear to his heart. Yours in Christ,



GROUP OF MIDDLE CLASS FILIPINOS



## "GOD-SPEED"

**B**EFORE this number of the MAGAZINE reaches its readers most of the missionaries who were to sail this fall will have started on their long journeys, some eastward, some westward; but all going to fields ready for the harvest, and with a consecrated zeal which ought to arouse our churches to a white heat of enthusiasm. In more than two dozen centers, from Boston to San Francisco, farewell or God-speed meetings have been held, at each of which several of the missionaries were present, while the home churches of nearly every one gave receptions or held some kind of good-by services for their departing members or pastor; for some of them, as brethren Forshee and F. C. Briggs, were filling successful pastorates. Usually the only large God-speed meeting of the year is held in Boston, but this year, under the efficient management of our district secretary for the Pacific Coast, Rev. A. W. Rider, the Tenth Avenue Baptist Church, Oakland, California, Rev. C. M. Hill,

pastor, was the scene on the evening of September 27, of a most inspiring service.

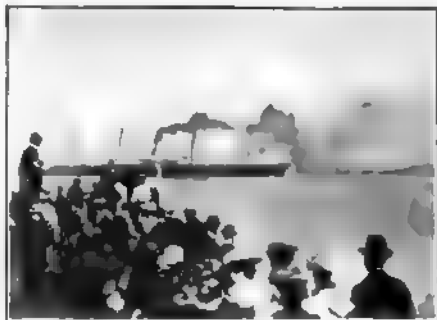
The reception in Oakland, however, was only the culmination of a series of well planned smaller services in the churches of southern California. Mr. Rider thus writes of this tour:—

"The trip of the four young men and their wives through southern California was an unqualified success. They touched thirteen churches in four days and the returns from the meetings have been very encouraging. The spirit of the young people made I believe, a very strong impression upon the young people who met them. Yesterday afternoon (September 26) the young men spoke at California College to the whole body of students and the impression was remarkably strong and I believe will be abiding. At the Oakland meeting Dr. F. A. Woods, on behalf of the Board of Managers, gave a very helpful word of cheer, and then all

the missionaries (about fifteen in number) spoke. The interest deepened from first to last, and at the close Dr. Sunderland, though feeble in health, led in the prayer of dedication. . . . We have not had such a culmination of missionary interest in connection with any outgoing party from this coast since the large Upcraft party a number of years ago."

The people of the Pacific coast have a special interest in the Philippines, so that brethren Forshee, Lerrigo and Robbins, with their wives, en route to these islands, were very warmly greeted. We have received from them letters describing the journey across the continent, but lack of

space prevents more than a mention of the fact that they found many opportunities for sowing the good seed of the kingdom and that their joy over the prospect of soon being at their work was increasing daily. God bless them and all who sailed with them on the "Doric"



Picture by Rev. A. W. Rider

## "GOD-SPEED"

San Francisco, September 27

It had been exactly nine years, to a day, since a missionary

farewell service had been held in Dudley Street Baptist Church, Boston, and a large audience assembled on the evening of September 29 to greet those who sailed the following day from East Boston docks. Dr. Nathan E. Wood of Newton Theological Institution presided, Rev. W. F. Armstrong of Burma offered prayer and Dr. A. A. Bennett of Japan read the Scriptures. Nearly all the missionaries present, those still remaining at home on furlough and those about to return and the new appointees, spoke effectively, and Dr. T. S. Barbour, the Foreign Secretary, offered tender words of "congratulation."

Mention can be made of a few only of the impressive incidents of the meeting. Dr. Catharine Mabie said, "Count the cost? Yes, but we forget the cost when we count the gain." Mr. Millard wished that he could have had something to say about China, but remarked that perhaps the better way

go out and *do* something first, come back and *talk* later." Miss Miller spoke beautifully of her outfit, spiritual outfit, upon which she was going to depend, in every trial, every danger, every danger and every hard-ways, namely:—Looking unto the author and finisher of our faith; the joy that was set before him on the cross, despising the shame, set down at the right hand of the Father of God.

Will the audience forget the touch-ent related by Mrs. E. N. Harris, and with her last visit with the little man she left behind at the Home in San Park, Illinois. After a good, the two knelt in prayer and the man poured out his soul to God,

saying among other things, "Dear Jesus, if you change your mind, and don't want mamma and papa to go, be sure and tell us before it is too late."

Both Mr. and Mrs. Harris are children of missionaries, as is also Rev. W. C. Mason of the same party, who goes to join his father in the Garo Hills of Assam, and Rev. W. F. Thomas, who leaves his entire family behind to take up his loved work in the theological seminary at Insein, Burma.

On the "Saxonia" next morning eighteen missionaries set sail, accompanied by two warm friends of missions who, on their own account, started on a tour of our mission fields: Mrs. C. H. Banes of Philadelphia and Miss Florence N. Smith of New York.

## NOTES FROM OUR YOUNGEST MISSION

By Rev. T. S. Barbour, D. D., Foreign Secretary

Manila is seven hundred miles south from Hongkong. Until next year the traveler, unless made on a government transport from San Francisco, or finding some chance sailing from a Japanese port, must go to Hongkong awaiting opportunity to complete his voyage to Manila. But during the present season the Oriental and Occidental Steamship Company arranged to send a steamer monthly from San Francisco by way of Japanese ports direct to the Philippines, nineteen hundred miles south from Yokohama, and about thirteen hundred miles from the most southern port. So the islands which were at first so remote from America are now being made nearer. Communication with the East and the Indian ports also is now more frequent. The Philippine Islands are taking a permanent place in the life of the world.

### GEOGRAPHICAL.

The second of the island cities in command, is three hundred and fifty miles south from Manila upon Panay. Three miles north from Iloilo is the center of our work in Panay. Across the channel upon Negros is Bacolod, the center of our work on that island. Panay and Negros are the largest of the six larger islands

of the Visayan group. Panay has a population of upwards of eight hundred thousand, Negros having about one-half this number. Panay is mountainous but has broad valleys of great fertility. Negros is most advanced agriculturally of all the islands of the archipelago, having a large export trade conducted mainly through Iloilo. Our two centers, Jaro and Bacolod, were wisely chosen. In neither place is local interest strong, but Jaro is a market-center affording unlimited opportunity for meeting with people from the adjoining districts, and Bacolod, being the capital of western Negros, is the resort of representatives from all towns in the province.

Panay Island has three provinces defined in a general way by its high mountain ranges. Of these, Iloilo Province has much more than half the population of Panay. The two other provinces, Antique and Capiz, have about three hundred thousand people about evenly divided between them. Large towns, not a few of which have a population exceeding ten thousand, are scattered through this island. Negros Island is traversed from north to south by a range dividing it into the two sections known as western and eastern Negros. Of these, western Negros is the larger, having a population of nearly three hundred thousand. Here, too, are many large towns with many outlying *barrios* or suburban villages.

## THE FAMILIAR STORY.

The story of the development of our work is so familiar that it need not be retold. Marvellous to the reader, it is made a greater marvel by a visit to the locality. Even in Negros Island, though conditions are more difficult than in Panay, the development reached is surprising. From Bacolod, the work has spread to four or five centers in which it is rooting itself deeply. In Panay Island the results are such that one finds it difficult indeed to realize that scarcely two years have passed since Mr. Lund, just arrived at Iloilo, lay in a strange house, prostrated by sickness, with the tears falling from his eyes as he thought of the greatness of the task before him, and his own physical helplessness.

The total membership of the young churches in Jaro and in Janiway, twenty

miles inland, is a little more than three hundred. What we saw convinced us that two or three thousand genuine Christian converts might have been received, had time and strength allowed the missionaries to conduct the thorough investigation, which they believe essential, particularly at this early stage of their work.

No feature of the work is more significant than the development of interest in scattered towns in the outlying fields. In this development there is no abatement, the work spreading as a forest fire. Not longer ago than August of the present year Mr. Finlay with Mr. Manikan, traveling in the section of the island between Iloilo and Janiway, paid a visit to a *barrio* of the town of Cabatnan, a place not before visited, but from which villagers had come to the Jaro meetings. Here on a high hill, approached by a defile strongly barricaded for protection from *ladrones*, they found a little chapel constructed by the people. On their arrival the chapel was soon filled by worshipers, and 289 persons signified that they "desired to follow the new religion."

## A GENUINE WORK.

That the work so swiftly grown is genu-

ine, no investigator can doubt. To look into the earnest faces of those listening to Manikan in the Jaro chapel is convincing. Conviction grows with knowledge of the methods pursued by the leaders. High standards have been held from the beginning. Mr. Lund's long experience in the hard conditions of work in Spain gave him mental poise and practical discernment. The first coming in of a multitude of hearers did not elate him. Mr. Dean, army secretary of the Y. M. C. A. in his

book, *The Cross of Christ in Bolo-Land*, records that after the first service at Bacolod in which the leading people of the town had greeted him with eager enthusiasm, Mr. Lund remarked, "The island seems to be ripe for Protestantism but only God's grace can make it Christian." The mission has held to a high standard of painstaking work



MR. HUSE AND SCHOOLBOYS AT BACOLOD, P.I.

Nothing impressed me more than the industry of our workers and the careful attention given to all details of their work. The translation of the Scriptures was accomplished quickly only because of the tireless application with which it was prosecuted. Originally prepared by Mr. Lund and Manikan, the work was revised by an accomplished native scholar sought out by Mr. Lund in a military prison, and it was again revised by Mr. Lund and Manikan with a view to the fullest adaptedness to use by the common people. The work of printing was conducted with the same unremitting attention.

This spirit of reliance upon honest, thorough going work, characterizing the missionaries, has characterized the little company of leaders among the native converts. Velasco, Mr. Huse's assistant at Bacolod, a gifted man fluent in speech, asked Mr. Huse to say to me at the close of a service in the little chapel at Talisay that he had carefully prepared the discourse he had given.

The same high standard is seen in the patient instruction given the people attending the Jaro services. Receiving them into his home, which on four afternoons and

nights of every week is thronged with visitors, Manikan has taught them over and over the simple lessons of the gospel. Personal religion and dependence upon the renewing power of the Spirit of God are emphasized, and as well the close relation of character and conduct. Says Mr. Briggs, "We tell our people to be the best citizens and the most industrious workers in their towns. We tell the children that they must be especially faithful in school, as Christ is being judged by the way they show up."

#### TRIED AND PROVED.

The people have been tested by the conditions surrounding them, as well as by

that Manikan's death was definitely resolved upon, orders having been given for his assassination. Apparently the death of Señor Mata did not even temporarily lessen the attendance of the people, though they were warned to give up all connection with the meetings by threats of personal violence and the burning of their homes.

Since conditions have become quieter persecution, in a changed form, has continued. At Bacolod, where the peasant people work upon plantations under large land owners, a number have been deprived of work and turned from their homes. In all sections persecution, under cover of



SCENES IN JARO, PANAY, P. I.

Baptist Chapel—Filipino Christians—Catholic Cathedral.

examination conducted by the Christian leaders. The fire of persecution has tried them. When the work opened the insurrection was still unsubdued in Panay Island, and the smoke of burning towns was a frequent sight. The missionaries were in personal peril. More than once Mr. Lund and Manikan rode the three miles from Jaro to Iloilo, feeling that "nothing but the power of God could keep them from assassination on the way." Señor Mata, Mr. Lund's translator, was brutally murdered, and it has been learned

political accusation, has been common. In not a few towns Christian converts have been thrown into prison upon false criminal charges, and some have suffered death. A few days before our arrival at Iloilo, in an outlying village, a number of men were executed, as *insurrectos*, whose only fault was that they had attended Protestant meetings at Iloilo. Persecution is sure to be more severe when the power of the priests, weakened for a time by the controversy relating to the friars, is restored. Such persecution will not dare be-

come open, but it is quite certain to become intense.

#### THE SECRET OF THE SWIFT GROWTH.

Remarkable as the growth of the work is, the explanation is simple. Evidently the seed was sown upon prepared soil. The Roman Church has but a slight hold upon the common people. It had cared very little for any other than the well-to-do classes and it had not given the gospel to its worshipers. The people have hungered but have received no bread. There are clear indications, too, that some souls through personal experience of fellowship with Christ have in part anticipated evangelical teaching, thus developing longings now more fully satisfied.

The agencies used in this work furnish an explanation of its rapid extension. With our missionaries came Christian preaching, the preaching of the gospel in the tongue of the people by a fellow countryman. The little chapel facing the great cathedral at Jaro bore above the doorway the inscription, "We preach Christ crucified." Preaching had been almost unknown in the cathedrals. The throng at Jaro which literally broke down the seats in the chapel and crowded the walls apart testify to the interest with which the strange message was heard.

And the Bible is a new gift to the islands. For the first time the common people, knowing only their Visayan language, read the Word of God. Mr. Dean testifies to the wondering interest with which the people, met by Mr. Lund in his first journey in Negros Island, received a little leaflet bearing the title "The Words of Jesus." With the Scriptures Christian literature has been circulated, leaflets prepared with the skill which only long experience in Spain could have given. The monthly paper, quickly gaining a circulation of thirteen hundred paying subscribers, contributed to swell the religious literature of a people heretofore shut up to a half-dozen little books, dealing almost exclusively with reputed miraculous events in the lives of saints.

Christian songs, too, were prepared. Again Mr. Dean tells of the astonishment and delight with which the people who, one hot afternoon, had followed Mr. Lund from Jaro to his residence at Iloilo listened to a song in their native tongue. These songs were taken up by the people and carried to far-away homes. Leaflets and papers were scattered far and wide,

making possible the Sunday schools which sprang up in many centers and the new independent work widely developed.

But no one so well as our missionaries has realized that this far-reaching development has had its source in the working of God. In the summer of 1900, Mr. Lund, prostrated by illness, was forced temporarily to return to Spain. Still the work went on. In the summer of 1902, Mr. Briggs was obliged to return for a time to America. Still the work continues. As we talked together at Iloilo, Mr. Briggs said to me, "I was never before so conscious of God as I have been during the months I have passed on these islands."

#### PLANNING FOR THE FUTURE.

Plans under consideration include the opening of a new center in Panay Island. It is not yet determined whether this shall be at Capiz, a town of twenty-two thousand people at the north of the island, the capital of the province of the same name, or at Sara, the capital of the minor district of Concepcion, now merged in one of the three provinces. Here the people have driven out native priests and are left without a religious teacher. The reinforcement provided by the new workers now on their voyage to the islands permits this greatly needed extension. A further need is wise provision for the instruction of the native preachers who form already a considerable company. A little circle of youth has gathered, first about Mr. Briggs, and later about Mr. Huse, at Bacolod. These are not yet openly committed as Christian disciples, but they are intelligent boys, who are becoming deeply interested in Christian truth.

The time is one for praise and prayer—for praise that results have been realized surpassing all that was dreamed when less than three years since, our messengers set out for these far-away islands. God has given us good and true men and he has wrought with them in his own wonderful way. And with our praise we cannot fail to give ourselves to prayer, that larger reinforcement may come to the little company of workers facing so great a need; that the people called to suffer on behalf of Christ may prove steadfast; and that through leaders and people a great deliverance may come to all the peoples of all these islands held so long in the region and shadow of death.

## PADRE JUAN

By Rev. C. W. Briggs, of the Philippine Mission

**A**BOUT fifty years ago there came to Iloilo from Camarines a native Filipino priest known as Padre Juan (Father John).

After spending several years in the convent, improving his time in Bible study and in much fasting and prayer, at his own request Padre Juan was appointed to do missionary work among the ignorant peasants and mountaineers in the interior of the island of Panay. The outcome of it all was that within a few years he was a mighty demagogue, possessing all the authority he chose to wield over many thousands of the peasants throughout the length and breadth of Panay Island.

No priest who has ever been in the island seems to have won so many followers and had such a mighty influence; but some time about 1870 Padre Juan's career came to a sudden end. As there remain no written records of these years, our scanty information about this curious man can only be gathered from those who remember him or have heard others tell about him.

There are two phases of his story. One side may be gathered from the friars, to the effect that Padre Juan was at first a very eccentric person, and that later he became violently insane, and was finally locked up to prevent his inflicting injury upon himself and upon others. The same informants state that the peasant people to whom he went were vile heathen, incapable of knowing and receiving the true message of the Church; that they, in common with many other Filipinos, have a special liking for vague teachings, contrary to the truth of the Church; and as a penalty for this folly Satan gave them over to believe all the madness of Padre Juan, and hence they followed an insane leader.

The other side of Padre Juan's story may be heard from any of the peasant class Filipinos dwelling between the northern boundary of Capiz Province and the southern limit of Iloilo or Antique Province; viz., that Padre Juan was the only priest ever in the island who was worthy of the confidence and following of the people. They say of Padre Juan that he was a wonderful man, who possessed a power that to them was mysteri-

ous; that he was a man of spotless character and pure life; that he was a vegetarian, never eating any meat, not even an egg; that he often fasted for days at a time; that he had a miraculous power to heal the sick and that he performed hundreds of wonderful cures by merely laying on his hands or anointing with clay.

They say that Padre Juan was continually going from town to town preaching to the people by the hour, declaring to them precious truths from what he called God's word; that he expressly taught that there was no salvation through the teaching of the friars and the Roman Catholic Church; that the name *Jesu Cristo* was much upon his tongue; that he told them that some day other teachers would come preaching to them God's word, bringing them Bibles and supplanting the friars. They say, further, that for years Padre Juan was as a hunted hare, pursued by the dread *guardia civil*, which was under orders from the friars, and that many times he escaped from his enemies by miraculously disappearing, but that finally he was captured, imprisoned for a few months in Iloilo, and then shipped off to Manila and never heard of more. Two or three men tell of seeing Padre Juan during his imprisonment, walking his cell day and night, always carrying a large copy of the Bible in his hands. One reliable witness, a schoolteacher, tells me that he saw Padre Juan perform a wonderful cure by putting some clay on the sick man's head. But most of the evidence must be taken at second hand, in the form of tradition.

No doubt Padre Juan's qualities and powers have grown rather than lost since they began to be widely talked about. But after making all reasonable discount on these grounds, we still must believe him a God-sent teacher, demagogue and martyr. Almost without exception, the thousands of peasant people in Panay Island that are asking for the Bread of Life and are being evangelized so readily, are descendants of the personal followers of Padre Juan, and they are flocking to us in such numbers because they had been prepared for our coming by this man who came from God, called John.

Deposit, N. Y., September, 1902.



## FILIPINO LITERATURE

By Rev. Eric Lund of the Philippine Mission

OUR poor Filipinos are a reading people, far more than the Spaniards. Young Filipinos would serve in a Spanish family on condition that they were taught to read. Filipino mothers also teach their children to read. On my first acquaintance with them, May, 1900, I was impressed by their eagerness to read our books. More than once I wondered why they read Spanish books just as readily as their own, though they did not understand a word of Spanish. Later on I found they believed it was a religious

British and Foreign Bible Society, were brought into our field. These tracts and books were soon scattered far and wide by the natives themselves.

Soon after our arrival we were ready to start a gospel monthly, *Ang Manugbantala*, "The Herald," in Visayan and Spanish, but owing to the difficulty of getting printing done, its publication was delayed six months. This paper has proved a success and blessing. Later on a series of Sunday school lessons and hymns was printed and reprinted several

### ANG MANUGBANTALA -SANG KAMATU-URAN

Año I

Mayo 1901

Núm. 7

#### POLONG NI JESUS

NAGASILING NI JESUS

Kay bangungon ang Dios ang kalibutan sa isa ka bayang mabait.  
Dugtong nga Anak, agad nga ang to.

THE HERALD OF TRUTH

Reduced facsimile of the title of the Visayan paper issued by our missionaries in the Philippines

merit to read. Senor Cuartero, their best Spanish bishop, gave them forty days' indulgence whenever they read a few pages of his "Doctrine." Besides, they had profound respect for the Word of God, which they had only heard of but never seen. This was a state of things to take advantage of. The way was prepared, and fortunately we were also prepared. We had translated the four gospels and Acts into their tongue before leaving Spain. We brought several thousands of Scripture extracts printed in Spain, with us; also several thousand copies of gospel tracts written and printed in Spain. These were reprinted in California and sent us in large quantities. Before the end of the year some 3,000 copies of our version of Mark, printed by the

times. Since the arrival of our own press in June, 1901, Visayan tracts are being printed both at Jaro and in Spain. There are now more than twenty different Visayan publications out, among them Old Testament narratives, by brother Briggs, and an illustrated, bright children's paper, edited in Spain. Some of our tracts are much appreciated. They have reached nine or ten thousand.

Our translations of the gospels were revised, as to literary form, in the prison of Iloilo by two insurgent captains, and then they were sent to the agent of the American Bible Society to be printed immediately. After more than six months little or nothing had been done. So though we were the first to complete a translation of the whole Testament

a Filipino language, we are behind in the printing. Now, however, more than half of the Testament is printed, 17,000 copies of the gospels and Acts have been printed, bound and sent to the islands from Spain. This is a small beginning and comes very far short of what could be done.

It may be properly mentioned here that our friends are planning about a common

literature for all the Filipinos. The idea is that one of your missionaries should write it in simple Spanish, from which it should be translated into six or eight dialects of the islands. This plan is of the utmost importance, could it ever be realized. May the Lord's people commend it to God, as also what has been done in the past.—REV. E. LUND, Norsesund, Sweden, September, 1902.

## FROM OUR MAIL BAG

WITH regard to the work of the quarter, so far as it concerns my station and the field, I was off in the country three Sundays with the weeks between, in April, at which time I administered baptism to the converts who were waiting for it. In May I took over the teaching of the theological class for the three weeks till the end of the month, and they were dismissed; and since then I have been giving myself to the work of translation. This I hope to be able to keep up through the whole summer. I intend, if possible, to have the book of Genesis ready for use at the beginning of next year.—REV. WM. ASHMORE, JR., Kow, China, July, 1902.

THE following earnest plea for helpers at Lukunga was translated and sent to the Rooms, by Rev. Henry Richards of Banza Manteke. It speaks for itself, and is a sad commentary on the condition of affairs that exists, not only at this station, but in many others.

DR. BARBOUR.  
I have very much hope in this place, and in the other places; and among the hills and over the mountains there is much work. There are many people who can be saved, but few workers here. Therefore I tell you, the committee, one man is not enough to carry two loads. Tell us, if you wish us to have without a full knowledge of God. Why do you not send us another worker? Tell us if you wish this one to die here. But if the teacher here and we did not know the Word of God well, we would forget the words of God. Please, I wish that you send us here a Dockut (doctor). We see that you are sending teachers to other stations with their wives and they are doing many, but we here—what are you thinking of? Tell us what you are thinking about this place? I wish you the good health in the name of our Lord Jesus.

I am here,  
AARON BUDIMBU,  
Lukunga, Africa, July 11, 1902.

THE state of things among our churches generally is a good one, though they cannot but miss the close attention which Mr. Swanson gave them. It is needless to say that he is missed both by missionaries, who have received strength and encouragement from his genial ways and strong spiritual life, and by the native Christians and others who often inquire when he will return. Owing to the lack of funds and because of the very hot weather, the station school is now closed for two months. Mr. Swanson baptized six of the boys, three Mikirs, two Bengalis, and one Eurasian before he left. I am glad to report that all are proving by their daily life that their conversion was genuine.

Notwithstanding numerous interruptions in our language study we think we are making fair progress. I have become able to deal directly with those who wish to speak with me and am rarely compelled to seek the aid of an interpreter. Though I have taken part in prayer meetings more or less I have not tried preaching before until Sunday, when the unexpected absence of the schoolmaster made it necessary for me to take charge of the services. I succeeded better than I expected, and it was a great joy to find that I could preach to the people.

We are preparing to go to Gauhati the last of September so that we may be fully settled before the touring season and the conference. Yesterday I visited one of our garden churches. We had good services, though few were present, and observed the Lord's Supper. We felt that the Lord was with us as he had promised he would be, where even a few meet in his name. The day was very bad and most of the Christians have to come three or four miles.—REV. A. J. TUTTLE, Golaghat, Assam, August, 1902.

**T**HE closing quarter has not been without its clouds and shadows, but amid these we have been blessed with the sunshine of our Father's presence. Early in May Mrs. Hall was laid low by an attack of bilious hæmaturic fever. Dr. Sims came quickly to our assistance, and after three days succeeded in checking its progress. He was indeed a blessing to us. She is much better at present, but not yet able to resume her active duties in the work she loves. We baptized twenty converts during the quarter, and there are forty others under instruction. Have been away for ten days evangelizing in the Noke District, where we saw much people, some of whom have never heard the Word of God. Seventeen Christians went with us from Luadi, Nsoyo and Kinguon. With their aid we were able to tell the story of his love to many. Sleeping sickness is more active this year than last; already we have lost more of our church members than during the whole of last year. We shall welcome Mr. and Mrs. Harvey's return to the work.—REV. W. A. HALL, Palabala, Africa. June, 1902.

**W**ORK is opening up on every hand. Men are wishing to be taught; numbers are coming to us for instruction. Motives are not pure in every case, but I feel confident God is stirring the hearts of many of his people. The movement has begun; it is politically inclined at present; that is, the people believe it well to be identified with some one of the Western nations. It is for us to make these people spiritually inclined. This we can do by preaching the gospel and stating in clear and ringing tones the laws of the kingdom. There is something peculiarly attractive in the gospel. It appeals to the deepest needs of the human heart, and Chinese are amenable to its influence and recognize the fact when their hearts are touched and their spirit helped.

Our opportunities are unrivalled. Let us be faithful and wise and God will bless. I envy no man on earth his position. I would not willingly change my sphere of labor with any man. Send us workers. Give us a doctor. The Board will surely make good their promise. American Baptist churches must become more aggressive in China. We must move onward and upward.—REV. R. WELLWOOD, Suifu, China, May, 1902.

**I**N Panay, in spite of the rainy season, interest still continues. At the service yesterday morning the chapel was fairly well filled, in spite of the fact that there was a continuous rain. Next Sunday a number of the people are to be examined for church membership. In the following week a visit must be made to Janiway, for many have been waiting to be baptized in that town. Manikan, in addition to his other work, is just completing the publication of a larger collection of hymns. The Gospel of Luke has arrived from Spain, and you will be interested to know that Siloy, the "old chief," was present at the opening of the box. In order to carry two hundred of these to Santa Barbara and Janiway for sale. Good health and good spirits attend us both. (Himself and Mr. Huse.—EDITOR.) We are looking hopefully toward the reinforcements that we understand are being provided for the Philippines. We look, too, for the blessing from above that we need so constantly.—REV. G. E. FINLAY, Jaro, P. I., July, 1902.

**D**URING the last quarter five of the pupils in the Sarah Curtis Home have received baptism. One of these was in the graduating class and had been in the school since she was a little girl. A sixth has been received by the church and will be baptized later. Taikyo Dendo began with us May 25 and continued almost uninterruptedly until June 12. The first meetings were held at the church, the others at the preaching place. People came in good numbers, listening quietly to the simple gospel as it was preached to them by earnest men. There were inquirers in nearly every meeting and it was a joy to see the workers instructing these souls from their Bibles, praying with them and pointing them to the Light. One evening a woman of perhaps sixty years was passing by and was invited in. She came in, probably to see what it was like. She remained to the after meeting. "Never since I was born," she said, "have I heard of this teaching. I must have my son hear." She continues to come regularly. One evening two young women were saved in the after meeting. One of them was so full of joy that her friends asked her what had come over her, she seemed to be always laughing or smiling.—MISS M. A. WHITMAN, Tokyo, Japan.

**A**T Shiba we have recently baptized three officials of the Imperial Household Department (Kunaisho). One of them, Mr. Homma, has been a Christian for years,—a member of the Congregational church,—but has been a helper in our work, even preaching for us occasionally. He now comes into our communion and brings two friends. These men by virtue of their office should exert a wide influence for Christianity. Pray that they may let their light shine!

Our report of evangelistic work in Tokyo churches during the past three months must be largely a re-description of Taikyo Dendo. In all our churches this form of work has again been carried on along the same lines as last year. Our daily workers' meetings at 3 p. m., from which pastors and helpers went out to march along the streets in bands, singing, here and there stopping to announce the evening meetings of various churches, still continue. Sometimes a brass band was used to draw the greater crowd. At convenient side nooks on the street there was preaching by picked speakers for ten minutes or so. If the police interfered we moved on to a more favorable corner. During these six weeks of the best spring weather this program was followed, a week at a time, in successive districts of the city. Naturally we were heard by all sorts and conditions of men, but we were glad to note that the quality of the converts this spring seems, on the whole, better than last year. Although in that campaign the gospel was preached as never before in Japan, and won a tolerant and even a kindly hearing from many former enemies of our religion, it must be said that those baptized last year have not as yet greatly strengthened our churches. Considering the character of the work it is not strange that some converts of that time have disappeared, some have grown cold, and only a few have as yet been trained in work for Christ. We are making special effort this year to train the new converts so their present faith and zeal may not decline, but deepen and increase. Of those examined and accepted

for baptism at Yotsuya this quarter one young man gives us special joy. Four or five years ago when beginning work in Yotsuya we were much hindered by a band of boys, of which he was the leader. They persecuted our Sunday school scholars and interfered with our meetings, often throwing stones through the windows and pelting the children with mud in the street. He is now leading his friends in Christian work, and is willing for any service. His conversion, as also that of



INTERIOR SHIBA CHURCH, TOKYO, JAPAN

five other young men, is the fruit of Miss Fife's English classes.

Duncan Academy during the past quarter has reached at one time an enrollment of seventy-five. Of these thirteen were Chinese. Lately large numbers of the Chinese students have come to Japan for schooling, and the academy is having an opportunity to spread the gospel of Christ in China as well as in Japan. During the quarter the academy has lost for a time its devoted and efficient principal, Professor E. W. Clement. The farewell meeting given Professor Clement and family by the school was the occasion for most hearty expressions of the love and gratitude in which they are held by students and teachers alike. Professor Clement, assisted by his wife and mother, has done a notable work for our students and for Duncan Academy, the present high standing of which is largely due to his efforts.—PROFESSOR HENRY TOPPING, Tokyo, Japan, July and August, 1902.

**T**HE interest shown in Taikyo Dendo effort on the part of some was most comforting. At one of the chapels the evangelist was handed a paper in which he found one yen (50 cents). The one who brought it was an elderly man, not in good health and not rich in this world's goods, but his heart was in the effort, so weeks before the hour set, he and his wife began to plan for it. A bamboo joint was obtained for a mite-box and money in small quantities was put into it, till the above sum, probably two days' wages, was consecrated to God. No wonder the old man was active in the work when the time came for the meetings. Who shall say that the inquirers at the chapel were not, in a large part at least, the result of this old couple's consecration and prayers?

The earnest of a large type New Testament is at hand in the shape of the completed portion, Matthew. The work of bringing out the whole Testament is going on as rapidly as possible. This large type edition of our New Testament is made possible by a gift from the American Baptist Free Mission Society,—the society which first began Baptist work in Japan in 1860. Dr. Nathan Brown, of that society, who became a missionary of the Union in 1872, translated the New Testament. And now the society which first appointed him to Japan, and of which his son is an official, is continuing his work by sending money for the publication of his translation of the Testament. Such continued interest in a work long since committed to other hands is a great gratification to those who are trying to be faithful to the trust they have received.—REV. S. W. HAMBLEN, Toyko, Japan.

**O**UR monsoon has been almost a complete failure up to date. Our rainfall is so far behind the average that unless we receive very heavy rains during the remainder of the monsoon season nothing can possibly save us from having very hard times during the coming year. In a recent tour I made of a distant part of the field over 110 miles from home, I met with much encouragement. Thirty-seven were baptized and about one hundred are ready, but have to wait, as owing to the failure of the rains, there is not water to baptize them.

Sunday, July 20, we had a special ser-

vice rededicating our chapel, which has been thoroughly renovated inside and out. The funds for this were provided partly by the native Christians, who also laid the floor, the poorest putting down one or more stones, paying for them by instalments in three months. It was a happy day. Three women and one boy were baptized, and at the communion service which followed three were welcomed, two of whom had been received by letter and one on experience. The work on the fields seems to be prospering, and besides the one hundred I wrote of above, several are asking for baptism in the station and on other parts of the field.

In the medical work we have a most interesting case. The sick man is a young Brahmin priest, who has been ill for months. He seems very grateful for all that is done for him, and we have strong hopes of his recovery. Day by day the gospel has been preached in his home, and the Word has received eager attention from him and his friends. A week ago Sunday our people went there in the evening to see him. Miss Sipperly went with them, taking a good Bible woman, hoping for an opportunity to reach the women. They found the house filled with friends, among whom were a number of Brahmin priests. They were singing Sanskrit songs. After the medical work was done, Rungiah remarked, "You were singing when we came in, now I'll sing you a song." With his usual sagacity he selected one of our most classical hymns, knowing they would better understand one containing high classical Telugu. After singing, he had their undivided attention while he explained to them the way of salvation. I have never before heard of the gospel being preached to a company of Brahmin priests. In the courtyard outside, Miss Sipperly was conducting a meeting among the women, with the help of a Bible woman who had come from the lowest caste. Thus the medical work has opened the way for the gospel among all classes and conditions of people. This priest is very anxious to come into our hospital for treatment, and came here two days ago in a cart to make arrangements for admission. So we expect him to come in as our first native in-patient in a day or two.—REV. J. S. TIMPANY, M. D., Hanamakonda, South India, August, 1902.

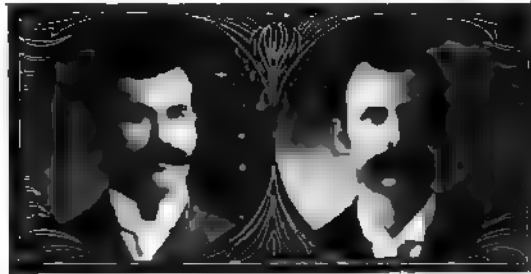
## A MESSAGE FROM HAKA

was our privilege recently to spend a few weeks at Clifton Springs, N. Y., enjoying the physical and spiritual benefits of a sanitarium, which was established years ago by Dr. Henry Foster. In a beautiful chapel connected with the station three prayer meetings were held during the week between seven and eight o'clock in the evening. The physicians are all Christian men, and their voices were often heard in prayer and song in these evening services.

The Monday night meeting was conducted by Dr. Foster for the remainder of his life; but at his death it was given to the hands of Dr. Boynton, surgeon. August 1, Dr. H. J. East, lately returned from Haka, Burma, came to the sanitarium for a surgical operation which was successfully performed by Dr. Boynton. At the Monday meeting, a month later, September 1, Dr. East told of his experience among the natives in that far-away land among the mountains, thirteen days from civilization, sixteen days from the coast, Dr. Carson and Dr. East being the only Christians among 150,000 ignorant, degraded men and women. Dr. East is a Quaker and before leaving America he was examined by three doctors who pronounced him perfectly sound. He had been a short time upon the field when an acute disease manifested itself, and in order to save his life was carried by the natives down the mountains and hurried to the coast.

On his journey as he passed by Dr. Boynton's old home in Burma he cut a branch from a near-by tree; and, standing upon the ground, promised the natives that if the surgical operation were successful he would return again to that field for life service, and the surgeon who performed the operation should place the stick cut from the tree in that place. Pale and weak from his journey, Dr. East with deep emotion said, "I have come to pay my vow," and, going to the tree, Dr. Boynton, passed him a beautiful polished and ornamented with a silver head. It was a touching scene and more impressive because those preserve the custom of this beloved physician who never performs an operation

until he has called his nurses around him, and together they kneel in prayer asking divine help for the critical moment. We had several conversations with Dr. East concerning his work. He spoke of the awful loneliness of the life among the



REV. H. J. EAST, M. D.

REV. A. E. CARSON

Haka, Burma

mountains in the midst of such moral and spiritual darkness; and said, "It seems at times as if heathenism had hands, and was clutching at our very life." He performs all operations upon the little veranda of the mission house in close proximity to the kitchen where all the food is prepared. From early morning until late at night he was meeting the sick and suffering, telling them of a Saviour's love while he relieved bodily pain. Mr. Carson is now alone in this field, but must return home in the spring, Dr. East planning to go back to his work in February so that the mission will not be left without workers. Then he will be alone two years. How earnestly this consecrated man pleaded for additional helpers—four men for this field. Is it right for the churches in America to allow these men to labor on alone? Oh, for the millions now in the control of Christian men and women, that we might properly equip our mission stations, and care for our self-sacrificing, devoted workers!—MRS. M. C. REYNOLDS, Tremont Temple, Boston, Mass.

At the recent convention of the Massachusetts Sunday School Association held in Springfield, Mass., it was announced by Mr. W. N. Hartshorn that the next world's Sunday School convention would meet in Jerusalem in April, 1904. Arrangements will shortly be completed whereby a number of delegates can go on two steamers chartered for the occasion.



## HELPS FOR HOME WORKERS

### THE PASTOR AND THE MISSIONARY PROBLEM

By Rev. A. A. Forshee of the Philippine Mission

**N**O one who has given any thought to the present condition of the missionary enterprise will question the fact that there is a missionary problem. It is doubtless true that every generation has its missionary crisis. It is very certain that Christ's disciples of today stand facing most momentous issues on the mission fields. The spectacle, humiliating in the extreme, to the churches of England and America, that confronts our generation is this: a host of native converts without leaders or teachers,—sheep without shepherds, a prey to the old heathenism from whose bondage they have but lately escaped; and unparalleled opportunities for preaching the gospel in new regions. The world's greatest events within the last five years seem to have been centered on making possible the furtherance of the gospel of Jesus in the regions beyond.

This on the one side. What on the other? The great missionary societies with depleted treasuries year after year; apologies for failure to move forward and occupy strategic points; a large number of the most promising graduates of the theological seminaries ready to go to preach the gospel where it has not been heard, to care for the numerous converts already gathered and to relieve long overburdened men at the front. Only a few of these latter are being sent on account of the lack of money. At the same time the churches are increasing in wealth with almost inconceivable rapidity. This is the missionary problem of our day.

#### Who is to Solve it?

Can the national missionary organizations solve the problem? They have tried and failed. At their anniversaries various efforts have been made to arouse enthusiasm which it has been hoped would overflow into the churches and stir them to a sense

of the situation; the strongest, most eloquent preachers have spoken; returned missionaries in large numbers have pleaded the needs and claims of the foreign field; schemes have been devised and set in operation for securing the money from the churches, but these combined attempts have met with signal failures.

There are those who seem to think that if the executive committees of the different denominational boards will pass suitable resolutions setting before the churches the exact situation, the problem will find its solution. Still others look to the general and district secretaries of our great missionary societies for a way out of this ever-present dilemma, but these men like the executive committees are too far removed from the base of supplies. There is but one man, humanly speaking, who can solve the missionary problem of today, if it is to be solved at all; and

#### That Man is the Pastor

He is nearest the treasury of the church. He is the one man who comes in living union with Christian people. He it is who is closest to the heart of the church. By his zeal he can thrill it into activity; by his apathy he can chill it into torpor. He can have more genuine missionary influence with his people than all the missionary machinery of his denomination. By reason of his position he stands in the breach between the heathen and Christian worlds and by the ministry of his life and word can bring together these two who most sorely need each other. The pastor must solve the missionary problem.

The question then naturally arises,

#### How is the Pastor to do this?

First of all manifestly he must have a genuine missionary conviction. All too many of our pastors never hear the wail of heathenism, never know its appalling misery, never come to realize the immense debt which Christian England and Christian America owe to heathen Asia and heathen Africa. No man can make others feel what

[NOTE.—The above article was delivered as an oration at the last commencement of Newton Theological Institution, June 4. The author has had a successful pastoral experience of seven and one half years, having been ordained in 1905. He sailed from San Francisco for the Philippine September 27. — EDITOR.]

he does not feel himself. No man can lead others where he does not go himself. No man can influence a church to pray for, give to, or to study missions who does not believe with all his heart in the Great Commission of our Lord. Further, no man has any right to preach Jesus Christ who does not believe in the world-wide extension of his kingdom. No man can be a true minister of the missionary Saviour who is not himself a missionary. There are no approved plans, no well-devised schemes, no system of envelopes that can possibly take the place of the deliberate conviction of the

The pastor's missionary conviction needs to be enforced by missionary knowledge. Without this, it will degenerate into mere sentiment. There must not only be a zeal, but also a zeal according to knowledge. The pastor must be acquainted with the mission field. I am aware that this may appeal to pastors in two widely different ways. To some, intelligence concerning missions will seem a small and insignificant matter. Here is the central lack in the great missionary problem. So many of our pastors know so little about missions that they think the subject to be scarcely worthy



Courtesy of Fleming H. Revell Company. From "Old Glory and the Gospel in the Philippines"

RESIDENCE OF REV. ERIC LUND, WHILE IN ILOILO, PANAY, P. I.

pastor on this point. It should be as firmly rooted in his nature as is the necessity of personal salvation. It should be a prominent part of his life program. God calls into his service, first the *man* and then his *gifts*. The man himself is the pre-eminent contribution to the kingdom. God can get along with pretty poor talent in men but *men* he must and will have. This is as true in the universal spread of his kingdom as in any other part of his work in the world. The pastor himself must first be a missionary before God can through him make a missionary church.

of their attention. Until this is changed the first step in solving the pressing missionary problem cannot be taken. In some way these men must be led to see that missions instead of being a small subject easily compassed is the very opposite of this—a subject of the widest scope, with the deepest and farthest reaching meaning; and fraught with most momentous consequences. To other pastors the value and dignity of the missionary enterprise are becoming increasingly apparent. They deem it worthy of closest study; for they feel that next to the study of God's Word itself,

is the study of the propagation of that Word and that is the study of Christian missions.

The pastor, then, must *know* the subject of missions as he knows his Bible, for it is the Bible in operation. He must know it accurately, exhaustively, sympathetically, as he knows Genesis, John or Romans. How can he lead his church into missionary giving if his own mind be not stored with missionary history, facts about missionary heroes, lands and stations, with missionary methods, needs, obstacles and opportunities?

With such a store of missionary intelligence as this, enforced by a genuine missionary conviction,

### The Pastor is Equipped

to develop in his church a wide and deep missionary spirit and to lead them into generous missionary giving. Let him *lead* not drive. Let him be the foremost man in his church in his knowledge of the subject, in his devotion to it and in his self-sacrifice in the gift of his money. Let him so lay this high charge of leadership in missions upon his heart that he shall find no peace till it rests upon the hearts of those under his care. When our pastors throughout this land come to feel in this way and to live in accord with this ideal, the churches will follow where they lead, the Lord's treasuries will be filled and the missionary problem that confronts us now will no longer exist.

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**T**WENTY-FIVE cents for a "new idea" is certainly reasonable enough. It is not the new idea, however; but the *results* of the idea which we have for sale, and so we could not fully respond to the request which came to the Rooms the other day. The idea is simply this,—the inauguration of a plan by which all persons sending us twenty-five cents will receive, FOR ONE YEAR, a sample of each new piece of literature issued by the Missionary Union. We have already received large numbers of subscriptions and many commendations of the plan.

**T**HE *Standard* has recently printed cuts of two of our mission buildings at Rangoon, Burma, Franc's Chapel and the Vinton Memorial, with a short description of each. The former edifice

has been used for nearly fifty years for church and school services, associations, conferences, conventions, weddings and funerals. Having outgrown it, the Karens are now erecting, and have nearly completed, a very much larger and more costly building, for which Rev. Sumner R. Vinton is collecting funds. The story of the origin of the name "Franc's Chapel" is interestingly told in a leaflet of that name published by our Literature Department. Price, three cents.

**O**UR attention has been called recently to two churches, widely separated so far as distance is concerned, and yet very near each other in the degree of missionary spirit which has been developed:—One is the First Baptist Church of Phoenix, Arizona, Rev. Lewis Halsey, D. D., pastor, in which a liberal collection for the Missionary Union was taken the last Sunday in September, although three days before that their church building was totally destroyed by fire. The pastor is following the collection with special efforts to increase the amount originally raised. The other church is the West Thirty-Third Street Baptist Church of New York City. Under the leadership of their efficient pastor, Rev. E. S. Holloway, they have undertaken the support of Rev. C. S. Keen, under appointment to China. Mr. Keen spent the first Sunday in October with this church; and although his salary is only \$600, they propose to raise the full \$800 given to a married man, and thus provide enough for his passage. It is their intention to forward this to the Rooms in quarterly instalments.

**W**E are glad to be able to announce that the map of our Asiatic Mission Fields, formerly sold for \$3.50, has now been reduced to \$2.00, to be sent at the expense of the purchaser. Our newest stations, with the exception of those in our Philippine Mission, have been added, making the map practically up to date so far as our own missions are concerned. This low price puts it within the reach of every church, Sunday school and young people's society, and no one who wants an intelligent idea of our Baptist missions can afford to be without it. Address Literature Department, American Baptist Missionary Union, Tremont Temple, Boston, Mass., or your district secretary.

# THE MISSIONARY AND HIS KNOWLEDGE OF GOD

By Rev. H. C. Mabie, D. D., Home Secretary

**A** FIRST fundamental indispensable to the power of the missionary is that he be established in the personal, experimental knowledge of God. The first word of Jesus to that little group of disciples near Bethabara, on the first day of his public ministry succeeding his baptism and temptation, when they inquired for his blest abode, was, "Come and see." John and Andrew responded to the Saviour's invitation, and "they went and abode with him that day." So momentous a day in the unveiling of the Messiah's person did it prove to be, that John designates *the very hour* of his spiritual initiation into that mystic knowledge. It was "about the *tenth* hour" that the sun of that high day rose upon him.

In thus naming this experience of the knowledge of God as the primary relation, I do not intend to indicate merely the experience of the new birth, through which presumably the missionary has passed, and which because it is initiative is often too easily dismissed as a matter for occasional attention only, it being taken for granted that there is an end of the matter. My thought is to emphasize the necessity of the habitual experience of knowing God (an experience which only begins in regeneration); to call your minds to this as the specific experience which at least in principle is to be repeated over and over again in our lives, with relation to a thousand issues and exigencies, until it becomes the law of life to live in habitual processes of regeneration; not regeneration of soul or nature, but regeneration of habits of life, being thus continually "transformed from glory to glory as by the Spirit of the Lord." In other words, we need not only to know God elementally, but to know him progressively. This is something that is not gained by one leap.

The outcome of all mere philosophy of the intellect in our age and in all ages is agnosticism, and ever will be. Intellect says, "I cannot know God," and intellect is right. Agnosticism at least is honest. We know where to find her. What she says the Bible says, "The world by wisdom knew not God." "Canst thou by searching find out God?" God never in-

tended that man should know him through mere intellect divorced from right willing and humble, loyal doing of his righteous word. Nor is agnosticism, the world's sad hurt, confined merely to the philosophers. Would God it were! It is a phenomenon of deep interest to observe that the deliverance of agnostic philosophy, on the one hand, is exactly matched by the outcome of formalistic religion on the other. All the world knows that rationalism and superstition are twin sisters, or opposite poles of one and the same thing, viz., ignorance of God.

But it will bear repeating, though we have thought it a hundred times, that the religionist who is neglecting his own personal Godward relations, who is dealing with religion merely or chiefly in its intellectual aspects, is in as real danger of falling into agnosticism in a religious form as are disciples of Herbert Spencer and Professor Huxley in its philosophic form. To be true we must confess that many thoughtful and punctilious religionists, just as really as the agnostic philosophers, are destitute of the habitual experimental knowledge of God for which we plead. They are agnostics without knowing it. They have a memory, perhaps, of times when the "candle of the Lord shone round about them," when God revealed his face to them. They "saw him and their lives were preserved;" but now, alas, they consciously know him not, except from memory or logical inference.

Tendencies in religion are ever towards formalism, externalism; and as even the religionist becomes a formalist, he becomes so far agnostic. The whole theory of sacramentalism, as upheld by the ritualists of the Old World, and grafted upon many branches of the church in the New, in so far as it becomes formalism, involves agnosticism in religion. Says Cardinal Newman, "According to Catholic doctrine, there is no certain knowledge given to any one that he is simply in a state of grace, and much less that he is to persevere to the end."

Newman further makes this extraordinary statement, "There is no medium in true philosophy between atheism and Catholicity, and a perfectly consistent

mind under those circumstances in which it finds itself here below, must embrace either the one or the other." Putting this statement with the one before it, I would like to inquire wherein one horn of this dilemma is in the least preferable to the other, so far as knowledge of God is concerned. Atheism says, "God cannot be known as personal," and Catholicity says, "No one can be certain (except as he has a church and a priest to tell him) that he is simply in a state of grace." That is, he cannot individually have God's authentication to his own soul that God "is, and

mons. There is no magical road to the knowledge of God.

Until the soul has this knowledge it has nothing of ultimate worth in religion; and a religion which stops short of clearly revealing the conditions on which that assurance can be gained and maintained, has lost its credentials as from God, however historic or boastful of its authority it may be. It is agnosticism still, and none the better for being baptized, robed, mitred or canonized. Indeed, this is only to crown ignorance with blasphemy and to put both in the place of God. The



Courtesy of the United States Company. From "Old Glory and the Gospel in the Philippines."

A PHILIPPINE HOUSE COVERED WITH NIPA GRASS

that he is a rewarder of them that diligently seek him."

All externalism stops short of this certainty of God which the human heart craves, and which the Bible promises. It is the logical and natural outcome of mechanically placing a church above the Bible, and above the witnessing Holy Spirit of God and in the place of it.

This is the utmost that the mechanics of formalism can offer, whether you look for it in Rome or in some of its weak imita-

truth is, that God is not known through the mere intellect, nor through edicts of councils, nor through mere aesthetics, whether philosophizing with the high-minded metaphysician, or counting up the sum of churchly authorities and traditions with the elders, nor through the luxurious sense-baths of high-ritual. God is really known through the *love of the heart*, through the *submission of the will*, through the *moral choice of the whole man*, intellect, of course, included.

## PERSONAL AND OTHER NOTES

### Married

Rev. S. R. Warburton and Miss Edith A. Thompson at Pawtucket, R. I., September 23.

Rev. H. E. Dudley and Miss Della A. Williams at Watertown, Mass., October 16.

### Arrivals

Miss Gertrude L. Wherett from Assam and Japan, at Newark, N. J., September 23.

Rev. C. W. Briggs from the Philippines via Europe, at New York, September 13.

Rev. J. C. Brand and family from Japan via England, at New York, September 8.

MRS. J. M. THOBURN, wife of Bishop Thoburn of the Methodist Church in India, died in Portland, Oregon, September 6.

THE New York Baptist Ministers' Conference held a memorial service for the late Gen. Thomas J. Morgan, LL. D., in the Young Men's Christian Association building, October 6.

WE would like a few copies of the very first issues of this MAGAZINE—those published in 1803 and 1804. Any one having such copies can be assured that they will be carefully preserved here in the Rooms.

THE Place of Education in Missionary Work is the subject of a most discriminating and illuminating article in *The Examiner* of September 18, by Dr. Judson Smith, one of the foreign secretaries of the American Board.

THE *Maryland Baptist* in a recent number spoke of "Rev. J. E. Clough of Indiana." We have no doubt Indiana would be proud of the honor of having such a son or such a resident, but Dr. Clough is from *India* and belongs to us all.

SAYA AH SOU, teacher in the Rangoon Baptist College, has entered Moody's Bible Institute in Chicago, for the purpose of receiving training in Christian work that shall fit him better for service in Burma.

WORD has been received that on August 10th Isabelo de los Reyes, the

labor leader; Pascual Poblete, formerly a member of the Katipunan secret society, and *La Union Obrera Democratica* (the Workmen's Democratic Union) organized a Philippine Catholic Church in defection from the Roman Catholic Church. Governor Taft, Dr. Pardo de Tavera, a member of the Philippine Commission, and Aguinaldo have been appointed honorary presidents of the organization, and Father Gregorio Aglipay, a native who was recently excommunicated by the Catholic Church, has been made Bishop of the Philippine Islands. They have not accepted. Fourteen junior bishops and a large lay council have been named; the council includes Felipe Buencamino, one of the leaders of the Federal party, Pascual Poblete has taken the presidency, and Isabelo de los Reyes the secretaryship of the new organization.

Opinion in Manila as to the growth and effect of this movement is divided. In some quarters it is ridiculed, while in others it is considered serious. Some people say it will further upset the political situation and create unrest, and possibly a clash between the regular Catholics and the dissenters. To our minds it is simply another indication of the Filipino's longing for the liberty of the gospel.—*Missionary Review of the World*.

OUR paltry gifts, so out of proportion to what we are spending on ourselves, belittle missionary work. Our gifts to education and philanthropy, so great in comparison with what we are doing for foreign missionary work, are putting Christ in the second place. Let us reverse the order now, change the proportion and give missions, and not education, the right of way. No wonder that the world doubts our sincerity; we must have gifts to match our professions. We say continually that the greatest work in the world, the cause nearest the heart of Christ, is that of foreign missions, and then we back up our statements by an average gift in five of our denominations of one cent a week per member, not one-quarter of what we spend for newspapers! —HON. SAMUEL B. CAPEN.

REV. M. C. MARIN, of our Spanish Mission, writes of the great pleasure received



from the recent visit of Mr. Briggs of the Philippine Islands. His stay of a few days in Barcelona enabled him to see something of the methods of work there, and through Mr. Marin's sister, who acted as interpreter, he addressed a few meetings. As the two fields will necessarily be quite closely united in their work, this visit will be profitable to both the brethren. From Barcelona Mr. Briggs proceeded to Sweden, to meet Mr. Lund.

THE *Missionary Review of the World* for October contains, among other interesting articles, a sketch of a Chinese Christian, Tsao Han Kin, by Rev. Joseph S. Adams, our missionary at Hanyang, Central China; The Revival of Islam, by Canon Edward Sell; An Awakening in Central Africa, by Rev. Donald Fraser; an exceedingly interesting article on Rabism and the Babites, by Rev. J. H. Jessup, D. D. Rabism is a cult of Mohammedanism, and concerning its propagation in the United States, Dr. Jessup has the following to say:—

It is difficult to regard without indignation the Babite proselytism now being carried on in the United States. One American woman who passed through Beirut recently, en route for the Abbas Effendi shrine, stated that she was at first an agnostic and found that a failure, then she tried theosophy, and found that too thin; then she tried Christian Science and obtained a diploma authorizing her to heal the sick and raise the dead, and found that a sham, and now was on her way to see what Abbas Effendi had to offer. Surely that woman has found out what it is to feed on ashes.

A REPRESENTATIVE of our missionary societies, and a man who has been a successful pastor, recently made the statement that the pastor who is missionary will have a missionary church. Why should this not be true? The pastor is expected to be the leader in all things that are for the good of his church, and if he is not missionary in thought and effort, how can he expect his church to be missionary? But if we follow the idea to its logical conclusion consider what great responsibility it places on the pastor. When he accepts a position as pastor of one church or more, the public, outside citizens, as well as members of his church, expect him to lead in the right direction. Should he fail to do this it were better for him that he were a layman with less responsibility. Men who accept positions of responsibility should consider well what will be required of them. Position of leadership cannot be accepted and then fail to discharge the duties connected therewith without some accounting for the manner of life lived. Sometimes we fear persons permit themselves to be placed in positions of responsibility without counting the

cost. Had we good leadership in all our churches we might expect much more from them.—*Jesus Baptist Outlook.*

ONE of the pleasing developments of the age in India is the new spirit which is taking hold of the native princes. Under the influences which surround them during minority, thanks to the wise supervision exercised by the government of India in respect to their education, some of these ruling princes come to the *throne* with excellent conceptions of their duty to their people. No longer will the influence of bigoted, selfish Brahmin priests be paramount in native courts. A new régime has been established, fortunately for the masses of the people. If the present condition of the principal native courts of India be contrasted with that which prevailed fifty or even thirty years ago, the vast improvement which has taken place is most striking. It is most hopeful to find the young rulers who have lately been installed taking vigorous hold of the reins with high purpose to devote themselves to the welfare of their people.—*The Indian Witness.*

"THE earth moves," and even conservative, old-fashioned India does not quite stand still. We might almost imagine the teachers of Hinduism of a century ago stirring uneasily in their graves at what is taking place in India today. Only that, as orthodox Hindus, they were, of course, never buried, and their spirits are supposed to inhabit cows or goats or monkeys or fish at the present time. At any rate if one of the representatives of Hindu orthodoxy of even half a century ago could have reappeared in human form and been present in Bombay the other day when a Hindu woman, who is the editor of a paper devoted we presume, to the interests of her own sex, delivered an address before a mixed audience on the condition of Hindu widows, while another Hindu woman presided and several other women spoke, "with ease and self-composure," according to the newspaper reports, we can imagine him rubbing his eyes and asking in helpless dismay whether this were really India, and if those to whom he was listening were indeed Hindu women. The fact is India, that we have been in the habit of calling slow and unprogressive, is really moving, and so fast in some directions that we can hardly keep track of events or tell what may happen next, and in nothing is this progress more manifest than in the ideas now entertained in regard to the education and social status of women. Those who were engaged in schools for caste girls twenty years ago, in most places, contented themselves fortunate to secure a fair attendance in a school for girls only, and where a few subjects in the vernacular with a little needle-work were taught. Boys had to learn English, and it was not considered necessary for girls.—*The Baptist Missionary Review.*

SOME recent imperial edicts in China demand careful attention. One orders the Manchu (as distinguished from Chinese) courtiers and gentlemen to nonnate Manchus between the ages of

and twenty-five to go abroad, there to foreign branches of knowledge. Another hes the prohibition of intermarriage between Manchus and Chinese, which has been since the beginning of the dynasty; and officials, by diplomatic methods, to disengage the binding of the feet of Chinese female because it is declared, this is a barbarous and injurious to health. Others have away with the old methods of examinations, so that students in the future must know about modern things in order to obtain literary degrees. Chinese *literati* will now concern themselves with the "paltry business of commerce," for one of the subjects posted in the lower examinations this autumn is "petitive Trade."—(*Church Missionary Intelligencer*).

7. HEBER JONES, writing to the *Church Missionary Intelligencer*, speaks thus hopefully about converts: I think we missionaries in cannot be too grateful for the fact that our Church is a church of workers for the As soon as a Korean is converted he immediately begins work among his relatives and

neighbors, and presses home Christianity on them. As a result, the missionary, instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him. This is one of the peculiarities of the work in Korea.

A SWAMI has arisen in Bombay, by name Nityananda, whose radical teachings are being heard by large and sympathetic audiences of Hindus. He declares that the Vedas not only sanction but command travel in foreign lands, that they forbid caste distinctions, that indiscriminate marriage, even between Brahmins and Sudras, should be allowed and that there is no reason why Brahmins should not eat and drink at the hands of Sudras. Commenting upon this the *Dnyanodaya*, a native Christian journal, says that the positions are true even if the Vedantic interpretation may not be; and it then adds its own emphatic condemnation of the caste spirit as responsible more than anything else for India's heterogeneity and lack of civilization. It is such facts as these, indicative of the break-up of Brahminism, which greatly encourage the Christian missionaries of India today.—*The Congregationalist*.



By, of Fleming H. Revel, Company From, "The Cross of Christ in Holo Land"

VISAYANS UNABLE TO GET INTO CROWDED CHAPEL AT JARO, PANAY, P. I.

## BOOK REVIEWS

### BOOKS ON THE PHILIPPINES.

BY CHARLES SCRIBNER'S SONS.

Stevens' "Yesterdays in the Philippines" .....	Price \$1.50
Sonnichsen's "Ten Months a Captive Among Filipinos." ..	2.00
Foreman's "Philippine Islands." ..	5.00
Sawyer's "Inhabitants of the Philippines." .....	4.00

BY FLEMING H. REVELL CO.

Dean's "The Cross of Christ in Bolo-Land." .....	1.00
Condict's "Old Glory and the Gospel in the Philippines."...	.75

VILLAGE WORK IN INDIA. Pen Pictures from a Missionary's Experience, by Norman Russell of the Canada Presbyterian Church, Central India. Fleming H. Revell Co., New York. Price \$1.00; 251 pages.

Books on India, both secular and religious, continue to multiply, and still we know very little about India. It is a land of such magnitude, such variety, such resources for foundations for tales of fiction and stories of truth, that every volume which appears is, in a sense, new. This one, as the title indicates, portrays village life in Central India, although the chapter on In a Tiger's Den reminds us that the jungle is not far from the village. "The village is India's unit," and in the villages of India the missionary does his work. Mr. Russell particularly describes the use of "modern evangelistic methods" in these ancient places, and does so in an instructive manner.

THE BIBLE IN BRAZIL, by Rev. H. C. Tucker, Agent of the American Bible Society. Fleming H. Revell Co., New York. Price \$1.25; 272 pages.

We have in this volume a series of fascinating chapters, appropriately illustrated, from the exceedingly diversified life of a colporter in a land with which we are not very familiar. Among the countries of the "Neglected Continent," Brazil is the largest, if not the most open for the reception of the gospel message, and the messenger who attempts to cover even a fraction of its territory will be a very busy and a very weary man, who will meet with many difficulties and some real dangers. Mr. Tucker has told his story in a manner to hold attention and arouse interest in this great "United States" of the southern hemisphere.

TOPSY-TURVY LAND, Arabia Pictured for Children, by A. E. and S. M. Zwemer. Fleming H. Revell Co., New York. Price seventy-five cents; 124 pages.

The character of this charming book is

sufficiently indicated by its title, although we feel sure that grown people will find as much of interest in it as the children do. It is not a "topsy-turvy" book from a literary point of view, for the missionaries Zwemer know how to write so that people will read with pleasure and understanding, and what they do not know about the Arabs and their country would probably be uninteresting. A splendid book for the library or for a Christmas present.

WHY WE BELIEVE THE BIBLE, by Henry Melville King. D. D. American Tract Society, New York. Cloth boards, \$1.00.

The Tract Society has done a great service in bringing out this book, and Dr. King, always a pleasing writer, is read at his best in this volume in which he has restated the fundamental positions of the conservative and radical schools of Biblical criticism; and from the great mass of cumulative testimony to the authenticity of the Scriptures has set before us some of the most striking and forceful illustrations. It is good to read such a book as this occasionally. In this generation when there is so much loose thinking, so many unwarranted statements, so many destructive criticisms, it is soul-refreshing to read something positive, to be reminded of the great abundance of both direct and corroborative testimony to the trustworthiness of the Bible, and to review our "Evidences of Christianity." Written in a popular style, the book should have a wide reading, and should certainly be in every Sunday school library. The chapter headings will sufficiently indicate the outline followed:—The Light from the Monuments, The Voice of History, The Witness of the Bible Itself, The Proof from Miracles, The Testimony from Christian Experience, The Evidence from the Triumphs of Christianity.

ELEMENTARY HYGIENE FOR THE TROPICS, by Axel Ames, M. D. D. C. Heath & Co., Boston. Cloth boards, sixty cents; 180 pages.

This is one of the few text-books coming to our table which ought to be very helpful to our missionaries. Not that they will need the instruction themselves, but they will find it most suggestive in teaching the natives the principles of hygiene, sanitation and the domestic sciences. Dr. Ames was a surgeon-major in the United

States volunteer troops during the late war with Spain, acting as Director of Vaccination and Military and Civil Sanitary Inspector for Porto Rico. He was in a position to observe conditions of living, with which all missionaries in tropical countries are perfectly familiar. One of the great problems of their work is how to get the people to observe better sanitary regulations, eat proper food, wear proper clothing, and otherwise obey the ordinary laws of hygiene. This book surpasses any we have seen in its simple and direct way of stating the facts and drawing the lessons therefrom. It should be of great value to the missionary in teaching his people, and particularly his teachers and their pupils, the fundamental principles of a healthy existence in unhealthy climes. The book is elaborately illustrated, showing, among other things, cuts of home-made filters, blind drains, closets, etc. After a careful reading we heartily commend it.

### The American Revised Bible

FOR over a year we have been enjoying the new translations of the American Revised Bible, but the first edition was too bulky for carrying about. The publishers, Thomas Nelson and Sons, New York, have done a great service in bringing out recently a smaller and more convenient portable edition, weighing one pound less than the former issue, but with a type face sufficiently large and clear for the average reader. In this new volume the typographical defects of both the English Revised Bible and the early editions of the American Revision have been avoided, so that in this respect we now have a practically perfect book. As a translation also it has been most cordially received both in this country and abroad, especially in England. The *Sunday School Times* and other periodicals have adopted this version for their lesson texts and miscellaneous quotations; and it is confidently believed that it will soon come into universal use. Certainly no pastor can afford to be without a copy on his study table. We are glad to note that the prices for this Bible are very reasonable, ranging from \$1.00 to \$7.00, according to binding; and in this connection we would call attention to our premium offer on another page by which it will be possible for one to secure a copy upon very reasonable terms.

SOO THAH, A TALE OF THE KARENS, by Alonzo Bunker Fleming. H. Revell Co., New York. Cloth boards. \$1.00; 280 pages.

Soo Thah was a Karen boy who was well named, better, indeed, than his heathen parents realized. The words mean "pure fruit," and that is exactly what the hero of this true story was. He corresponded to those dear ones in our home churches to whom we always refer as "pure gold." "Pure fruit" was a better name for Soo Thah, however, because he was one of those remarkable examples of the power of Christianity to develop out of vile material the pure fruit of Christian life. The story in this book is most fascinating; and while it purports to be a recital of the adventures of Soo Thah from his advent in his little bamboo cradle to his heroic and self-sacrificing death upon the mountains of Burma, it is in reality a vivid and picturesque history of "the making of the Karen nation." Dr. Bunker is a good story-teller, as multitudes in America who have heard him speak in public and in private can testify, and no one can doubt his consuming love for his adopted people, the Karens, among whom he has labored for over thirty years. He is, therefore, eminently qualified to write of the things which he has seen and heard. As we eagerly read this story we thought of two classes of people especially who ought to read it. Our missionaries will find in it much to stimulate and encourage them in their work, similar, in varying degree, to that done by Dr. Bunker among the Karens. Our young people also ought to read it. First, because it is a fascinating story, written in a plain, though attractive style; and second, because as a concrete example of what the gospel can do and is doing for a people, it will strengthen faith and invite to more active personal endeavor for missions. Some of the scenes in the book are very thrilling, while others are tenderly pathetic, and much that is told of the real life of the people will be a revelation to the majority of readers as to the characteristics common to the human and redeemed natures of ourselves and such a people.

The illuminated cover of the book has a striking design, the illustrations from original photographs are abundant, and the typography is what would be expected from the Revell press. We wish a copy might go into every Baptist home and Sunday school library.



Courtesy of Fleming H. Revell Company From Dr. Bunker's book "Soo Thah"  
A KAREN VILLAGE

### Monthly Financial Statement to October 1, 1902.

Donations received in September, 1902	\$10,735.18
" " " " 1901	10,084.52
Increase this year	\$650.66
Legacies received in September, 1902	\$2,240.32
" " " " 1901	5,264.34
Decrease this year	\$3,024.02
Donations and Legacies from April 1 to October 1, 1902	\$79,578.76
" " " " " 1901	69,898.54
Increase this year	\$9,680.22
Income from Investments, 6 months, to October 1, 1902	\$18,012.39
" " " " " 1901	18,661.15
Decrease this year	\$648.94
Total Receipts, 6 months, to October 1, 1902	\$97,591.15
" " " " " 1901	88,550.87
Increase this year	\$9,031.28
Debt of Union, April 1, 1902	\$35,437.12
Schedule as adopted for 1902-1903	485,190.34
Additions to Schedule up to October 1, 1902	3,520.08
Further additions to Schedule as directed by donors "Specimens"	3,133.84
Total Receipts to October 1, 1902	\$527,281.38
Estimated balance required to March 31, 1903	97,591.15
	\$429,690.23

## Donations Received during September, 1902

MAINE, \$281.11.		Miss. Society, for Burma mission .....	46 75	Avon ch .....	2 00	
West Rockport ch .....	4 00	Seabrook ch .....	4 00	Barnstable, 3d ch .....	1 75	
Aroostook Asso. Cary ch., for Hensada station, \$1.10, Ludlow ch., for Hensada station, \$1.45; Forest City ch., for Hensada station, \$2; Caribou ch., for Hensada station, \$9.95; Hodgdon ch., for Hensada station, \$1.80; Orient ch., for Hensada station, \$2.59 .....	18 30	New Boston S. S. ....	5 00	Dorchester, Immanuel Y. P. S., tow. sup. Rev. S. H. Vinton .....	12 50	
Houlton, Mrs. A. H. Berry, of wh. \$10 is for Dr. Bunker's work ..	20 00	New Boston ch .....	15 00	Dorchester, Blaney Mem'l ch. ....	16 00	
Paris, 1st ch .....	20 80	VERMONT, \$283.27.			Cottage City Y. P., tow. sending out young men ..	6 00
Penobscot Asso., per A. G. Ray, Tr. Passadumkeag ch., \$2.38; East Corinth ch., \$1.83; Old Town ch., \$5.17, Old Town ch., for Dr. Bunker, \$15; Bangor, 2d S. S., \$8.91 .....	30 77	Guilford Y. P. S. ....	3 00	Cottage City S. S., tow. sending out young men ..	5 00	
Amherst, Misses Whit- tier and Nash, tow. sup. Saw We Kaw, Loh-kaw Mission .....	5 00	Shaftsbury Asso., tow. sal. of Miss C. A. Converse, Japan; East Hubbardston ch., \$15.11, Manchester ch., \$4.80, Wallingford ch., \$16.65; Pownal ch., \$20, Shaftsbury ch., \$7; Poulney ch., \$50; East Poulney ch., \$5.25; Pittsford ch., \$3, Middletown Springs ch., \$16.50; North Bennington ch., \$25, Ira ch., \$25; West Haven ch., \$14.55, West Pawlet ch., \$18.75 ....	235 61	Charlestown, 1st S. S. ....	10 00	
Cape Neddick ch .....	2 20	South Londonderry ch ..	5 81	Holliston ch. ....	12 00	
Cape Neddick Y. P. S. C. E. ....	2 80	Hinesburgh Y. P., tow. sup. Rev. S. R. Vinton ..	8 00	Winthrop, Mrs. Pauline Miller, tow. sending out new missionaries ..	5 00	
Owl's Head ch .....	8 00	Pondville ch .....	4 00	Wakefield ch. ....	40 66	
Oakland ch .....	8 32	Whitingham ch .....	8 00	Allston, Brighton Ave. Y. P. S., \$25 of wh. is for station at Sendai, Japan, care Rev. Wm. Axling, and \$25 for share in Philippine Islands, care Rev. A. A. Forshee, and \$25 for share in Western China, care Rev. W. F. Beaman .....	75 00	
Warren ch .....	8 44	No. Springfield ch .....	12 00	Attleboro, 1st ch .....	8 00	
Hancock Asso., per O. Emery, Tr. Manset ch., \$1.40, Brooklin ch., \$3.50, Sedgewick ch., \$6.30, Surry ch., \$1.85; W. Ellsworth ch., \$56; Ellsworth ch., \$2.45; E. Bluehill ch., 75c .....	16 80	Brandon ch., for Miss Converse fund .....	18 35	No. Attleboro, Miss Cora Barden, for the gospel ship .....	1 30	
Turner ch .....	2 10	Lowell, Mr. Andrew Richardson .....	1 00	Northampton, 1st S. S. .	5 66	
Limerick ch .....	3 00	MASSACHUSETTS, \$1,062.80.			Leominster, 1st ch. Men's Club, for sup. of nat. pr. ....	7 50
Wayne ch .....	3 00	West Acton S. S. ....	25 00	Fitchburg, Mrs. Lyman Jewett, for Annie E. Downie mem'l, care Dr. Downie .....	5 00	
Livermore, 1st ch .....	2 68	West Acton Y. P. S. C. E., for sup. nat. pr., care Dr. Bunker .....	52 50	Amesbury ch .....	50 00	
Oxford Asso. ....	3 29	West Acton ch .....	21 31	Kingston ch .....	70	
Mount Vernon ch .....	5 00	East Dedham, 2d ch .....	12 82	Methuen, 1st ch .....	6 85	
Barnford Falls ch .....	18 03	East Northfield, Maud E. Hamilton, tow. sending out new missionaries ..	3 00	West Newton, Myrtle ch. ....	50	
Farmington ch .....	5 00	Shirley Y. P. S. C. E., for sending out new missionaries .....	5 00	Colrain, 1st ch .....	6 00	
Freeport ch .....	5 00	Holden S. S., tow. sending out new missionaries ..	3 00	Middleboro, Central ch ..	68 84	
Freeport Y. P. S. C. E. .	5 90	Norwood, Sw. ch., tow. salary of Rev. O. L. Swanson .....	15 00	Revere Y. P. S., for share in salary of Rev. S. R. Vinton .....	5 00	
Saco ch .....	9 00	Hyde Park, 1st ch .....	7 06	South Hanson ch. ....	9 65	
Lisbon Falls ch .....	2 25	Cambridge, Ernest Waterbury .....	5 00	South Hanson S. S. ....	4 00	
Lisbon Falls C. E. Soc'y. .	1 50	Shutesbury ch .....	2 50	Boston, Cedar St. ch. ....	37 63	
Biddeford, 1st ch .....	3 10	Weymouth Bible School. .	3 44	Boston, Miss Elizabeth McClay, tow. sending out young men .....	7 30	
Curtis Corner, Leeds ch., W. R. Pettengill .....	1 00	Huntington, Rev. F. T. Kenyon .....	25 00	Boston, Stoughton St. Y. P. S. E., for Philippine work .....	42 77	
Princeton Y. P., tow. sup. Rev. S. B. McCurdy ..	2 50	Fall River, Rev. D. B. and Mrs. Jutten, tow. sup. nat. pr., care Rev. W. Bushell .....	20 00	Petersham ch .....	3 75	
Kennebunk, 1st ch .....	1 00	Haverhill, 1st ch .....	19 87	Worcester, Main St. Bible School .....	9 00	
Bethel, 1st ch .....	10 00	Springfield, Carlisle Chapel C. E., for sending out new missionaries ..	5 00	Weymouth, 1st S. S. ....	3 38	
St. George ch. ....	2 60	Clinton, a friend, for sending out new missionaries ..	5 00	Brockton, Warren Ave. ch. .	4 00	
Lebanon and No. Berwick ch .....	1 00	Clinton Y. P. S. C. E. .	12 11	Lynn, Mrs. A. M. Pickford, tow. sup. of a new missionary to the Philippine Islands ..	200 00	
No. Alfred ch .....	3 00	Rowley Y. P. S., Miss Johnson, for sending out new missionaries .....	5 00	Brookline ch .....	93 95	
Alfred ch .....	50	Brookville S. S. ....	4 00	Brookline Y. P. S. C. E. .	3 25	
NEW HAMPSHIRE, \$165.64.		Maplewood C. E., Miss Florence E. Crosby, tow. sup. Dr. C. E. Tompkins and wife .....	2 00	Campello, Sw. ch., for sup. Malay, care Rev. C. L. Davenport .....	15 00	
Platow, 1st ch .....	5 00	Westboro, 1st ch .....	5 05	RHODE ISLAND, \$276.70.		
Claremont, 1st Y. P. S. C. E. ....	7 50			East Greenwich, 1st ch. .	5 96	
Nashua, 1st ch .....	26 39			Oaklawn B. Y. P. U. ....	5 00	
East Jaffrey, 1st ch .....	8 00			Newport, 1st S. S. ....	3 52	
No. Conway, Rev. A. Locke .....	1 00			Newport, Central Y. P. S. C. E. ....	5 00	
No. Conway ch .....	1 00			Newport, Central ch. ....	28 59	
Newport, 1st ch., Deacon Timothy and Lois Fletcher Miss. Circle, for Annie E. Downie mem'l, care Dr. Downie ..	46 00			Pawtucket, 1st ch. ....	55 00	
Newport, 1st ch., Ephraim and Joel Fletcher ..				Grimm, for Rev. C. B. Providence, Broadway Y. P. S. C. E., tow. sup. Aung Baw, care Rev. E. Grigg .....	38 00	
				Providence, Union ch. ....	73 14	



Providence, Cranston St. S. S., sup. nat. pr., Mounq Su Du, care Rev. C. H. Heptonstall.....	18 75
Providence, Cranston St. Y. P., Miss Fannie Masters and friends, tow. share in Lolkaw mission, care Dr. Johnson.	2 10
Providence, 1st ch.....	3 16
Lonsdale, 1st ch.....	13 55
Central Falls, Broad St. Y. P. S. C. E., for station, care Rev. S. R. Warburton, Kayin ....	35 93

## CONNECTICUT, \$455.79.

Voluntown ch.....	5 50
Waterford, 2d ch.....	7 09
North Lyme ch.....	10 00
Lyme, 1st ch.....	2 06
Hartford, Olivet ch.....	1 85
Hartford, 1st ch., tow. salary of Dr. Bunker..	250 00
Hartford, Suffield St. Ohapel Y. P. S. C. E.	8 00
Bozrah ch.....	28 08
North Ashford ch.....	4 65
Central Thompson ch....	28 90
Poquonoc Bridge B. Y. P. U. ....	2 00
Norwich, 1st ch.....	12 00
Norwich, 3d ch.....	5 46
Branford S. S., for sending out young men....	5 00
Deep River ch.....	37 49
East Cornwall ch.....	3 00
Quaker Hill B. Y. P. U., tow. sending out young men .....	5 00
Clinton ch.....	13 85
Montowese, Union ch., for S. R. Vinton's work	26 00

## NEW YORK, \$1,496.37.

Moscow, Mrs. A. L. Goddard, tow. sending out new missionaries .....	5 00
Brookton Y. P. S., tow. sal. Dr. Tompkins....	4 25
Clifton Springs, Mrs. H. A. Wilbur, towards sending new missionaries...	5 00
New York, Judson Mem'l Y. P. S., tow. sup. of Rev. and Mrs. E. Grigg	19 60
New York, Mr. and Mrs. E. J. Curtis, tow. sending out new missionaries .....	10 00
New York, Alexander Ave. S. S., for sup. Ko Shwe Min, care Rev. C. L. Davenport .....	50 00
Fort Ann Village ch....	25 00
Cohoes, 1st ch.....	42 63
Oswego, 1st ch., Jessie S. Himes, for Yachau station .....	20 00
Troy, 2d ch.....	40 00
Martindale Depot, West Hillsdale S. S.....	1 00
Cortland, 1st ch. Philathea class, for sup. teacher, care Rev. W. T. Elmore .....	3 00
Rensselaerville Asso., Westerlo ch., \$2.25; Flat Creek ch., \$5.....	7 25
Buffalo Asso., Sardinia ch., 70c.; Strykersville ch., \$12.50; Cazenovia ch., \$8.94; Glenwood ch., \$34.25; Amherst ch., 50c.; Hamburg ch., \$5; Java Village ch., \$11.60; Holland ch., \$10.65; Hedstrom Mem'l ch., \$2.55. ....	86 69

Schenectady, Villa Road ch. ....	5 00
Avoca ch.....	4 85
Whitesboro Society .....	1 00
Fairport, 1st B. Y. P. U., for the partial purchase of boat, care Rev. F. J. White.....	16 00
Warwick, K. B. Cressey, for sending out new missionaries .....	10 00
Jay Mis'y Soc'y, tow. sup. Dr. Tompkins....	25 00
Hornellsville, South Side ch. ....	5 00
Wappingers Falls ch....	1 88
Mumford, 1st ch.....	5 00
Clyde S. S.....	67
Rochester, Park Ave. ch.	70 36
Sherburne Y. P. S. C. E.	5 00
Hamilton, Mrs. Edith A. Fletcher .....	10 00
Cuba ch.....	52 00
Perrysburg ch.....	5 00
Eden ch.....	15 00
Yorkshire Centre ch.....	9 60
Wales Centre ch.....	10 00
East Cameron ch.....	6 75
Haskell Valley ch.....	75
Hinsdale ch.....	8 95
Franklinville S. S.....	6 28
Sandusky ch.....	4 00
Auburn, Immanuel ch....	11 85
Jordan ch.....	2 42
Frewsburg ch.....	2 11
Portland, 1st ch.....	4 67
Sinclairville ch.....	2 50
Clymer ch.....	1 50
Randolph ch.....	1 00
Cherry Creek ch.....	13 00
Painted Post S. S.....	10 00
Hornellsville ch.....	5 79
Afton ch.....	20 00
Earlsville ch.....	12 80
Earlsville S. S.....	8 63
Oxford S. S.....	25 00
Smyrna Y. P.....	1 06
Sempronius ch.....	2 00
Sempronius Y. P.....	1 00
McLean S. S.....	90
Stanford, 1st ch.....	8 06
Warsaw Y. P.....	25 00
Attica Y. P.....	17 00
Attica Y. P.....	4 55
Attica S. S.....	2 56
Matteawan S. S.....	3 67
Newburg, 1st Y. P.....	2 00
New Baltimore ch.....	5 85
Brooklyn, a friend.....	30 00
Brooklyn, Immanuel Boys' Mission Band .....	5 00
Brooklyn, Pilgrim ch....	35 40
Georgetown ch.....	15 00
Cazenovia, 1st ch.....	2 00
Chittenango ch.....	10 00
Remsen, 1st ch.....	12 56
Oswego, 1st ch.....	35 94
Seneca Falls ch.....	15 00
Grapeville ch.....	5 00
Rensselaerville ch.....	5 00
Westkill ch.....	2 00
New York, Epiphany ch..	10 80
New York, Fifth Ave. ch.	119 34
New York, Mt. Vernon Y. P., for Dr. Clark's station, Congo .....	30 00
New York, Riverside Y. P., for evangelistic work, care Rev. C. B. Antisdel .....	25 00
New York, Henry H. Antisdel .....	25 00
New York, Calvary ch...	96 00
New York, Mt. Morris ch.	55 00
New York, H. H. Grimm, for school, care Rev. C. B. Antisdel .....	25 00
Stephentown Y. P.....	2 83
Bradford ch.....	3 00

South Bradford ch.....	2 00
South Urbana ch.....	4 00
Wayne ch.....	12 40
Banksville ch.....	7 00
Brewster ch.....	11 46
Croton Falls ch.....	38 00
Cross River ch.....	3 75
Mahopac Falls ch.....	28 55
Lakeville ch.....	13 60

## NEW JERSEY, \$245.67.

Millington, S. Mundy, tow. sending out young men .....	5 00
Long Branch, 1st ch....	11 50
Asbury Park ch.....	21 73
Plainfield, East Third St. Chapel Y. P. S. C. E., for sup. Plee Mur, Burma .....	12 50
Morristown, Trinity ch...	5 23
Atlantic City, 1st ch....	30 00
Camden, Grace ch.....	93 36
Newport ch.....	8 70
Trenton, Central ch.....	35 06
Trenton, Olivet ch.....	5 40
Upper Freehold ch.....	12 81
Lakewood, 1st ch.....	4 42

## PENNSYLVANIA, \$2,212.30.

Philadelphia, City Y. P. Union, per Miss Annie L. Ash, for sending out new missionaries .....	5 00
Davidsville Y. P. S. C. E., tow. mission station..	10 00
Pittsburg, Shady Ave C. E., for station, care Rev. W. F. Beaman..	10 00
Pittsburg, Mrs. F. T. Lusk .....	100 00
North East, Stella M. Griffin .....	5 00
Crafton ch. Miss'y Soc'y.	4 00
New Tabernacle ch.....	43 80
Germantown, 2d ch., acct. Rev. S. R. Vinton .....	137 92
Manatawna ch. and S. S.	8 00
Rev. J. T. Linker.....	1 00
A Christian steward, acct. salary Dr. W. H. Leslie .....	200 00
Mrs. S. A. Trevor, \$600 of which is for Mrs. Ingalls's salary, \$500 of the \$1,000 in memory of Dr. M. R. Trevor	1000 00
Belmont Ave. B. Y. P. U., for Yachau station	10 00
Philadelphia, Mem'l ch., add'l .....	25 00
Bethlehem ch., for helpers for Dr. Kirkpatrick	120 00
Norristown, Calvary S. S.	1 85
Oreland S. S.....	1 88
Factoryville B. Y. P. U., for Yachau station	5 00
Dunnings ch.....	3 00
Cross Forks ch.....	1 00
Gold ch.....	3 00
Zoar ch.....	23 00
New Castle ch.....	50 43
Mt. Zion ch.....	34 00
Jacksville, Zion ch....	13 17
Camptown ch.....	6 00
Norristown, 1st Y. P. S. C. E.....	3 00
Union ch.....	6 00
Indiana ch.....	23 80
Lockport ch.....	2 00
Holidaysburg ch., spec'l	20 00
Saltillo ch.....	3 66
Tyrone Y. P. S. C. E...	9 06
Du Bois ch.....	3 00
Ridgway ch.....	1 25
Edinboro ch.....	25 00
West Salem ch.....	5 75
Greenstow ch.....	3 61

on ch.....	2 50	Churches of Twelve Pole		Tanglewood ch ..	3 50
ill ch.....	4 25	Asso.....	3 35	Delaware ch.....	2 07
Branch ch.....	2 58	Churches of Union Asso..	37 82	Osgood ch.....	1 50
Grove ch.....	7 00			Washington ch.....	10 87
ch.....	30 00	OHIO, \$418.32.		Lawrenceburg ch.....	7 00
sport, 1st ch.....	122 97	Geneva S. S. for Ongole		Lawrenceburg S. S.....	2 21
sburg ch.....	1 00	Charles, care Rev. H.		Chili ch.....	2 05
bl ch.....	5 00	Hulsinga, Ongole, India	15 00	Vernon ch ..	4 25
d ch.....	22 00	Rosamoyne, Mt. Carmel		Graham ch ..	4 06
ville ch.....	3 00	ch.....	8 50	Ryker's Ridge ch ..	5 80
ch.....	5 00	A friend ..	214 00	Freedom ch ..	50
nia ch.....	5 00	Bloom ch.....	1 00	New Marion ch.....	1 84
ch.....	3 20	Gallia ch.....	2 70	Dupont ch ..	2 25
Ten Mile ch.....	6 61	Vernon ch ..	1 15	Wirt ch ..	3 10
sem ch ..	3 40	Coll. Central Asso.....	1 97	Beaver City ch ..	1 50
ch.....	2 00	Amelia ch.....	2 00	Beech Grove ch.....	50
Creek ch.....	1 00	Rethel ch ..	3 00	North Franklin ch.....	67
ch.....	1 00	Withamsville ch ..	2 00	Orleans ch ..	1 15
n ch.....	20 00	Cleveland, Olivet B. Y.		Cannelton ch.....	1 00
n ch.....	75	P. E. for nat. pr.		Pleasant Mills ch.....	1 50
lun ch.....	1 10	Kanigiri ..	12 50	Cornettsville ch ..	50
ch.....	3 35	Seville ch.....	5 00	Yeale's Creek ch ..	1 00
ch.....	3 00	Caesars Creek S. S ..	3 98	Petersburg ch.....	6 00
ale ch ..	3 75	Good Hope ch.....	1 00	Amo ch.....	4 43
o, Luzerne Ave.		New Vienna ch ..	6 54		
Park S S ..	13 67	Sugar Creek ch ..	2 00	ILLINOIS, \$331 39.	
DELAWARE, \$6.65.		Dayton, Mem'l ch ..	8 40	Bethleville, Mrs. Cyrus	
gton, North ch...	6 65	Fletcher ch.....	2 20	Thompson ..	1 00
CT OF COLUMBIA, \$80.		Gordon ch ..	6 72	Alhambra ch ..	4 50
gton, Mrs. Tolbert	15 00	Guyan Valley ch ..	1 25	Pleasant Ridge ch ..	6 75
Larcombe, for Lison		Silom ch ..	1 00	Mt Olive ch.....	3 25
owgong ..	60 00	Oberlin, Mt. Zion ch ..	1 25	Hinckley ch.....	3 10
gton, 1st Y P S ..		Pemberton ch ..	4 70	Goldconda, 1st ch ..	2 05
per Ivy M. Dick-		Loudonville ch ..	12 39	Fairbury B. Y. P. U.	5 00
low sending out		Mansfield ch ..	10 00	Antioch ch ..	50
men ..	5 00	Perryville ch ..	3 75	Arcola ch ..	4 40
		Seven chs. of Marietta		Palermo ch ..	1 85
VIRGINIA, \$7.		Asso.....	13 38	Bay Creek Asso coll	7 53
tesville, Mrs. Prie-		Delhi, G B ..	5 00	Nebo ch ..	1 00
Colles, for work of		Eden ch.....	1 00	Girard, Mrs. Calhoun ..	1 00
C. C. Boone ..	7 00	Franklin ch ..	1 00	Chicago, Auburn Park ch	10 00
		Coll Mt. Vernon Asso ..	1 00	Chicago, 1st ch. Rev. C.	
T VIRGINIA, \$588.42.		Bethlehem ch ..	1 00	R. Henderson D. D ..	10 15
gton Y P S. for		Lancaster ch ..	1 00	Woodstock ch ..	10 00
n, care Rev. W.		Licking ch ..	8 50	Russell ch ..	2 00
'craft, Yachau ..	5 00	Newark, Fifth St. ch ..	22 50	Waukegan ch.....	05
lie ch ..	1 75	New Lexington ch ..	1 00	Morgan Park ch ..	15 00
see ch ..	4 82	Canton, 1st B Y P U ..	5 00	Campton ch.....	2 00
ss of Broad Run		Ark Spring ch ..	2 75	Clear Creek Asso coll	8 90
ss of Eastern Asso ..	61 61	Blue Rock ch ..	4 00	Mukunda ch ..	3 50
ss of Goshen Asso ..	2 00	Brookfield ch ..	2 35	Jonesboro ch ..	9 75
ss of Greenbrier	24 35	Dresden ch.....	5 00	Benton 1st ch ..	36 75
ch.....	102 16	Washington Township ch	3 00	Iola ch ..	1 00
gton, 20th St ch ..	50	Beaver ch ..	75	Flora ch ..	3 00
ss of Gayandotte	10 00	Union Valley ch ..	6 10	Pleasant Hill ch ..	1 00
ch.....	35 89	INDIANA, \$205 25.		Youngblood ch ..	1 10
ch.....	41 96	Aurora, 1st ch ..	25 00	Charity ch ..	1 00
S. S.....	5 00	New Hope ch ..	3 00	Apple Creek, A. C. Hart	50
ms B. M. League.	16 00	Gullet Creek ch ..	90	Apple Creek, Mrs. J.	
ss of Harmony	71 28	Sliverville ch ..	2 00	Turner ..	25
reek ch ..	7 47	Union ch ..	2 00	Apple Creek, J. A. Stice.	25
h.....	2 50	Fayetteville ch.....	1 00	Goshen, S. W. Bramley	50
ss of Harrieville	40 42	Bloomfield ch ..	8 00	Goshen, Mrs. W. Bramley	30
ss of Hopewell	104 84	John M. Eller ..	05	Fayette, W. F. Kennedy	25
churches of Judson	42 48	Newton Weaver ..	10	Long Branch, Rev J. W.	
ton, 1st ch ..	37 37	Clear Spring ch ..	75	Rice ..	1 00
ss of Kanawha	62 41	Underwood ch ..	50	Richland ch.....	6 00
'Asso ..	2 50	Mt Pleasant ch ..	1 00	Walnut ch ..	9 62
ds ch ..	1 08	Indianapolis, College Ave		Murvelles S. S. tow sup.	
Otter ch ..	2 50	ch.....	58 15	pupil, care Dr. Clough	6 25
ss of Mt. Pisgah	47 13	Indianapolis, College Ave.	8 53	Canton ch ..	29 30
stown ch, bal ..	50	S. S ..		Peoria, 1st ch ..	32 36
ll, Red Star Min-	3 00	Indianapolis, River Ave.		Saxon ch ..	5 25
ss of Raleigh Asso	59 10	Mission Band ..	2 75	Pleasant Grove ch ..	50
ch.....	6 00	Franklin ch ..	45 24	Belvidere, South ch ..	2 00
ss of Teay's Val-	45 02	Coffee Creek Asso. coll	17 51	Roseville B. Y. P. U.	5 00
Asso.....		Hope, Rev and Mrs. A.		Scotia ch ..	25 00
		J. Skinner, for work at		Carthage ch ..	26 35
		Kifwa ..	1 00	Pleasant Hill ch ..	2 00
		Owego ch ..	3 00	Mt. Vernon ch ..	1 08
		Friendly Grove ch.....	2 05	Edorado ch.....	5 00
		Lily Creek ch ..	3 00	Wilmington ch.....	2 00
		Prarie ch.....	1 90	Providence ch ..	2 00
		Salem, 2d ch .. Earl		Pleasant Point ch ..	1 50
		Spaulding ..	10	Wrightsville, J. Bothard.	1 00
		Union ch ..	1 25	New Stonington ch.....	14 00
		Alexandria ch.....	2 00	Springfield, Central ch	2 75
		New Bethel ch ..	5 70	Jacksonville, Rev D. D.	
				Holmes ..	5 00

Springfield, Rev. A. H. Scott	1 00
Macedonia ch.	2 05
Martinsville ch.	1 01
Faxon ch.	5 69
Westfield ch.	4 00
Cross Roads ch.	1 00
Hurricane ch.	1 50
Providence ch.	70
Crab Orchard ch.	1 50
Pleasant Hill ch.	1 00
Creal Springs, Lulu Chambers	50
A Friend	25
Chicago, Lake View Sw. ch., B. Y. P. U. for work, care Rev. O. L. Swanson	12 50
Chicago, 1st Sw ch., Mr. John Berg tow sup. Philip	3 00

## IOWA, \$438 45

Chariton, 1st ch.	42 00
Sac City, Jr. Union of 1st ch for school work, care Rev. John Firth	8 50
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Stout City, Sw ch.	13 00
Keokuk, L. H. Lamb, special for Koudiah, care Rev. J. M. Baker, Ongole	10 00
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Mason City ch.	26 00
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Lake City ch.	10 00
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Lual ch.	4 05
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Renwick S. S.	5 30
Humboldt ch.	11 40
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Franklin B. Y. P. U. for do.	3 10
Chariton River B. Y. P. U. for do.	1 00
Rolle ch.	3 50
Kiota ch.	1 44

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Detroit, Woodward Ave. ch. of wh. \$50 is from B. Y. P. U. for the use of I. R. Harper	131 43
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Enosley ch.	3 00
Rockford ch.	5 70
Englishville ch.	5 25
Caro ch.	11 14
Melvin ch.	1 50
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Tuscola ch.	1 89
Iron Mountain, Sw. ch.	2 25

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Beatrice S. S. for Sendai station	3 62
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East Lincoln S. S.	5 00
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Oak Park ch.	6 40
Oak Park S. S.	1 75

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P. Soc'y for station	
k in India	15 00
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nnville S. S.	18 49
n ch	3 18
t's Pass ch.	10 00
ng Glass ch.	1 50
rd ch	6 62
DUTH DAKOTA, \$78.85.	
wood ch	48 85
lreau, Mrs. E. A.	
tigrew	5 00
Springs, P. J. John-	
	25 00
WASHINGTON, \$23.	
ington, W. K. South-	
for W. China Mis-	
	25 00
IDAHO, \$5.	
l ch.	5 00
UTAH, \$1.59.	
S. S.	1 59
MONTANA, \$3.50	
ville ch	3 50
LOUISIANA, \$25.	
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versity, Mrs. E. C.	
chell, a thank offer-	
	25 00
ALABAMA, \$20.	
ingham, Max J.	
immel	20 00
IAN TERRITORY, \$21.00.	
, W. J. Rains	3 00
u ch.	10 00
nd Fox ch.	40
ngton ch	25
dship ch	1 50
e Township ch	6 75
OKLAHOMA, \$5.80.	
ony ch.	1 00
ward ch	1 25
nseh ch	2 06
ant View ch	1 50
MISCELLANEOUS, \$2.	
phis, Miss Clara E.	
guire	2 00
	\$10.735 18

LEGACIES.	
pee Falls, Mass.,	
lssa R. Lucas (in	
	250 00
York City, Eliza-	
a Merritt	1,990 32
	\$2,240 32
	\$12.975 50
tions and Legacies	
n April 1, 1902.	
September 1,	
2	71,603 28
tions and Legacies	
n April 1, 1902,	
Oct. 1, 1902	84,578 78
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OCTOBER 1, 1902.	
	2,010 04
Hampshire	456 78
ont	558 15
achusetts	6,309 88
s Island	1,003 72
ecticut	1,677 75
York	10,223 51
Jersey	3,339 71
ylvania	8,241 13
vare	53 26
ct of Columbia	499 54

Virginia	7 00
West Virginia	1,828 17
Ohio	4,924 58
Indiana	1,409 26
Illinois	5,581 65
Iowa	2,648 49
Michigan	2,177 89
Minnesota	1,338 02
Wisconsin	1,307 96
Missouri	804 33
Kansas	1,138 79
Nebraska	1,016 89
Colorado	413 21
California	1,366 78
Oregon	275 44
North Dakota	2 00
South Dakota	175 67
Washington	233 37
Idaho	94 57
Utah	10 34
Wyoming	42 00
Montana	33 71
Arizona	61 85
Kentucky	5 50
Tennessee	25 00
Louisiana	25 00
Florida	5 00
Alabama	50 00
Mississippi	6 50
Indian Territory	111 55
Oklahoma	103 48
New Mexico	5 00
Nova Scotia	1 00
Denmark	263 16
Burma	14 74
India	30 00
Alaska	6 40
Miscellaneous	1,561 50
	\$63,478 76

LEGACIES RECEIVED TO	
OCTOBER 1, 1902.	
Maine	500 00
New Hampshire	440 00
Massachusetts	10,230 58
Connecticut	16 66
New York	3,531 02
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Illinois	4,089 78
Michigan	168 15
Minnesota	1,511 63
	\$21,100 02
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Y., University Ave.	
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Sept. 26, Brooklyn, N.	
Y., John H. Hodgson.	75 00
Sept. 30, Rochester, N.	
Y., University Ave. S.	
S. Prim. dep't.....	1 47
Rochester, N. Y., Uni-	
versity Ave. S. S. Jr.	
dep't	1 75
Rochester, N. Y., Mrs.	
J. B. Phillips	4 04
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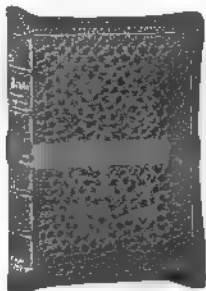
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The Official Organ of the  
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REV. F. P. HAGGARD, *Managing Editor*

**PUBLISHED MONTHLY AT THE ROOMS    TREMONT TEMPLE, BOSTON, MASS.**

**Vol. 82                                  December 1902                                  No. 12**

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I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION.....  
.....dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union taking his receipt therefor, within.....months after my decease.

### FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

### ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time, such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

### INCORPORATION OF THE UNION

The American Baptist Missionary Union is incorporated under the laws of the States of Massachusetts, New York and Pennsylvania. Its Headquarters are at Tremont Temple, Boston, Mass., U. S. A.



BUDDHIST PRIESTS IN RANGOON BURMA

See Dr. Barbour's Article page 729



THE CHAIR OF THE  
THE CHAIR OF THE



# • THE • BAPTIST • MISSIONARY • MAGAZINE

Vol. 82

DECEMBER 1902

No. 12

## THE MAGAZINE FOR 1903

**I**N appearance it will be more pleasing even than the issues of the past year have been. Cover, type and arrangement of material will be so modified as to make practically a new magazine.

The contents of each number will be selected and prepared with a view to meeting the requirements of those who have long loved the cause of missions, and for the purpose of interesting those who have felt that the subject was without special attractions. Missions *are* interesting, and the MAGAZINE is proving that the subject can be presented in a manner calculated to convince of that fact. Our aim is to make it a source of inspiration and help to our workers at home and abroad.

No church can afford to be without its club of MAGAZINE readers. The price is sufficiently low and adjustable as to make this possible in every case. Our largest dependence is upon clubs, and we earnestly hope that pastors and other friends will bring the MAGAZINE to the attention of every member of their churches. It costs less than one cent a week in clubs.

We want at least 5,000 new subscribers to begin with the January number. There are many times 5,000 Baptists who really need the MAGAZINE but who never see it. Will you help, help now and help enthusiastically? We will help *you* to get up a club if you will write us for suggestions.

The following list of "features" will give some indication of what may be expected:

The usual editorial contributions.

A series of Bible expositions on themes germane to the missionary idea, by Dr. H. C. Mabie.

A series of articles by Dr. T. S. Barbour relating to the fields visited by him on his late tour.

Fresh news-letters from our mission stations.

Special articles on various phases of missionary work and of life in missionary lands.

The department entitled Helps for Home Workers will be continued throughout the year.

Special material relating to the foreign missionary topics of the Conquest Missionary Course of the B. Y. P. U. A. will appear regularly.

Topics for Prayer and Thanksgiving.

These will refer chiefly to material contained in the MAGAZINE for each particular month.

Our Portrait Gallery. In this will appear half-tone reproductions of various missionaries of the Union, with brief biographical sketches.

The monthly financial statements of the Missionary Union.

Literary Notices, including mention of the latest missionary books.

An abundant supply of appropriate and helpful illustrations.

What Others Are Doing. A department devoted to a review of the work of other societies with clippings from our exchanges.

In September a Special Centennial Number will be issued.

## A WORD IN SEASON

IT is expected, doubtless, that at this season we shall begin to urge more strenuously, if possible, than in the earlier portion of the year, the claims of our foreign mission fields upon our churches; but because this is *expected* we hope that what we say will not be taken "as a matter of course." To those in the Rooms who read the letters from our missionaries and know the situation abroad, the burden is no heavier now than it was two or four months ago; for this burden is not merely the care of "collecting" a given sum of money before March 31, although it will be necessary to raise \$409,021.10 in the less than five months which remain; but consists largely in anxiety lest there be a failure on our part to meet great needs, and respond to calls for help which are perfectly reasonable and ought to be expected by us as a legitimate result of the natural development of the work entrusted to our care,—lest we grieve the Spirit by our neglect and lack of interest. There is profound reason for gratitude that thus far this year there has been a commendable increase in giving, as will be seen by

referring to the financial statement elsewhere, but we shall need about \$35,000 more than was received last year, if we are to be free from debt. Having put our hands to the plow there can be no looking back. We are moving forward and the Lord is richly blessing our brethren in all the fields. It is important, therefore, that pastors, committees and others charged with responsibility in our churches should take this matter upon their hearts and see that offerings are made early in the year. Do not wait till March. So many contingencies may arise,—so many are very sure to arise in almost every case, that it is the part of wisdom and loyalty to begin early and keep at it until we have done our duty by this great cause of world-wide missions. The state conventions are now over; and while other interests are before the churches and should have their due share of attention, it is hoped that foreign missions will receive the prayerful consideration which they deserve and that each church will feel its responsibility for sharing in this great work this year.

## MONTHLY SURVEY

*A Great Evangelistic Movement*

All Christians will hail with joy the existence of what *The Journal and Messenger* calls "the new impulse to evangelism." It seems to be growing stronger and stronger and is being felt among practically all evangelical denominations. Even Episcopalians, not usually considered particularly evangelistic, are cultivating this impulse to seek more earnestly the salvation of souls. The National Central Committee of the Twentieth Century National Gospel Campaign has just issued its third annual appeal to the Christian ministers and workers of America. It is an earnest plea, and two things particu-

larly are urged:—prayer, and a more faithful ministry of the Word. The committee suggests that the Fulton Street Prayer Meeting be regarded as a sort of national center of prayer. While this movement is being fostered by an interdenominational committee with which Rev. Cornelius Woelfkin is connected, there is springing up within the Baptist fold a similar agitation which has resulted in the appointment, recently, by various state conventions, of delegates to a meeting which it is expected will be held in Buffalo at the time of the Anniversaries, for the purpose of organizing a permanent national committee on evangelism; and adopting such meas-

ures for furthering the work as may seem wise. There certainly can be no question as to the great need of a widespread revival of religion among our churches, and we join heart and soul in any movement calculated to bring this about. Revivals we need; the salvation of sinners will follow. May God hasten the day! Come Holy Spirit, heavenly dove, with all thy quickening power!

#### *Important Missionary Conventions*

Since our last issue there have been held a number of important, if not really great, missionary meetings. The sessions of the American Board at Oberlin, Ohio, were of more than ordinary interest. (It is impossible to arouse a deeper interest than that usually manifested in the average foreign missionary convocation.) Those who think missions dull and uninteresting do not know what it is to be thrilled by the speakers, the themes and the prophecies of such gatherings. At Oberlin several things were done:—The Forward Movement was endorsed; a new assistant secretary, a layman, Mr. H. W. Hicks, was inaugurated; the India deputation reported; martyred missionaries were honored by the laying of the cornerstone of a memorial arch on the grounds of Oberlin College; announcement was made of the payment of the debt, and a strong note of triumphant determination to advance was sounded. God bless the American Board and its work.

#### *The Disciples of Christ*

This denomination held its annual convention in Omaha, October 16-23. While not strongly missionary in spirit during earlier years, and only within recent ones having sent workers to foreign fields, the overflow of missionary enthusiasm of these meetings was all the more noticeable, and furnishes occasion for profound gratitude. The attendance was very large. Many missionaries

were present and spoke, as did also Mr. John R. Mott.

#### *The Episcopal Missionary Council*

Held at Philadelphia, October 21 and 22, the sessions of the Missionary Council of the Protestant Episcopal Church were marked by large attendance and spirited discussions. The most noticeable feature of the council's meeting was the large attendance of business men, a prominent topic for consideration being, What Business Has the Business Man with Missions? Our Episcopalian friends were never more determined to do their share of the work required for the world's evangelization; and fortunately, they have more money behind them than most other bodies can command. So much the greater is their responsibility.

#### *Methodist Missionary Convention*

This has been the largest gathering of the month and next to the Toronto Volunteer Convention is, perhaps, the most important missionary convention since the Ecumenical Conference. It was the largest Methodist missionary convention ever held. More than two thousand regular delegates, representing every state in the Union and many foreign lands, were present, while hundreds who applied for seats were notified that no more were available. The speaking was on a high plane. A correspondent writes:—

Excitement was suppressed so far as possible, although deep inward excitement prevailed and many exuberant thanksgivings were uttered. The fountains of Methodist generosity were tapped, and the first gushings forth of a new era of gifts for missions were gratefully revealed. . . . The scene can never be forgotten by any who shared in its inspirations. In a couple of hours the noble sum of \$300,700 was pledged.

Bishop Andrews, who opened the convention, said:—

This is not a legislative body. Our ob-



jects are threefold,—to review past missionary mercies, to study honestly present missionary conditions and to plan preparations.

We congratulate our brethren upon their wonderfully inspiring, spiritual and effective meeting. May the results achieved be but the beginning of a very largely increased use of abundant resources.

#### *First Centennial Celebration*

The American Baptist Missionary Union had a special interest in the centennial meetings of the Massachusetts Baptist Missionary Convention recently held in Boston, since it was from this convention that the Union directly sprang. In fact it is the parent of most of our state and national Baptist missionary societies whose centennials we shall be called upon to celebrate within the next twenty-five years. The meetings were largely attended and were very successful. The addresses were chiefly historical, the relation of the convention to the Missionary Union being the theme of an address by our Home Secretary, Dr. Mabie. Dr. Morehouse spoke for the Home Mission Society and Dr. Eaton, secretary of the convention, reviewed the work of the convention's one hundred years of existence.

#### *Important Conference in Cleveland*

The first of a series of missionary conferences in which the Home Secretary and several missionaries of the Union, including Rev. Wm. M. Upcraft, Rev. Chas. W. Briggs, Rev. Joseph Clark and Prof. E. W. Clement, will participate, is to be held in Cleveland, Ohio, with the Euclid Avenue Church, from November 17 to 21. The Cleveland pastors have been very earnest in preparation for this conference, and have invited all the churches of Ohio, as well as many from adjoining states, to represent

themselves in the meetings. Secretaries of our various societies, besides prominent pastors and leading Christian workers throughout the country, are expected to participate. The Cleveland pastors in sending out their call say, "It is evident to all that we need, as Christians, today, a new life, enthusiasm and power. These can be obtained only by a return to a New Testament Christianity, to the apostolic conception of the Kingdom of God, to the old-time vision of the face of Jesus, and the Pentecostal life-giving presence of the Spirit." We have no doubt this will be a great meeting.

#### *Missionary Conferences*

The annual conferences of the missionaries on most of our mission fields will be held during the next few months. These gatherings like similar ones at home are purely voluntary, but their spiritual and practical helpfulness is not to be measured. Missionaries deprived of such fellowships as we enjoy in America need and appreciate those they do have. We trust all our readers will offer special prayers for these assemblages held as follows:—

Burma (at Henzada), November 20, 21.

Assam (at Gauhati), December 28-January 3.

South India (at Ongole), December 18-21.

Africa (at Wathen), first week in January.

Special attention also is again called to the Decennial Conference of all missionary bodies which is to be held in Madras, December 13-17.

#### *Swedish Baptist Jubilee*

We regret that the report of the Swedish Baptist Jubilee meetings, which were held in the Immanuel Baptist Church, Chicago, September 26-28, reached us too late for publication in the last issue of the MAGAZINE. There was a large attendance of delegates, representing

many lands, and it is doubtful if a similar meeting of such magnitude was ever before held by Baptists in this country. We congratulate our Swedish brethren upon the history they have made.

In connection with this celebration, Dr. Peterson, our district secretary for the northwestern district, issued a special number of *The Mædoniska Ropet*, which contains the pictures of many of our Swedish missionaries. Many of the most earnest supporters of the Missionary Union are found among the Swedish Baptists and some of our noblest missionaries are from their ranks, of whom we might mention Rev. Ola Hanson and Dr. East of Burma, Rev. C. A. Salquist of China, Rev. O. L. Swanson of Assam, Rev. E. V. Sjöblom of Africa, Rev. Eric Lund of the Philippine Islands and many earnest sisters.

#### ***Southern Baptist Board***

We rejoice in the steady progress of the work carried on by our Southern brethren. Dr. Willingham of the Foreign Mission Board of the Southern Baptist Convention reports most hopefully of the outlook on the field, and speaks of a number of applicants awaiting appointment. It will require the round sum of \$200,000 to enable the board to meet all its obligations, and close the year without debt; but the churches are responding nobly and under the inspiration of "our-own-missionary" movement it is expected that at least the above named sum will be made available. This board carries on work in Italy, Mexico, Brazil, Africa, Japan and China.

#### ***English Missionary Conference***

The report of a conference of the officials and home-workers of the foreign missionary societies of Great Britain and Ireland is at hand. This is the second conference of this kind to be held in England and was probably sug-

gested by the conference of a similar nature held in this country for several years past. That England can learn from America is admitted by Lord Kinnaird in his opening address when, in speaking of the good of conferences, he says: "When I went to America and saw the powerful influence exercised and how the people were interested in the different agencies by conferences and conventions in a way which we do not know anything about, I was much instructed."

#### ***Two Woman's Societies Unite***

The officers of the Woman's Baptist Foreign Missionary Society of California announce, that at their board meeting in October the proposition to unite the society with the Woman's Baptist Foreign Missionary Society of the West was finally ratified. This question has been under consideration for some months; and the decision reached is considered by all those interested as proper and wise. It will be a mistake, however, to argue, as some doubtless will, that what has been done by these two societies could easily be done by others. No two cases have the same elements. Each must be decided on its own merits. We rejoice in every *natural* and profitable consolidation like the one noted above, but an arbitrary or artificial combination of interests, simply for the sake of combination or even of economy, will not be wise.

#### ***A Catholic Philippine Commissioner***

While we could hardly expect that the Philippine Commission would permanently remain composed of Protestants only, we cannot help regretting that the first Catholic member to be appointed should be selected for the department of education and industry, the very position in which, under the circumstances, a Catholic will have very great difficulty in maintaining the American principle of the separation

of Church and State. He was deliberately appointed because he was a Catholic, and he will be expected to straighten out the entanglements of the school question, besides having a large part, as he already has had, in negotiations regarding the friar lands. We confess to some anxiety over this matter; but we cannot help feeling that American ideas must triumph in the end, though there may have to be a struggle for them to gain supremacy in such an atmosphere.

*A New Church in  
the Philippines*

Recent despatches from Manila, P. I., report the inauguration of the Catholic Church of the Philippines, an independent body renouncing all allegiance to papal authority, while still declaring an intention to maintain the religious forms of the Roman Catholic Church. Aguinaldo, Buencamino and other insurgent leaders have approved the scheme and some of them have accepted official positions in the new organization. It is thought that this movement may seriously embarrass the political plans of our government and possibly have some influence upon Protestant mission work. Claims for the ownership of the churches of the islands by "the people," as represented in this new party, are being made, and this still further complicates matters. In the meanwhile the work of pacifying, educating, organizing and evangelizing the people is going on; and while these things are being done by agencies quite distinct from each other, it is believed that sincere motives and honest, earnest endeavor will, with God's blessing, work out the reformation and the regeneration of the Philippine nation.

*Yuan Shi Kai*

Yuan Shi Kai, governor of the province of Chili, has been appointed minister of commerce of the Chinese Empire. He will have supreme control over mines, railroads, telegraphs and commercial

matters, and have greater power than any viceroy ever before enjoyed. This appointment is generally commended by all the foreign residents of China, missionaries included. He is a wise and liberal statesman and an able administrator. His opportunities are boundless and we shall expect much from his official career.

*Buddhism in  
America*

A recent editorial in *The Boston Transcript* on the subject of Buddhism in America contains some of the most remarkable statements we have yet read on this subject. The editorial in question was suggested by the arrival in New York of a "fresh consignment" of thirty Cuban girls, all under sixteen years of age, who are on their way to join their adopted "purple mother," as she calls herself, at Point Loma, California, where she has a large colony of these young proselytes housed in a summer hotel which has been converted into a sort of oriental temple. The aforesaid remarkable statements of the *Transcript* editor are as follows:—

Buddhism is a good foundation for Christianity to build upon. It emphasizes some of the Christian virtues and insists upon them even more strongly than we find done in the more enlightened faith. At any rate, by the rule of the survival of the fittest, we should have no apprehension as to the influence of this benevolent heathenism. A gentle Buddhism comes nearer to holiness than a savage Christianity.

Furthermore, because our own Dr. MacArthur of New York believes that even Buddhists should enjoy religious liberty in this country, the editor seems to imply that he, with other Christian leaders, is not at all concerned about the advent and growth here of such beliefs. The fact is, however, that there are multitudes of thinking men and women who view with the greatest alarm these heathen movements. More than once we have said that which we profoundly believe:—that it would be entirely possible for America to become prac-

tically heathen. Our niggardly attitude toward missionary effort, our selfish withholding of that which belongs to God, and our boastful pride are sure to cause our downfall as a people unless we repent; and it will not help matters for us to become more selfish and try still harder to save ourselves. That is what is the matter with us now. What we need as individuals and as a nation is to make a fresh dedication of ourselves to God for the salvation of THE WORLD.

### Denominational Ignorance

In *The Standard* of October 11 there appeared an editorial entitled, "A Baptist Catechism," which strongly emphasized the woful ignorance of our Baptist constituency regarding many of the simplest and most common facts of our denominational history, work and personnel. For us there was a bit of encouragement as we read the counts in the indictment, to realize that after all, missions,—foreign missions are not the only branch of our work concerning which ignorance exists. So far as we are able to determine our people know fully as much about our fields abroad as at home; and that is little enough, we confess.

Referring to the list of questions contained in the above mentioned editorial, it must be evident that there is no excuse for lack of knowledge regarding such matters as the "wheel plan," the difference between an immersed Methodist and a Baptist, the location of the headquarters of the "three societies," the names of the Baptist schools in one's own state, the name of the first country in which missionaries of the Missionary Union labored, and a host of other similar questions; but the fact remains that our people are ignorant of them. In seeking a remedy, however, for this condition of affairs we should not forget that the opposite of ignorance is knowledge; and that knowledge is secured by intuition, experience, observation, reading and study. Intuition

will not yield much concerning such matters as those mentioned. Experience and observation will help some, but one must depend largely upon reading and study; but, if one does not *want* to read and study? Well—you can cram a man with facts, he may read all the Baptist papers in the world, but you cannot "educate" him on any of the subjects mentioned therein unless he wants to be educated, nor prevent his forgetting his facts as soon as he lays down his book or paper.

The difficulty in our opinion is that many people do not, after all, want to know about missions or any other particular part of our denominational life concerning which they steadfastly remain ignorant. No amount of administrative machinery, nor methods of informing, nor multiplication nor consolidation of agencies will effect a change until people really desire that which they ought to have.

Baptists, because they are Baptists and Christians, ought to *want* to be informed about all the affairs of the kingdom, and until they have this heaven-born desire they will remain ignorant in the presence of stores of wisdom. Facts! We are surfeited with them; but having ears to hear we hear not, and having eyes to see we see not. We need to be converted.

### Real Object of Missions

Mr. Robert E. Speer's new book, *Missionary Principles and Practice*, seems to have stirred up some controversy. We are glad, if the discussion will only emphasize the truth for which he contends, namely:—that the aim of missions is not primarily cultural, not even ethical, but it is "to make Jesus Christ known to the world with a view to the salvation of men." It is those who have held this view who have been the missionaries; not those who think that culture, civilization or ethics can produce the moral regeneration of men. If these things are able to accomplish so much, why do not those who believe it do more?



THE MARTYRS' MEMORIAL

This monument is being erected on the Campus of Oberlin College in honor of the missionaries who sacrificed their lives during the Boxer Rebelion in China.

## OUR BAPTIST VOLUNTEERS

**D**URING the past month we have been favored with responses to our special request for information regarding the conditions of the student volunteer bands in our Baptist theological seminaries; and before making a résumé of these letters we take occasion to thank the leaders of the bands who forwarded the communication. They are as follows:

Mr. Harry I. Marshall, Newton.  
Mr. C. Percy Christopher, Hamilton  
Mr. Arthur S. Adams, Crozer.  
Mr. H. W. Cole, Rochester  
Mr. Herbert F. Rudd, Chicago  
Mr. R. E. Bell, Louisville

There are now seventy-seven regular volunteers in these six institutions as follows: Newton, 17; Hamilton, 2; Crozer, 8; Rochester, 13; Chicago (including all departments of the University), 12; Louisville, 25. All write enthusiastically of their interest, encouragingly of their work, and hopefully of future increase in numbers and influence. All the bands except one either have, or are planning to have, regular meetings for conference, prayer and study, and most of them endeavor to do some missionary work in the community. Of course, all of these students will not be ready to go out this year, and some because of sickness or other unforeseen events will be compelled to give up their plans for work abroad, but the number which will remain available for appointment at the close of the year will not be small. Will we send them out? The Southern Convention Board will claim some of them, but we must not fail to provide means for sending all that our own Executive Committee will appoint. The following extracts from the letters received from these bands will be read with interest:

The purpose of the band is to contribute everything possible to the preparation of the volunteers for their life-work. We want to get well acquainted with God, learn to live with him and prevail with him for the work committed to our hands. Then, too, the study course is designed to acquaint the class with the mission fields and the work being done. We also strive to intensify the missionary spirit in our school, present the claims of the heathen to the students, and enlarge their horizon and their hearts.

We recognize the responsibility resting upon our institution and upon the band to supply the necessary men who are to go forth from us to this great work, and therefore we are giving ourselves to prayer and effort that not a less number from our institution may set sail next fall than have gone forth this year.

Several mission study classes are to be organized in which the volunteers will take an active part. Besides these classes frequent meetings of the band are to be held, in which besides planning and praying for our own work and keeping in touch with live missionaries, we expect to study the book, *The Call, Qualifications and Preparation of Missionary Candidates*. There is also some contemplation of holding missionary rallies in the churches of the city and teaching in some of the Chinese missions.

The band meets weekly in a room of its own, which has been decorated with the photographs of our missionary alumni. The meetings are devotional and educational. Many of the students come in and study with us the student volunteer course on missionary biography which we are taking up this fall. We also publish a monthly missionary bulletin comprising two mimeographed pages of the most live matter culled from the missionary periodicals.

## WESTERN CHINA

WESTERN China is an indeterminate portion of what is known as "Chin-Per," Mongolia, Manchuria and forming the other three grand divisions of the empire. Roughly it may be considered as including the three provinces of Yunnan, Szechuen and Kansu stretching from Burma and Anam south to Mongolia on the north, the entire inland frontier of this division. The first named of these provinces forms the southwestern corner and is flanked on the west by Burma and the north by the remoteness of Burma through this that railways cannot find entrance into the country, the center of these three states, lies directly east of Tibet the largest of the fourteen provinces a proper.

Missionaries are working in various portions of the far western section of our own brethren that we call our Western China Mission refine their labors in Szechuen, in Yunnan have been established three centers as the dates indicate the years in which they were

in 1889 the workers have been driven out by two serious disturbances in which some of them nearly lost their lives. There were threatenings at other times, but neither these nor the larger movements have seemed able to prevent the steady progress of the work which is now in a most encouraging condition, as will be seen by a perusal of the communications from our missionaries published elsewhere. In writing thus at this time we are not forgetful of what Mr. Beaman says in his letter nor of the rumors of up-



CONVERTS AT YACHAU, WESTERN CHINA

(Swayfoo), 1889—Rev. Robert Welland wife, Rev. C. A. Salquist and wife, E. Tompkins, M. D., and wife.

(Jading), 1894—Rev. W. F. Bead wife, Rev. F. J. Bradshaw (in

(Yajo), 1894—Rev. W. M. Upd wife (in U. S.), Rev. H. J. aw and wife, Briton Corlies,

above force is small in number, but a devoted, heroic, hopeful band preached the gospel on heathen

Mr. Uperaft, the organizer of the , had nearly suffered martyrdom he entered the service of the Union; the beginning of the work in

risings which have been published recently in the daily papers. Doubtless there has been some rioting and for some time to come local disturbances may be expected; but our brethren and the gospel are winning their way into the hearts of those people, and victory is sure to follow. Obstacles can hinder only for a comparatively short period, and it is believed that these would soon and permanently disappear if it were not for the policy of the Catholic priests, who are largely responsible for most of the rioting which has been directed against the missionaries in China.

We take from a recent issue of *China's Millions* the following



### Brief Description of Szchuen

**SZCHUEN**, the largest province of China proper, is situated in the west. Its name, "Four Streams," originates from the four great streams which in this province become tributaries of the Yangtze. Its area is 160,800 square miles, with a population, according to the reduced estimate of the *Times Gazetteer*, of 45,000,000. The whole of the province is mountainous, with the exception of the Chentu Plain, which is about one hundred miles long by fifty miles wide. The natural entrance to the province from the east is through the Yangtze gorges. Passing westward the country becomes more and more mountainous, until the snow-clad ranges of Tibet announce that the borderland has been sighted. The province is rich in mineral and vegetable produce, and the dress of the people gives an appearance of comparative wealth, although the pay of the lower coolie class is extremely

small. The hills are well wooded, except where they are terraced for cultivation, and the narrow roads are well paved. Space will not permit any detailed description of the physical features of the province, but one or two must just be mentioned. Near Kiating is situated the famous mountain of Omei. This mountain, over 11,000 feet high and covered with numerous temples, even to its summit, is visited by multitudes of pilgrims, not a few of whom cast themselves down its fearful precipices in their fruitless search for Nirvana. The salt and petroleum wells with their narrow borings through solid rock for many hundreds of feet, are a feature of great interest. The province of Szchuen is especially suited to evangelistic itinerations. Covered with villages seldom more than five miles apart where periodical markets and fairs are held, it is easy to reach the people, to gain a hearing for the gospel and a ready sale of Scriptures.

## CHRISTMAS AT SUIFU

By Rev. W. M. Upcraft

We came home to Christmas! Joy and good cheer were there as the men and women gathered, the former in large numbers from the country districts and all in the best of spirits and full of eagerness. The chapel was too small, so willing hands built up a cloth-spread roof over the space before the chapel doors; simple, pretty, paper lanterns were suspended from the bamboo framework and we were ready for the angels' song and its message of goodwill. And then the rain came! Weeks of fine weather had preceded this day so that the farmers were crying for rain, but it came just when it seemed disastrous to our plans. But think of that placid unworrying creature, the Chinaman! Instead of lamenting, as I did, he said, "It is good, very good; the heavenly Father is pleased with our festival and sends the rain we have needed for so long."

Our fears now were for Christmas morning. Three hundred sat down, or stood as the case may be, to breakfast, and noon came before we could have our

service of joy, and then behold the sun! Warm and vivifying, just the morning for an open air service under our cloth roof; and the Chinaman, unabashed philosopher that he is, cried, "Ah! look, the heavenly Father is pleased with our festival and sends the sun to shine upon us." It was a glad service, lasting longer than an American audience would have cared to sit, but it was about good tidings of great joy, a Saviour to save, a King to reign.

So our Christmas ended, but not our work. That widens every day. The Macedonian cry with a note of urgency in it is heard everywhere—"Come over and help us." Think what that means to this proud, old, self-contained people. Help us? help debased, depressed, degraded people, that is natural; but *us*, the unbroken line of descent from Confucius and the sages, *help us!* The cry is startling, not alone from its insistency but from its origin, in the need of these haughty, erstwhile self-contented folk. We pass on the call—a cry and a command. The need of our fellow men is a command of God to all who have power to supply the need. "Give ye them to eat," and it will be our shame should we have to confess that we are without bread and helpless in this desert of needy men.

[This little sketch by Mr. Upcraft was written just after his return to Suifu, and bears date of December 27, 1901, nearly a year ago. It did not reach America till some months later, but has been preserved in the editor's drawer to reappear at this time for the purpose of affording a passing glimpse of a Christmas scene in China.—Editor.]

## "WESTWARD HO"

By Briton Corlies, M. D., Western China

**I**N the sixties, to go west from the eastern states meant weeks or months of travel, and that by the slow-moving "prairie schooner." Today this is but a pleasant holiday trip of a few days. As China has not yet built her transcontinental lines, the "old settler's" experiences of the home land can still be enjoyed by the traveler from east to west in China. Of the two thousand miles from Shanghai to Yachau, but ten days of the nine weeks' journey is made by steam. Letters come more quickly at times, but usually one must wait from ten to twelve weeks for a reply from Boston. As the missionary's little craft crosses the boundary line of Szechuen, he feels like stopping the boat and calling the crew together for a service of thanksgiving and praise. Generally acknowledged to be the most prosperous of the eighteen provinces, it is certainly the most inviting for missionary work. With its teeming population of over 55,000,000, and missionary work still in its infancy, it is surely

an Eldorado to him who would preach the gospel where Christ has not been named,—building upon no other man's foundation. Like the settler on the western prairie who looked on a boundless area of fertile land untouched by the plow, so the missionary to western China is brought to a multitude of heathen whose hearts are virgin soil.

Passing by the half-dozen centers in this province where missionaries have already located, after many days our far western city of Yachau is reached. Here we are within sight of the Tibetan snow mountains, breezes from which temper the summer's heat, and put a biting frost in winter's chilling blast. There is not a single

Protestant missionary to the west of us and it is from these unoccupied districts that delegations are continually arriving to ask for preachers, offering houses and places for meetings. In other directions over a hundred miles intervene before a fellow worker can be reached. Nestling at the foot of tall mountains, lying in a pocket too small to be called a valley, is our city Yachau, surrounded on all sides by beautiful green-clad mountains, with

Tibet's great ice and snow crags towering above all in the distance. A more beautiful spot exhibiting the Maker's handiwork would be hard to find. How natural that the human heart left to itself here should worship the created rather than the Creator!

My schoolboys and I climbed a near-by sacred mountain the other day. With an early start we were still not so early as the worshippers. The long ascent of continuous stone steps required four hours of steady climbing. Rest houses at intervals were by no means

inviting to the foreigner, being packed to the doors with Chinese. After climbing until out of breath we would sit on the steps and fan ourselves. Any small bush or boulder casting a shadow was most welcome. What a barren country China is as to trees! Great ranges of mountains hardly able to boast of a tree! Mounting higher and higher there suddenly looms up in the distance a great cone, pure and white, white as snow,—in fact it is snow. A Tibetan snow peak! Climbing still higher, the enormous proportions of this great mountain begin to reveal themselves. It seems to be all snow, not a spot of black to suggest anything but snow. It is like a great iceberg at sea. Still climbing with the



Dr. and Mrs. Goddard and daughter of the Eastern China Mission, and Briton Corlies, M. D., of the Western China Mission, nephew of Dr. Goddard

pilgrims, but with eyes fixed on the mountain of snow, other snow peaks begin to show themselves above the intervening ridges. At last a score or more have arranged themselves to the right and left of the first great peak; and one begins to shiver involuntarily at the sight of so much snow this hot July day. But the pilgrims! Do they climb with eyes fixed on the snow? No; their thoughts are elsewhere. Some are chanting words of prayer and praise to the sacred mountain. Others are making a low obeisance with head to the ground every second or third step; while all have their hands full, carrying candles and incense sticks.

At last the top is reached with its great barn of a temple. It is thronged with worshipers and stifling with the smoke from their candles and burning incense. The great gilded goddess of mercy can hardly be seen for the smoke. The poor priests stand with inflamed eyes, and tears streaming down their faces. Such an at-

mosphere would hardly be borne by a veteran fireman. Heaps of paper money, having no currency value, burning in a great urn are constantly being added to by the newcomers, while whole bundles of incense sticks are being lighted and waved about. We wonder at the women who have slowly dragged themselves up the mountain-side with this idolatrous throng, and one step at a time, with their deformed feet, really not feet at all—simply stumps. If a young, able-bodied man found it a stiff climb, what of these old, withered forms without feet?

At the foot of this sacred (?) pile of limestone nestles our little chapel, little school and still smaller hospital. The chapel is well attended now. The school, which is industrial, is uncomfortably crowded, and the hospital capacity is strained to accommodate the patients, many coming from great distances, traveling several days with the most horrible maladies.

## AFTER THE EXODUS

By Rev. R. Wellwood, Suifu, Western China

SINCE returning to China, after an absence of over two years we have often been compelled to draw comparisons between the China we left and the China to which we have come again. Great changes have taken place, one of the most remarkable being the attitude of the people towards us and the gospel we have come to preach. This change is general throughout the empire. If this condition remains permanent it must make for the highest good of this vast country with its teeming millions. Several causes have been operating to produce this change. Among the most potent are the aggressive evangelistic efforts of the different missionary bodies, the general circulation of the Scriptures and other Christian literature and preaching in streets, chapels and market towns. This latter has been extensively carried on for the last twelve or fifteen years. Large numbers of people in this province have

heard the gospel and now fruit is appearing.

The Boxer movement of 1900 has also been a large factor in producing this present change. The people generally have been awakened through this acute and cruel uprising. The chaotic condition of the central government in Peking has also had considerable to do with the present movement. All these matters have stirred the minds of the people to earnest inquiry and these are just a few of the causes that God has been pleased to use for the awakening, and we hope ultimate salvation of innumerable multitudes of this great nation. This is our

hope, for this we labor. It would seem as if a new era had dawned for missions in this part of China at least. Work in this Suifu Prefecture was never more interesting than at present. There never has been any apparent awakening since the opening of the



REV. R. WELLWOOD

city in 1888 to missionary work until the last two years. Previous to 1900 the people were suspicious, unappreciative and largely unresponsive. There was no little opposition from the people and the officials were generally obstructive. This was the attitude of the people largely from 1888 to 1900 in this section of the province. Now all appears happily changed. The officials seem friendly and the people certainly so. Of course we are pleased to notice this and hope to increase the good feeling.

The Suifu Prefecture is one of the largest in the province of Szchuen. It covers an immense area, comprising eleven counties or districts and two sub-counties. It governs eleven *hsien* and two *ting* cities, all of these being walled except one, Künlieuhsien, which is too poor to raise sufficient tax for the purpose. It is hard to estimate but it is enough to say that the population is on a par with other portions of the province, and is very great. Certain portions of this prefecture, especially the western border which is mountainous, are not so thickly peopled as the plains and rice-growing districts. Only two Protestant missions have so far undertaken work here, the China Inland Mission and American Baptist. In the early part of this year, immediately on my arrival, an agreement as to division of this large field was entered into, the Yangtse River forming the natural division of the ground. By this arrangement seven *hsien* and two *ting* cities with two other half *hsiens* come to the American Baptist Mission. The half *hsiens* are accounted for by the river cutting their jurisdictions in two, the southern half coming into the district of the Missionary Union, and the northern going to the China Inland Mission. We have in our field eight *hsien* and two *ting* cities with all their market towns and villages which are well-nigh innumerable. In this district, previous to 1900, only two out-stations were opened, Hankihsien and Hichuang. Pinshanhsien was under consideration, but was not fully opened. Now there are in all twenty-nine villages and market towns where there are houses for meetings and worship. Here weekly services are held and inquirers instructed. Thirty-three other places have asked for teachers, and had I time and sufficient force, I would see each of them with its own place of worship and a community gathering to worship the only true God and listen to his everlasting gospel. Not

only will these thirty-three places be opened in the near future if God gives time and strength, but every village in our whole district will have its own meeting-house for those who desire to serve God and follow him. The field is large, the opportunities are great and numerous, the harvest seems ripe. For the accomplishment of this work the available staff is utterly inadequate. We have only one foreign missionary and wife and five native brethren. We strive by every possible means to reach these people and instruct them. We visit, preach, teach and organize where it is desired and where the necessary nucleus exists. Our object is to develop local talent and lead the people to help themselves.

The progress some of these places has made is very encouraging, but there are too many places to be reached effectively by our present staff, so I have selected those who have shown an aptitude for learning and invited them to the central station, Suifu, for study. Not long ago I held a Bible school for these men. Twenty-seven attended for nearly three weeks. We had two sessions daily, when selected portions of both Old and New Testaments were studied. We also had a course in Christian Evidences and other necessary Christian literature. They were encouraged to lead in prayer and give simple expositions of selected subjects previously announced. I found these men both earnest and intelligent. All have returned now to their respective homes where we hope to see fruit from this little effort. We intend to hold another similar school in the winter when we expect some forty men in attendance. This seems to be the only way we can meet this great demand. May the day soon dawn when the converted Chinese will labor voluntarily for the salvation of their heathen brethren and sisters.

The need is great, very great. Sometimes our hearts almost fail. These opportunities may pass. We long for reinforcements. Let us take advantage now. Now is the accepted time; now is China's hope and the Christian's opportunity. We need grace and your prayers in this work. We have our griefs and disappointments, and never were responsibilities so great.

#### The Secret of the Sacrificial Life

*Our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice, and our service must be a martyrdom. In everything there must be the shedding of blood.*  
—J. H. JOWETT, M. A.

## A SURVEY

By Rev. W. F. Beaman, Kiating, Western China

**D**ISORDER seems to be the order of the day in China; disorder in the South, disorder in the West and disorder in the North. Oppression, discontent and rebellion threaten to break down the fabric of China's government and destroy her faith in her ancient standards of human relationship. In the midst of this struggle the Western China Mission is striving for an existence. The disturbances of 1895 threw the work into confusion and drove the work

ers away to the coast. Some left the mission for stations in eastern China and Japan. Again on account of the troubles in 1900, the workers all left the field, most of them returning to America. Now two families and one single man occupy the field, allowing one man for each of the three central stations. A corps of native helpers

has been raised up and brought to the front. On them, largely, the work depends.

Suifu, the oldest station, alone has ample work for three men, two for evangelistic and one for medical work. The possibilities of this station are great. Its outlying cities, villages and hamlets are many. If Mr. Wellwood and his preachers could be in fifty places at the same time, they could not reach all who want to hear the gospel. Outstations are being opened as fast as they can be cared for, but oh how many more he would like to open!

Dr. Corlies is doing his best in Yachuan. It does not seem far to expect a medical man to be pastor, teacher, evangelist and doctor, all at the same time and with no help. Such, however, is his lot, not even a fellow foreigner in the same city. Still his work goes on apace. God is blessing him.

In Kiating the work has made rapid progress. Between ten and twenty out-

stations are open and we are doing our best to keep up with the work. Our great need is a school for higher education. The demand for English and Western learning is far more than the individual missionary can attend to. Financial help has been offered to start such an institution. No doubt it can be made almost self-supporting if a man can come out from America to take charge of it.

The present state of unrest, however, in

this province threatens to throw mission work into disorder again. Some Christians have been killed. Bands of marauders who call themselves Boxers are making a great deal of trouble near the provincial capital. It is not safe to prophesy what will happen. We have been honored with the presence of three gunboats in Kiating this

summer, and they have had a quieting effect on Boxerism in this part of the province. They make us feel quite civilized. Often may they come and long may they stay.

But through all the unrest of the past three months the work throughout the mission has gone on without check. The native workers have been fearless in doing their duty and faithful in preaching the Word in all the region about. A goodly number of converts have been baptized and others are waiting. We are not slumped off on a side track here in western China to be forgotten. We are on the main line with the "right of way," and the Heavenly Father is leading us on to the long run. The royal colors of the King of Men are unfurled. "To victory for Emmanuel" is our battle-cry and Szchuen's nations are rallying around his banner.

*The Lord reigneth: let the earth rejoice.*



SOME CHRISTIANS AND NON-CHRISTIANS AT KIATING

## A MISSION LAND OF MANY PEOPLES

### I. THE BURMANS

By Rev. T. S. Barbour, D. D., Foreign Secretary

**L**ORD CURZON, Viceroy of India, addressing the brilliant company which received him at Rangoon last December, remarked "Your contented population is drawn from half the races of Asia." Burma truly is a land of many peoples. At Rangoon Shway Dagon, the great, glittering pagoda, most venerated of the shrines of Buddhism, has been compelled to grant place in the swiftly-growing city to mosques, Hindu temples and joss houses, as well as to Christian churches. More than forty races are represented in the life of the land. For twelve of these peoples the work of American Baptists is prosecuted directly, other races being reached through the Burman tongue. Our brief review of this work will deal, first, with the Burman; second with the Karen, a people divided into several tribal classes; and third, with other races for whom our work is conducted.

The Burmans, numerically and in the influential position which they still maintain are first among the peoples of the land. It was to them Judson came when driven from British India, and until the day of his death their spiritual welfare weighed upon his heart. Of the entire population of 10,491,713 the Burman claims little less than 8,000,000. About one-third of these are in upper Burma, the remainder in lower Burma. The Burman is found in all sections of the country, but his favored home is in the broad, rich valleys watered by the

Irrawadi River. He chooses country districts rather than the city. Burma, indeed, has few cities, not more than fifteen towns have a population exceeding 10,000, and only Rangoon in lower Burma (population 242,000) and Mandalay in upper Burma (population about 180,000) rank among the larger cities of India. In Rangoon Burmans constitute less than one-third of the population. The quieter life of



SHWAY DAGON PAGODA, RANGOON, BURMA





country districts is preferred by them; yet here they gather in good-sized villages that stand boldly upon the river bank, while the Karen people when found upon the plains live in smaller villages hidden by jungle growth.

### **Burman Characteristics**

The Burmans have been called the Japanese of India. Like the Japanese they are quick-witted and light hearted. In industry, however, they are no rivals for the Japanese. Their country, only comfortably populated, is too prodigal in natural resources to stimulate healthful toil, and the more severely disciplined races from India proper are crowding hard upon them. Yet the Burman despite his easy-going contentment reveals wonderful virility, and thus far in his conflict with the incoming races has modified their life rather than yielded his own position of superiority. Doubtless, the character of the Burman woman goes far to account for the persistence of the Burman stock. The Burman woman holds easily the first place, not only among women of India but among all women of the East, in energy and self-reliance. Though regarded as distinctly inferior to men, Burman women are not ill used as are the women of many other Eastern lands.

The Burmans are good-natured and courteous. The missionary finds no difficulty in gaining access to them; even the priests will freely discuss religious questions. But with the pride common to a leading people in all lands, and powerfully fostered by religious ideals, he resists the influence of the gospel.

### **The Religion of the Burman**

The Burman is a Buddhist. In Burma, Buddhism appears at its best, more cleanly and less puerile than the Buddhism of Japan or China. But Buddhism at its best is atheistic. It has no message for the heart but shuts the soul up to its own poor resources in dealing with the problems of sorrow and sin. It stimulates vanity and deadens natural conviction and feeling. But while atheistic the religion of Burma has sown the land thick with idols. Sir Monier Williams well says: "It was indeed by a strange irony of fate that the man who denied any God or any being higher than himself, and told his followers to look to themselves alone for salvation, should have been not only deified and worshiped but represented by more images than any other being ever idolized in any part of the world." These representations of Gautama unquestionably are objects of

worship. Like other peoples the Burman cannot be satisfied with atheism. The mind refuses to believe in a vacant world. Buddhism for the Burman is supplemented by a system of spirit or nat worship. While their sacred books condemn the practice, the Burmans from the highest to the lowest are worshipers of evil spirits.

### **Stations and Missionaries**

Our work for Burmans is conducted at well-chosen centres, including seven of the eight largest towns in lower Burma and four of the six largest towns in upper Burma. Altogether there are 15 stations, with missionary residences, and 38 churches, with a membership of 2,725. In this membership, however, a few hundred Talains and some Karens are included. Some Burmans are found also in churches whose membership is more largely from other peoples.

Our strongest Burman churches in lower Burma are in the two cities made sacred by early labors, Rangoon and Moulmein. Rangoon, besides the church connected with the college in which a considerable number of Burmans are found, has two Burman churches. The First Church of Rangoon, successor to the little company of eighteen souls gathered at the outbreak of the Burman war, now numbers 160. It is self-supporting and is led by a pastor of earnest devotion. At the west of the city is a smaller church of 35 members, largely connected with the Kemendine school. At Moulmein a company of 270 still meets before the old pulpit from which the voice of Dr. Judson was often heard. The Rangoon field as a whole has 9 churches, with a membership of 300 exclusive of the college church. The Moulmein field has 4 churches with 400 members. The other fields of lower Burma lie mainly in the district north and northwest from Rangoon.

The traveler by rail from Rangoon to Mandalay will pass through three of these fields before reaching the confines of upper Burma. Pegu (2 churches, 250 members) is 46 miles from Rangoon. The little church at Shwegyin (6 members), at some remove from the railway, is 40 miles further on. Toungoo (2 churches, 86 members) is 80 miles north from Shwegyin. A journey by the Rangoon and Prome railway will take the visitor to the centers of three other fields: Thongze (2 churches, 370 members) 65 miles from Rangoon; Zigon (2 churches, 179 members) 50 miles north from Thongze; and Prome (3

churches, 187 members) 45 miles north from Zigon. Far to the west, on the extreme arm of the Irrawadi River, 70 miles from the sea, is Bassein (4 churches, 177 members); and further north, Henzada (4 churches, 308 members) confronts Thongze from the further bank of the Irrawadi River. Far to the southeast, Tavoy (24 members) occupies the belt of land adjoining the kingdom of Siam.

In upper Burma conditions are severer than in the lower country, duplicating the difficulties encountered in the beginnings of Burman missionary work. Mandalay alone has considerable strength; here a membership of 219 Burman Christians meets in the beautiful house of worship, built as a memorial of Dr. Judson, by funds contributed in considerable part by natives. About nine miles southwest from Mandalay is Sagaing (19 members), close by the old capitals Amarapura and Ava. Eighty miles further to the south upon the river bank is Myingyan (32 members); while at Meiktila (80 miles south by rail from Mandalay) is a little company of disciples not yet organized as a church.

The workers in the Burman field are in a noble succession. For the Christian, Burma has many sacred shrines. Upper Burma has its Ava and Aungbinle, witnesses to sufferings not often paralleled in the history of Christian missions, while in lower Burma, Rangoon, Amherst and Moulmein are rich in memories of the toils and sacrifices of Christian faith. Of some of the earlier workers the visitor is very tenderly reminded. Mrs. Judson sleeps at Amherst. At Rangoon, underneath palms and graceful shade trees, Dr. E. A. Stevens and Mrs. Stevens, Rev. Lovell Ingalls and Mrs. Maria C. Ranney sleep, undisturbed by the sound of the locomotive now passing close by the church-yard. In the quieter cemetery at Moulmein, Dr. and Mrs. Haswell, with their son James, cut off in his prime by sudden disease, found a resting-place.

The missionaries now in service are worthy of the succession in which they

stand. Among the older workers, Dr. Stevens is giving himself to important literary work. Dr. Packer labors alone at Meiktila in upper Burma. Dr. Eveleth is the honored head of the Burman institution for theological study, and Mr. Hale now in America, is connected with the work at Tavoy. Among those not yet veterans in service, though well inured to the work, stand the names, Kelly of Mandalay, Cummings of Henzada, Tribolet of Bassein, Cochrane of Toungoo, Mosier of Prome, McGuire of Rangoon, and Dr. Sutherland, just now resuming work at Sagaing. Later comers are Mr. McCurdy who cares for the important work at Moulmein and Mr.



BURMAN WOMEN

Dudley now en route for Burma to take up the work at Myingyan temporarily relinquished by Mr. Case, after eighteen years of uninterrupted service. Missionary wives and a strong corps of representatives of the Woman's Societies re-enforce the work. Three of the latter are supplementing the insufficient force of the parent society, Miss Bunn and Miss Stark having charge respectively of Pegu and Zigon, while Mrs. Hancock cares for the work at Tavoy in the absence of Mr. Hale. To forget one other worker would be to miss one of the youngest, brightest, most beloved of all the mission force. At Thongze, Mrs. Ingalls, supported by Miss Evans, a true helpmate, continues her labors of love. With her wise, shrewd plans and a courage which neither fears dangers nor confesses defeat, she has made her influence felt through a wide region and is beloved and revered by peoples of many races. Some years ago the dacoits, who throng in the district about Thongze, offered ten thousand rupees for the head of Mrs. Ingalls. All who know her will agree that the price was quite too small.

### School Work

School work is conducted at almost all the Burman stations. The schools show an enrolment of 3,683 pupils, but many of these are found in outlying jungle schools. More generally than among the Karens, school work is planned with a view to reaching other than Christian homes, and the schools are attended largely by day pupils residing in their vicinity. The higher schools, with departments corresponding to our higher grammar grades, number eight and have a total enrolment of about 1,300. Six other excellent schools of somewhat lower grade have an attendance of 750. Strong schools for boys are found at Rangoon, Moulmein and Mandalay. The Lannadaw school at Rangoon with 400 pupils, meeting in the building occupied by the Lannadaw church, overflows upon the piazzas and into out-buildings. The Moulmein schools meet in the old printing house made memorable by the issuing of Dr. Judson's Burman Bible. The institution at Mandalay has a prosperous high school department established a few years since by Mr. Valentine. Very interesting are the schools for girls led by the well-known Kemendine at Rangoon conducted by Miss Shinn, Mrs. Burhoe and Miss Hanna. Notably strong is the Morton Lane school at Moulmein now under Miss Whitehead's care. Other excellent schools for girls are the school conducted by Miss Spear at Mandalay and that of Miss Evans at Thongze. Among

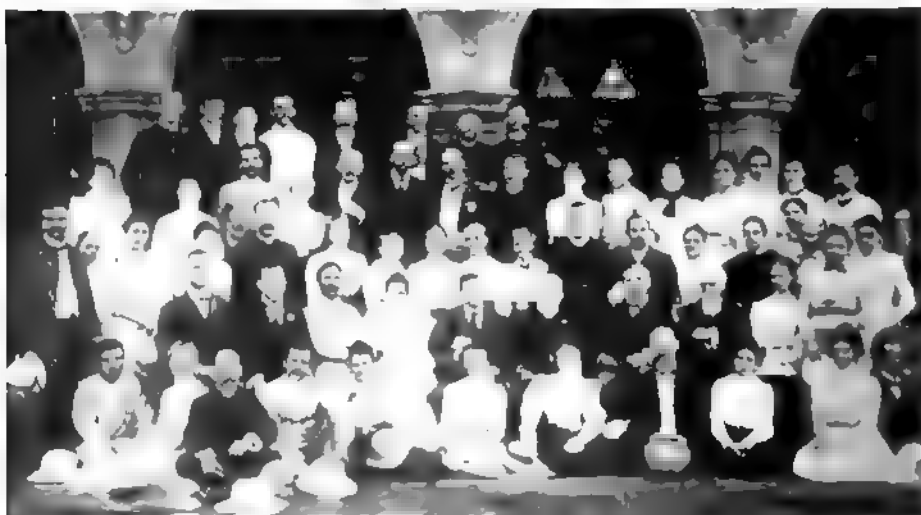
other schools which linger in the memory of the writer are the school at Amherst to which Miss Haswell, not now officially connected with the Union, but always bearing its interests upon her heart, gives some supervision, and Bassein, under the care of Mr. Tribolet, with departments reaching from higher grades to the kindergarten with its quaint children of many races. At Henzada where Miss Stuckney, recovered from a severe illness, continues her work, recent visitors will not soon forget the long lines of pupils, nor the prizes distributed for biblical work in which the pupils show a familiarity with scripture such as may well be coveted by more favored youth in Christian lands. In the baptistry, a gift of a native Christian, already thirty of the pupils have confessed Christ in his appointed way. The work of the Burman schools is silent, far-reaching, strong, an effective force in the conflict with heathenism.

School work among Burmans culminates in institutions doing work for all races. At the college, Dr. Cushing, aided by his capable associates, Professors Hicks, Roach, Tilbe, Sharp, Randall, Smith and Benninghoff, and an efficient force of native assistants, continues a far reaching work. In the several departments of the school are 760 pupils, Burman youth holding a prominent place among them. The seminary at Insein, a beautifully chosen home, crowns the work preparing for ser-

(Continued on page 736)

CONFERENCE OF BAPTIST MISSIONARIES RANGOON BURMA

Dr. J. D. Burpee, Sec'y, 1910



## AMERICAN HOLIDAYS IN BURMA

By W. C. Griggs, M. D., Bhamo, Burma

"A L.L. work and no play makes Jack a dull boy," runs the old adage, and within the generic term "Jack" I suppose we should include the foreign missionary. We have certain "movable feasts," as our Episcopalian brethren phrase it, the chief of these being the day when a box from America arrives. Everybody on the compound shares our joy. A dozen school boys volunteer to call the ox-cart, and when the vehicle has been called they accompany it to the river and help carry the box up the bank.

Then the missionary, as excited and expectant as the smallest kindergarten child there, takes the hammer and chisel and opens it. With many "Oh's" and exclamations of *hi teh*, the articles one by one are lifted out and carried upstairs by willing hands. Oh, I can assure you the box-from-America-feast is not only a unique but a very enjoyable one. There are sure to be lots of little picture cards to be distributed among the boys and girls, and usually gifts of more in-

trinsic value for special scholars, flannel for the cold season and books and prizes for the heads of the classes in school, and could the folks at home get a peep at the happiness caused by the arrival of that precious box I know they would consider the investment had proved a paying one. It is true that "one touch of nature makes the whole world kin." The Burman boy in the mission school is as hungry for holidays as any American schoolboy and he has a unique way of compassing his ends too, which would not cause a boy in New England to blush.

On the Queen's birthday a delegation is, or used to be, appointed to wait upon the

*sayah* (missionary) and inform him that they are loyal British subjects and would therefore like to celebrate the day by having a holiday. The request is usually granted and the missionary takes occasion to give a little talk upon the duty of obeying those set in authority over us, to which the Burman boy gives as much heed as an American boy would under like conditions. So far so good, but that is but

one part of the scheme, for when Thanksgiving Day comes or the glorious Fourth the same boys delicately insinuate the fact that they have the honor of attending an American school and therefore should celebrate American holidays, so, "Will the *sayah* give them a holiday?"

The least upon Thanksgiving Day is often held under slight difficulties. Cranberries are not to be had in Burma, neither are turkeys. However there is a kind of shrub with bright red flowers upon it. These are pressed into service and made to do duty for cranberry sauce,

and sometimes one is fortunate enough to get a wild peacock from the jungle which, while it is not so toothsome as a turkey, yet makes a fair substitute for it. If neither are at hand we fall back upon the regulation rice and curry and make believe it is something else.

The Fourth comes in the middle of the rainy season when everything capable of overflowing has overflowed and lead-colored skies and pouring rain mar all such occasions, but if it is true at home that it is often too wet to go to school but never to go out fishing, then the same law must hold good upon this side of the world, for the rain never falls so heavily



FIRST SNOW STORM IN THE HOME LAND  
Children of W. C. Griggs, M. D.

that the Burman boy thinks it too stormy for a holiday.

Christmas Day is, of course, *the* holiday with the missionary, as with the loved ones at home; and here again the observances of the day are different from those of the home land. For several days the cook has been busy abstracting handfuls of flour from the storeroom, a little more sugar than usual from the jars and sugar-basins, together with currants, candied peel and other goodies. Bright and early on Christmas Day the reason for these pilferings comes to light. In a clean skirt and jacket, his face shining with expectation and his hair glistening with cocoanut oil, the cook comes into the dining room with "a present for missus," a cake, made from "missus'" own sugar, currants and flour, and decorated with flowers from "missus'" garden. He expects some *back-sheesh* in exchange for his "present"; gets it; *salaams* profoundly and retires, leaving the stage clear for the next comer.

The next is the *syce* or groom. He has rubbed down the pony and rubbed up the harness, using more elbow grease in the operations than will be expended at any other time during the next year. He has not the advantage the cook enjoys in the cake line, and is obliged to content himself with some flowers from the garden. And so it goes; the baker, the *dhobie* who washes and, incidentally, wears out the clothes; the sweeper with his broom; the *bhesti* with his water sack; the *ayah*, all happen to be around on Christmas morning and all expect some little present, and a very little one makes them happy; it is surprising how small a one is necessary to wreath their faces with smiles.

No sooner has the early morning meal of tea and toast been disposed of than the missionary hears somebody upon the veranda. He goes out to investigate and finds one of the schoolboys, with a most conscious look upon his face, his best silk turban wound around his head and his best linen jacket upon his back. He rises and smiles, gives a queer little salutation, midway between the English bow and the Burmese salute, and offers a present. If the school is one in which English is taught, he says "Merry Christmas," or the nearest substitute his tongue can compass. He has with him a tray upon which will be some bananas, nuts or fruit; perhaps a can of American condensed milk, venerable in appearance, or a tin of biscuits

which he has purchased in the bazar for the occasion. Following him will be another schoolboy, a native of western India, this time perhaps with some horrible sweetmeats made of grated cocoanut and native sugar, held together with a liberal allowance of fat. When all the donors have made their offerings the dining-room table will be loaded with a most wonderful collection of indigestible food. Here perhaps will be a piece of pork, swimming in grease, the gift of a Chinaman, together with some mysterious looking things which would cause a university professor to scratch his head were he called upon to deliver an opinion as to the kingdom to which they had originally belonged. Besides these there will be candy, fruit and something made of flour and *ghee* (native butter), and roofed in with a gray substance popularly supposed to be sugar, the whole being dignified with the name of English cake, and so on and so on. Nobody but an ostrich, or a Burman boy, could ever hope successfully to encompass such food.

But after all Christmas is a children's holiday and it is never Christmas without them. Missionaries' children in India have many problems to solve. Papers and pictures from home show Christmas landscapes covered with snow, but they have never seen it. There are no chimneys down which Santa Claus can climb; reindeer would die under Indian skies; the sleigh would stick in the sand and sometimes, alas, the Christmas box is not shipped from America in time, or the river steamer runs upon a sand bar or the pack ox gets mired in a mud hole and—no Christmas presents materialize. Usually, however, grandpas and aunties at home remember the children upon the other side of the world in time to make it possible to stuff stockings full of goodies and decorate the—Christmas tree, I was about to say; but it is hardly that. The branch of a jack fruit tree usually does duty for the regulation tree, but it gives as much pleasure as would a first-class cedar at home. The schoolchildren come in to gaze with wide-open, wondering eyes at its beauty and marvels, while they talk among themselves and tell each other what a wonderful country America must be to produce such strange, beautiful things.

In the evening we usually have some sort of exhibition or celebration in the schoolhouse in which the schoolchildren

and to which their parents are in-  
, and although some things during  
day have been incongruous, although  
ave oftentimes to open the windows  
use fans instead of piling the yule  
on the fire as our loved ones in the  
e land have done; although amid all  
oy and happiness, especially the hap-  
is that comes from making others  
y, the thought of home and friends

will arise and one will long for a glimpse  
of a landscape covered with its white pall,  
still there is more of happiness than sad-  
ness on Christmas Day at the mission  
house. So when the day dies in the west  
and the stars peep out, we lay our heads  
upon our pillows as tired and as happy  
perhaps, as though we had celebrated a  
regulation Christmas with frost and snow  
and Christmas sweets at home.

## FROM OUR MAIL BAG

JR hot season is nearly over and we  
feel that we have great reason to  
e God that it has been as well with  
s it has. With bubonic plague and  
ra prevailing widely through the

ict we in the  
sion com-  
d have all  
spared, and  
Chinese who  
ere with us  
e church  
bers have  
victims,  
of our help-  
n the work  
e heard of  
single case  
rs living in  
midst of dis-  
and death  
been gra-  
sly kept  
ugh it all.  
thank God  
it. I have  
n busy

ighout the quarter with the work of  
Testament translation, or more strictly  
ion, for Genesis was first put  
colloquial by my father in 1879  
e has never been more than the  
edition of this and we were feel-  
greatly the need of having it re-  
ed. I hope to have my work on it  
this week, excepting the careful  
g over of the whole before it is sent  
to the printer. It ought to be back  
him and in our hands for use by the  
of the year. With care I have been  
to work steadily at this right through  
summer without losing a single day  
eason of sickness; this I am sure is  
to God's gracious care and blessing.  
h I gratefully acknowledge.—Wm  
MORE JR., Swatow, China

WE are probably in greater need than  
usual on the Kachin field. Five  
new outstations were opened up last year,  
and I have calls for three more as soon  
as the dry season sets in. The Holy

Spirit is moving  
the hearts of the  
Kachins as never  
before. During  
this year up to  
date, we have  
baptized forty-  
eight, ten more  
than last year,  
which was our  
best on record.  
The Lord is giv-  
ing us an open  
door; will we be  
able to do all we  
ought? I have  
asked and re-  
ceived govern-  
ment help for six  
of our mountain  
schoolteachers  
eight and ten



GRAVE OF ANN H. JUDSON AMHERST, BURMA

rupees a month, or about half of  
their salaries), but this will last only  
two or three years. I insist on every  
village where a teacher is placed, build-  
ing and paying for its own school  
house, but a growing work has constant  
demands along different lines. I feel we  
ought to push this work with all the  
means within our reach and the present  
promising opportunity should be made  
the most of. The work on the Shan com-  
pound goes on as usual. Mrs. Hanson  
goes over there every day and teaches,  
and in other ways looks after things. I  
am sorry I have so little time for this  
work; but I go over and have services  
with them whenever I can. I hope this  
dry season will bring this needy field  
greater blessings than ever before. May



the Lord help and bless you in your difficult and responsible work at home.—REV. O. HANSON, Bhamo, Burma.

**T**HE train from Madras to Bombay carrying the overland mail which left Madras on the evening of September 11 had only gone about two hundred and fifty miles when it plunged into a river, the bridge of which had just been carried away by a heavy flood. The night was very dark, and it thundered and lightened and poured, which added much to the awfulness of the terrible disaster. All but the last two cars were hurled into the river and some sixty souls were instantly killed or drowned. It is the worst railroad accident that has ever occurred in South India. The heavy overland mail went to the bottom of the river, and though some of it, probably most of it was recovered, it is more than likely that at least some of it will never reach its destination. We know that there was some mail on that train intended for the Rooms, but how much of it will be lost we have no means of knowing.—REV. D. DOWNIE, D. D., Nellore.

**Y**OUR letter (the Foreign Secretary's) of August 1 reached me Saturday evening. Like most of my missionary brethren I hoped to be able to reach out and take possession of some unoccupied territory lying within the bounds of the Secunderabad field, and it may be possible to do so after all. I am sure that you and the Executive Committee do the most for us that the means placed in your hands by the churches enable you to do. There is no doubt that the brethren in the Rooms have the best interests of the work as much at heart, as we have who are on the field. If we do complain once in a while, charge it to the climate, which makes us a little impatient, and to a little too much zeal, perhaps, for the expansion of our work. If the plans I have formed are right and such as ought to be carried out, no doubt some way will open up and I may be happy yet. Do not forget that although Secunderabad is one of the oldest, it is also one of the most needy fields. The field has about nine hundred square miles in it and but one outstation. We ought to put four or five good men on the field this year,—Telugu men of course. The work looks encouraging and hopeful. Several have been baptized lately, among the number a young Eurasian girl, the daughter of one of our members. The

mother was a member of the church in Kurnul until the daughter professed conversion; she then asked for her letter and joined this church. One other Eurasian family has lately joined us, and I have now in my hands still another.—REV. F. H. LEVERING, Secunderabad.

*(Concluded from page 732.)*

vice for the churches a choice company of youth. At Rangoon Miss Ranney and Miss Phinney train young women for a similar service.

Among agencies serving Burmans in common with other races, the Rangoon Press holds a place unsurpassed in importance. Here in outgrown and outworn buildings, a great overcrowded workshop, are printing-office, type-foundry, stereotyping room, book-bindery, storerooms, and sales-rooms. The ability to read, common among Burmans, renders the work of the Press increasingly necessary and gives to it large opportunities in Christianizing the land.

Work for the Burmans is still in its beginnings. The task to which the pioneer laborers addressed themselves is one not to be accomplished in a day or a generation. But the conquest is worthy of patient effort. When Burma is won the central stronghold of Buddhism will have been gained for Christ; and from this resort of many peoples Christian influences will radiate far. To American Baptists, Burma is given as a peculiar trust. Originally occupied by their representatives, it has remained almost exclusively theirs, the work of other evangelical denominations being inconsiderable. A strong reinforcement for the over-taxed company of workers for the Burman is an urgent need. The work is one already yielding priceless rewards. Though the number of converts is not large, the world has no choicer, purer spirits than are to be found among them. And the results of the work are not to be measured by the number enrolled in Burman churches. The recent census reports a total Christian population in Burma, including families of converts, of 147,660. Tribes that were not a people are taking on the characteristics of the people of God. The movement, begun when two servants of Christ crossed the Bay of Bengal to give the gospel to the Burman, is working powerfully for the fulfilment of the word of revelation, "On his head were many crowns."

## HELPS FOR HOME WORKERS

LOSE who have found the Cycle of Prayer helpful in past years will be to know that a new one is in course of preparation, orders for which can be sent any time. It will contain valuable information about the Kingdom, as well as special requests for prayer, and can be obtained for five cents.

NEW and revised edition of our pamphlet entitled, *Baptist Missions in China*, is in press and will soon be ready for distribution. It will be fully illustrated and will contain sketches of all missions in that country. Price five cents. This is the first one to be issued in our new "Historical Series" of literature.

The section pertaining to the West-China Mission will be found particularly interesting and valuable in connection with our special topic this month.

WE again call the attention of pastors and leaders of young people's societies and bands, to the map of our Pacific Mission Fields, which has recently been brought practically up to date by the addition to it of our newer stations, especially those in the Philippines. This is an invaluable aid to the study of missions, and the great reduction in the price puts it within easy reach of all who are truly interested in the progress of mission work in foreign lands. Sent at the expense of the purchaser, for \$2.00.

VIEW Sunday will soon be here again. Have you used the Sunday School Missionary Lessons, prepared by the Missionary Union for intermediate classes? Interesting facts about our foreign missionary work are put in simple

form adapted to instruct the children. A manual prepared for the use of the teacher is accompanied by illustrated leaflets for the scholar. The course this year consists of six lessons, on the topics, The Home Work of the Union; Evangelistic Work (two lessons); School Work; Medical Missions; Work for Women and Children in Heathen Homes. Manual 10 cents. Leaflets 2 cents, or 20 cents a dozen sets. Orient Pictures, illustrating the lessons, will add greatly to the interest.

THE recent Annual Message of the deacons to their brethren of the First Baptist Church, Williamsport, Pa., Rev. J. Henry Haslam, D. D., pastor, contains the following suggestive paragraph:

We think that our pastor has struck the key-note of practical Christianity and the manifest teaching of the Master in pressing upon us the fact that *Missions and Personal Evangelism* should be the chief duties of believers. Our lives as members of this church will never be richer in spiritual blessing than when we work along these lines; giving of our substance, our time, our talent whenever opportunity presents.

ONE hundred and sixty-eight different views of foreign mission lands are found in the stock comprising our Orient Pictures. When mounted they make pretty souvenirs for Sunday school classes, mission bands and junior societies. One new picture of our Philippine missionaries just issued. Sold for ONE CENT EACH in lots of ten and more. Special albums for holding them \$1.25 each. See sample picture shown as frontispiece in this number. They appear much better than this on the coated paper which we always use for printing them. Catalogue sent free on application.

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## PERSONAL AND OTHER NOTES

ANS for the more complete organization and government of the Rangoon Baptist College have been considered and approved by the Executive Committee.

C. H. D. FISHER, who hoped ere long to have returned to Japan, has been detained in America by the illness of his wife.

THE purchase of our first mission house in the Philippine Islands, to be located at Zamboanga, has been authorized.

THE September number of *The Baptist Missionary Review* of India is called an Orphan Number.

THE *Indian Witness* of Calcutta for October 9, contains a reprint of Dr. Dearing's article on The Decadence of Heathenism in Japan, which appeared in these columns recently.

REV. JOSEPH PAUL of Assam should now be addressed at Golaghat instead of Sib-sagor. He writes of encouragement in his

field, especially in his native preachers' class.

AN appreciative sketch of Rev. Eugenio Kincaid, a pioneer of the Burman mission, by Rev. John McGuire of Rangoon, appears in the November number of *The Missionary Review of the World*.

WE congratulate our friends of the English Baptist Missionary Society upon the beautiful new building recently completed in Calcutta as headquarters for their Indian secretariat.

A POSTAL from Dr. Clough, dated Naples, October 25, announces the safe arrival of himself and Mrs. Clough at that port. They were well and had a safe voyage. They expected to sail for India a few days later.

CONSIDERABLE time has been given in recent meetings of the Executive Committee to the presentation of statements by Dr. Barbour regarding the work in the Philippines and in Burma, based on his observations while visiting the missions there.

It is stated in a letter from a native evangelist that the cause of the disturbance in the province of Hunan, China, which led to the murder of the two China Inland missionaries, Messrs. Bruce and Lewis, in August, 1902, was the report that poisonous medicines had been distributed by them among the people, thus causing a bad cholera epidemic in their midst. The uncontrollable superstitions and suspicions of the Chinese are among the most difficult factors with which the missionary has to reckon in his dealings with this strange people.

At the advanced age of seventy-six, after a long and serious illness, the venerable apostle of the New Hebrides, Dr. John G. Paton, has been so far restored in health as to return to his work on the island of Aniwa. The enthusiastic welcome given to him by the natives revealed how deeply Dr. Paton was beloved by them all. Dr. David Crombie, who accompanied Dr. Paton from Sydney, in a recent letter writes that on leaving Aniwa, when he caught the last glimpse of the venerable missionary, he was seated on the trunk of a tree, with the natives gathered around him, listening while he preached.—*Missionary Review of the World*.

AMONG the secular exchanges which come to our table monthly none are more welcome than *Frank Leslie's Popular Monthly*. Its variety of articles is its spice; its typographical make-up is its beauty, and its price is its most remarkable feature.

REV. A. J. PARKER and wife of Assam have been spending the summer in North Wales. Mrs. Parker, *née* Lolie Daniels, has benefited very much by the change so that her health seems to have been quite recovered. Mr. Parker has not recuperated so rapidly, and writes of fears lest it may be a long time before his customary vigor returns.

MR. F. D. PHINNEY, superintendent of our Mission Press at Rangoon, Burma, who has just returned to his work, has designed and perfected a modification of the Remington typewriter with Burman characters. It is very ingenious, but is as easily operated as those carrying English characters. The Remington people will probably find a ready market for them, and we congratulate Mr. Phinney upon this, another one of his successes.

THE death of Hon. E. S. Wilkinson has caused a large vacancy in the ranks of those who are working for the coming of the kingdom of Jesus Christ. He was ever wisely aggressive in all matters pertaining to it, and his interest and efforts on behalf of missions in all the world were, like his eminence in other spheres, but the outgrowth of his alert and devoted Christian life. An illustration of his attitude toward missions was the wise and sympathetic manner of his discharge of the important duties of executor of the Calvin T. Sampson estate, by which several hundred thousand dollars were bequeathed to various missionary and charitable organizations. He was also himself a liberal giver to all good causes. At one time the wise balance of Mr. Wilkinson's mind and the largeness of his vision were greatly desired in the councils of the Executive Committee of the American Baptist Missionary Union, but, owing to his duties in North Adams, he was obliged to decline the service, greatly to the regret of all. As such men pass on before, there comes an involuntary impulse to look around for those who will take their places in a broad and active interest in the affairs of the kingdom.

Monthly Statement to November 1, 1902.

Donations received in October, 1902	\$15,297.03
“ “ “ “ 1901	20,536.34
Decrease this year	\$5,239.31
Legacies received in October, 1902	\$4,465.47
“ “ “ “ 1901	1,630.03
Increase this year	\$2,835.44
Donations and Legacies received from April 1 to November 1, 1902	\$104,341.28
“ “ “ “ “ “ “ “ 1901	92,064.91
Increase this year	\$12,276.37
Income from Investments, 7 months, to November 1, 1902	\$20,391.65
“ “ “ “ “ “ “ “ 1901	18,661.33
Increase this year	\$1,730.32
Total Receipts, 7 months, to November 1, 1902	\$124,732.93
“ “ “ “ “ “ “ “ 1901	110,726.24
Increase this year	\$14,006.69
Debt of Union, April 1, 1902	\$35,437.12
Schedule as adopted for 1902-1903	485,190.34
Additions to the Schedule up to November 1, 1902	9,017.03
Further additions to Schedule as directed by donors—“Specifics”	4,109.54
	\$533,754.03
Total Receipts to November 1, 1902	124,732.93
Estimated balance required to March 31, 1903	\$409,021.10

Donations Received during October, 1902

MAINE, \$129.03.		Bow ch.....	2 00	Boston, Ruggles St. S. S.,	
Belfast Y. P. S. C. E.,		Nashua, Crown Hill ch.,		tow. sal. of Rev. W.	
for Dr. Bunker's work.	15 00	Benevolent Fund .....	4 95	F. Beaman .....	200 00
Bangor C. E. Soc'y, A.		Nashua, 1st Y. P. S. C.		Boston, Tremont Temple	
E. Libby, for Philip-		E., for sup. nat. pr.,		ch. ....	100 00
pine Mission .....	5 00	Moung Salt, care Rev.		Worcester, South ch....	18 40
Westbrook ch., per Rev.		H. Joorman, Sandoway	50 00	Worcester, Dewey St. ch.	16 23
G. B. Ilsley.....	4 69	Londonderry ch.....	5 00	Worcester, Lincoln Sq.	
Ashpoint, Misses Whit-				ch. ....	32 17
tler and Nash, tow.		VERMONT, \$173.24.		North Attleboro, 1st Y.	
sup. Saw We Kaw, Lol-		Poultney ch.....	19 35	P. S. C. E., for sup.	
kaw Mission .....	5 00	Barre, 1st ch.....	5 43	Rev. A. A. Forshee...	4 79
Brunswick, Berean ch,..	5 00	Rutland ch.....	47 91	Leominster, 1st ch., tow.	
Topsham ch.....	4 23	Rutland Y. P. S. C. E.,		sup. Rowdl, care Dr.	
Kennebunk Village ch...	9 22	for Miss C. A. Con-		Bunker .....	7 50
Farington Y. P. S.,		verse .....	10 00	Leominster, 1st C. E.,	
tow. sending out young		A friend, tow. sup. Rev.		Hollis Burditt, tow.	
men .....	1 00	S. R. Vinton.....	25 00	sup. Say Ra, nat.	
West Gardiner ch.....	10 00	East Dover ch.....	5 00	worker .....	7 50
Morrill ch.....	2 00	Chester, 1st ch.....	41 80	Fall River, Temple ch.,	
Camden, Chestnut St. ch.	6 80	Burlington, 1st ch.....	3 75	Hon. J. Leonard.....	50 00
So. Norridgewock, Sarah		Burlington, 1st Bible		Fall River, Temple Y. P.	
E. Taylor .....	5 00	class No. 2, for sup.		S. C. E., tow. sup.	
Penobscot Asso.: Milli-		Ian Chen Tao, care		Rev. C. E. Tompkins.	25 00
nocket ch., \$5.95; Ban-		Dr. Geo. A. Huntley..	15 00	Mendon, 1st ch.....	1 50
gor, 2d ch., \$3.60.....	9 55			Adams S. S., a class of	
Milo, a friend, for Dr.		MASSACHUSETTS, \$1,163.		young girls .....	1 00
Bunker's work .....	7 00	Wenham S. S., tow.		Brockton, Rev. G. H.	
Brunswick, W. W. Near-		sending out young men	5 00	Hill, for Podili station	10 00
ing, for nat. tr., care		Orange Y. P. S., tow.		East Somerville, Perkins	
Dr. Johnson .....	20 00	sup. Rev. S. R. Vinton	6 25	St. ch. B. Y. P. U. on	
Lamoine Y. P. S. C. E.	5 00	Gloucester, 1st ch., Miss		Cross St. ....	1 73
Lamoine ch. ....	3 54	Lenore Ayers .....	5 00	Palmer, Nelson Barrett.	19 44
Hallowell, 1st ch. ....	11 00	Gloucester, Chapel St. ch.	13 71	Salem, Central ch.....	15 10
		Gloucester, 1st ch. ....	21 33	New Marlboro ch. ....	9 00
NEW HAMPSHIRE, \$134.45.		Springfield, a friend, tow.		Braintree ch.....	12 00
East Weare ch.....	5 00	sending out young men	5 00	Braintree, a friend, of	
Antrim ch.....	15 50	East Boston, Central Sq.		which \$25 is for H. S.	
North Conway ch., Rev		S. S. ....	6 10	Klaipo, care Rev. A.	
A. Locke .....	1 00	Holyoke, 2d ch.....	5 00	Bunker, and \$25 for	
West Derry ch.....	38 00	Boston, Muriel K. Mable	12 00	mission work of Dr.	
Lyme ch.....	13 00	Boston, Clarendon St. ch.	70 47	Bunker .....	50 00
				Newton, 1st ch.....	93 88

Wollaston, Della S. Gurney, for evangelist in Telugu field .....	30 00
Dedham, 2d ch. C. E. Soc., for sup. Shway Tay, Lolkaw, care Dr. Bunker .....	10 00
South Chelmsford, 1st ch. ....	17 00
Dorchester, Temple Y. P. S. C. E., tow. sal. Dr. J. S. Grant.....	100 00
Hyde Park, 1st ch. Inter. C. E. Soc., per. A. A. Armstrong .....	5 00
South Framingham, Park St. ch. ....	7 02
Framingham, 1st ch....	47 80
Danvers ch.....	20 00
Grafton, 1st ch.....	12 00
Hyde Park Y. P. S. C. E. ....	10 00
Cambridge, Broadway ch. ....	40 00
Chilcopee Falls ch.....	18 75
Dorchester, Mrs. W. C. Cannon, tow. sup. nat. pr., care Rev. H. Richards .....	30 00
East Haverhill, 2d Y. P. S. C. E.....	5 00
Bridgewater, 1st ch.....	20 00
Beverly Farms ch.....	17 47
Bellingham ch., tow. sal. Rev. S. S. Huse, Jr., Philippines .....	6 00
Winchester ch.....	9 20
Westfield Y. P. S. C. E., tow. sending out new missionaries .....	3 12
Lowell, Worthen St. ch. ....	37 92
Wakefield, 1st ch.....	20 00
Gardner, Sw. ch., for Dr. East's aid.....	10 00
Fitchburg, 1st ch.....	100 00
Southbridge S. S.....	25 00
Clinton ch.....	9 20
Clinton ch. C. E., for work in Myingyan....	12 88
North Scituate, 1st ch..	19 43
Westboro, 1st S. S.....	20 00
Brighton, a friend, for India Mission .....	2 00
Huntington, E. H. Cross .....	57 28
Pittsfield, 1st C. E. Soc. ....	25 00
Petersham ch., Mrs. L. A. Tucker .....	4 00
Egremont ch. ....	12 11
Dorchester, Temple, Prof. D. O. S. Lowell, for Rev. J. A. Curtis and wife .....	50 00
Wendell ch.....	1 00
\$1,639 28	
Less amounts entered by mistake to Newton Centre church.	
March 24, 1902..	100 00
July 3, 1902.....	376 28
	476 28
\$1,163 00	
RHODE ISLAND, \$338.55.	
Providence, students of Brown University, for sup. of Rev. J. Harvey Randall .....	56 83
Providence, Pearl St. S. S. ....	25 00
East Providence, 2d ch. ....	22 66
Providence, Central ch.,	8 00
Providence, Stewart St. Y. P. S. C. E., for nat. pr., care Dr. Johnson.	25 00
Providence, Jefferson St. S. S., tow. work in Phil. Islds., care Rev. J. C. Robbins.....	10 00
Providence, Jefferson St. Y. P. S., for work in Phil. Islds., care Rev. J. C. Robbins.....	5 00

Providence, Jefferson St. ch. ....	15 00
Providence, 4th ch.....	37 33
Providence, 1st ch.....	68 25
Watch Hill, Mrs. Walter H. Davis's S. S. class.	5 00
Riverside, Miss L. M. Dyer .....	33 33
Providence, Cranston St. Mission .....	2 15
New Shoreham, 1st ch..	25 00
CONNECTICUT, \$120.60.	
Meriden, 1st Sw. Y. P. S., tow. sending out young men .....	5 00
Hancock ch.....	5 00
New Britain, 1st ch., "A golden wedding offering" from Mr. and Mrs. Timothy A. Wooster .....	50 00
Hartford, Mem'l ch....	20 00
Rockville ch.....	5 60
Packerville ch.....	10 00
Waterford, 1st Y. P. S. C. E., for sup. nat. pr. at Lolkaw.....	25 00
NEW YORK, \$2,374.79.	
Batavia, Frances J. Huntley, tow. sal. Rev. J. Heinrichs .....	157 20
Williamson ch.....	5 40
Buffalo, Reid Mem'l ch. Y. P., Miss Reka Smith, for share in station, care Rev. W. M. Upercraft .....	25 00
Buffalo, Prospect Ave. B. Y. P. U., tow. sup. Rev. A. E. Carson, Haka .....	75 00
Buffalo, Delaware Ave. ch. ....	51 15
Lima ch.....	11 52
Binghamton S. S., for Central China Mission.	1 25
New York, Ralph L. Cutter, for salary of Dr. and Mrs. G. A. Huntley	200 00
New York, Judson Mem'l Y. P. S., for sup. Rev. and Mrs. E. Grigg....	20 00
New York, a friend, for work, care Rev. S. R. Vinton .....	5 75
Rochester, Lake Ave. ch., tow. sal. Rev. S. R. Warburton .....	275 00
Arcade, proceed of farm owned by the Union...	105 52
Huntington ch.....	10 00
Palmyra, 1st Y. P. S. C. E., for Dr. Bunker's station work, Tougoo	5 09
Lockport ch.....	10 70
Westport ch.....	4 50
Westport S. S.....	4 50
Auburn, 2d ch.....	22 00
Northville S. S., for work among Telugus..	4 00
Long Island, Rockville Centre S. S., Rev. W. M. Wyeth .....	7 15
Monroe Asso.: Rochester, Parselles Ave. ch., \$11.20; Rochester, Parselles Ave. S. S., \$3.73; Rochester, Bronson Ave. ch., \$4.50; Mendon ch., \$3.75; Churchville ch., \$10; Ogden ch., \$7.50; Ogden S. S., \$3; Hamlin ch., \$11.50; Parma, 2d ch., \$12.50; Penfield ch., \$19.50; Pittsford ch., \$3.20; Webster ch., \$6.90; W. Henrietta ch., \$3.....	100 28

Monroe Asso.: Rochester, Bronson Ave. ch., for Banza Manteke, Congo	10 00
Monroe Asso., for sup. of Rev. Thomas Moody: Fairport B. Y. P. U., \$20; Rochester, 1st B. Y. P. U., \$100; Greece B. Y. P. U., \$10; Rochester, Park Ave. Y. P. S. C. E., \$22; Mumford Y. P. S. C. E., \$9; Ogden Y. P. S. C. E., \$2; Henrietta Y. P. S. C. E., \$7; Brockport Y. P. S., \$1.77; Rochester, Lake Ave. Y. P. S., \$65; W. Henrietta ch., \$20....	256 71
Venice ch.....	3 50
Siplo S. S.....	3 00
Weedsport ch.....	15 00
Meridian ch.....	1 30
Moravia ch.....	13 00
So. Hannibal ch.....	1 12
Port Byron ch.....	1 00
Kennedy ch.....	2 50
Norwich, 1st Y. P.....	5 00
Bainbridge, 1st ch.....	1 75
Bainbridge, 2d ch.....	2 00
New Berlin ch.....	15 00
New Berlin S. S.....	80
Cortland, 1st ch., for Elmore fund .....	35 30
Lansing and Groton ch..	2 00
Solon ch.....	6 70
Summer Hill ch.....	7 75
McGrawville ch.....	8 08
Groton ch.....	35 00
Virgil ch.....	1 60
No. Sanford ch.....	1 25
Deposit S. S.....	5 00
Dover, 1st ch.....	2 00
Adirondack ch.....	12 79
Ellizabethtown ch.....	1 00
Perry, 1st Y. P., for work of Rev. E. T. Welles..	12 00
Tarrytown ch.....	22 00
Middletown ch.....	2 00
Matteawan S. S.....	5 00
Tarrytown Y. P., for Speicher fund .....	15 00
Hudson River North Association Young People's Societies, for sal. of Rev. A. F. Groesbeck	200 00
Albany, Tabernacle ch...	32 56
Brooklyn, 15th St. ch...	33 60
Brooklyn, 4th Ave. ch..	27 08
Brooklyn, Central E. D. Y. P. ....	35 00
Brooklyn, Bedf'd Heights Y. P. ....	18 40
Mr. and Mrs. De Ruyter, Rochester, Genesee St. ch. ....	5 25
Onelda ch.....	1 45
Boonville Y. P., for nat. pr., Ban-co-thee, care Dr. Crumb .....	10 00
Bartlett ch.....	10 38
Maple Flats ch.....	1 20
Remsen, 2d ch.....	3 00
Rome ch.....	46 52
Trenton, 1st ch.....	11 75
Vernon ch.....	15 40
Whitesboro ch.....	7 59
Utica, Tabernacle ch....	25 00
Phelps, 1st S. S.....	1 00
Medina ch., for Faith Orphanage, care Rev. J. M. Baker.....	10 50
West Edmeston ch.....	1 29
West Edmeston Y. P....	85
Hagedorns Mills ch.....	5 00
Farmer S. S.....	2 00
Trumansburg Y. P., for nat. pr., Loo See, care Dr. Bunker .....	15 00
New York City, Ascension ch.....	7 00

New York City, Ma-	
rine's Harbor ch....	8 06
New York City, Emman-	
uel, Williamsbridge ch.	11 61
New York City, Mt.	
Morris ch....	46 00
New York City, North	
ch....	17 26
New York City, Mrs.	
Ealden, for Dr. Clough	100 00
New York City, North Y.	
P., for nat. pr., Than-	
cho, care Dr. Bunker	12 50
New York, Epiphany ch.	70
Suffern, 1st ch....	4 00
Marion S. S....	18 47
Wolcott ch....	4 50
Macedon ch....	4 63
Macedon S. S....	2 66

## NEW JERSEY, \$611.62.

East Orange, First ch.	
of the Oranges, \$15 of	
wh is for sup. of or-	
phan, India, and \$25	
for sup. Bible reader at	
Nungpo, care Rev. J.	
R. Goddard....	40 00
Hanburg Y. P. S. C. E.,	
low sup. station at	
Klincks, care Rev. C.	
S. Kosa....	72 86
Summit, 1st ch....	55 00
Mount Salem ch....	3 67
Plainfield, Park Ave. ch.	
Y. P. S. C. E., for Moo	
Hah, care Dr. Bunker.	10 00
Clinton ch....	5 88
Westfield S. S., Primary	
Dept., for Fukun	
Maru, care Capt. Bickel	7 50
Bloomfield ch., for Car-	
vell fund....	145 14
Jersey City, Bergen, Miss	
Eva Palmer, for nat.	
pr., care Dr. Crumb....	6 25
Elizabeth, 1st ch....	34 00
Perth Amboy S. S....	1 80
Bayonne, 1st ch....	7 35
Arlington, 1st Sw. ch.	18 00
Camden, Tabernacle ch.	15 00
Pleasantville ch....	11 00
Camden Asso., a friend	
for Mount Shwe Yan,	
care Rev. C. L. Daven-	
port....	16 26
Ellensburg Mission, Had-	
donsfield ch., for nat.	
pr., care Rev. I. S.	
Hankins....	40 00
Salem Mt. Zion ch....	1 00
Millville, North ch....	4 00
Atlantic Highlands ch.	15 13

## PENNSYLVANIA, \$1,334.86.

Wyoming C. E., for Ya-	
chan station....	10 00
Pittsburg, Fourth Ave	
Bible School....	25 76
Philadelphia, Epiphany	
C. E., for Yachau sta-	
tion....	16 17
Wallingford mission sch	1 00
Wallingford, a friend..	1 00
Irwin ch....	2 34
Connellsville ch....	4 39
Pittsburg, Mt. Washing-	
ton ch., q'y....	4 27
Greensburg ch., q'y....	17 08
McKeesport, 1st ch., q'y	27 11
Wilkinsburg ch., q'y....	54 64
Homestead ch., q'y....	20 05
Tarentum ch., q'y....	2 00
Pittsburg, Fourth Ave.	
ch., colls. for July, Au-	
gust and September,	
\$270.95, special off.	
Sept. 21, \$178.69, spe-	
cial for Phil. Is., \$25	491 64

Prospect Hill ch....	12 35
D. D. Phillips....	1 00
Upland ch....	39 06
Hebron ch....	17 82
New Britain ch....	19 60
Rev. T. A. Lloyd....	5 00
Philadelphia, 34th St. ch.	10 00
Lower Dublin ch., q'y	12 50
Manassas B. Y. P. U.	1 25
Trinity ch. Wm. E. Hork	
Band, for nat. pr.	
care Rev. L. W. Cronk-	
lite....	50 00
Richmond Y. P. S. C.	
E., for Yachau station	12 00
Grace ch., Sec. E. Y. P.	
S. C. E., for Yachau	
station....	15 00
Chestnut Hill Y. P. S. C.	
E., for Yachau station.	5 00
Calvary B. Y. P. U., for	
Yachau station....	10 00
Germantown, 1st ch., q'y	23 00
York ch., for China....	5 36
Holmesburg ch....	13 50
Narberth, Ch. of the	
Evangel, q'y....	35 60
North Wales ch....	10 00
Harrisburg, 1st ch....	15 00
Brickel, 1st ch....	6 00
North Frankford ch., q'y	9 49
North Y. P. S. C. E., for	
Yachau station....	2 50
Germantown, 3d B. Y.	
P. U., for Yachau sta-	
tion....	7 25
Ellwood City ch....	11 00
Sharon ch....	54 00
Terrytown ch....	1 00
Auburn ch....	1 75
Dimech ch....	2 00
Wayne, Central ch....	110 78
Homewood ch....	6 82
Leatherwood ch....	1 52
Orbisonia S. S....	1 50
Orbisonia B. Y. P. U.	1 00
Mill Creek ch....	6 00
Stone Creek ch....	1 29
Huntingdon ch., q'y....	15 00
Hollidaysburg Y. P. S.	
for nat. pr., care Rev	
L. W. Cronk-lite....	25 00
Meadville ch., q'y....	7 41
Eik Creek ch....	6 00
Ambrose ch....	3 25
Bethel ch....	5 00
Brush Valley ch....	3 54
Cookport ch....	2 00
Dilltown ch....	2 80
East Mahoning ch....	11 63
Fairview ch....	3 00
Georgetown ch....	2 00
Homer City ch....	3 50
Pine Flat ch....	4 53
Richmond ch....	2 10
Cherry Tree ch....	1 00
Monongahela, Union ch	11 64
Williamsport, Erie Ave	
ch., q'y....	4 18
Jackson ch....	1 10
Englewood ch....	1 00
Loyalsock ch....	1 00
Hugoburg ch....	1 25
Clinton Centre ch....	2 06
Herri k Centre ch....	1 15
Wyalusing, 2d ch....	4 00

## DELAWARE, \$45

Marcus Hook ch....	45 00
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## DISTRICT OF COLUMBIA, \$298.75

Washington, Calvary ch.	250 00
Washington, 1st S. S.,	
for sup. of the gospel	
ship....	25 00
Washington, Metropol-	
itan ch....	18 75
Washington Centennial	
ch....	5 00

## VIRGINIA, \$3.50.

Christiansburg, Mem 1	
ch., for African Mis-	
sion wk....	2 50
Elliston, Big Springs	
ch. for do....	1 00
W. VIRGINIA, \$268.83.	
Coal River Asso. chs.	37 22
Morgantown, 1st ch....	29 39
Sycamore ch....	1 15
Moundsville B. Y. P. U.	4 45
Wheeling, 1st ch....	45 87
Parkersburg, 1st ch., tow.	
sal. of Mr. and Mrs.	
A. J. Tuttle, Assem.	118 81
Meadow Creek ch....	1 00
Winfield ch....	2 00
Elkins ch....	2 00
Fairmont ch....	32 00

## OHIO, \$1,291.63

Shilney, 1st B. Y. P. U.,	
for missions in Den-	
mark, Norway and	
Sweden....	2 52
Marletta, 1st ch., for	
sup. of missionary in	
Philippine Is....	9 00
Greenfield, 1st ch....	5 27
Kipton sale of property	
by Rev. S. O. Christian	400 00
Jefferson ch....	3 84
Lima, 1st ch., Mrs. A	
C....	3 00
Lima, 1st B. Y. P. U.,	
low sup. nat. pr., care	
Dr. Bunker....	12 17
South Lima, W. M. C.	1 75
Mercer ch....	50
Mercer, W. M. C....	4 65
Marion ch....	2 50
Mt. Zion ch....	2 00
Pleasant View S. S....	1 00
Bedford, 1st ch. bal....	25
Cleveland, 1st ch....	7 50
Cleveland, Welch ch....	2 00
Columbia, a friend....	10 00
Xenia, 1st S. S....	5 68
Xenia, 1st B. Y. P. U.	1 20
Granville, 1st ch....	81 87
Granville, 1st H. B....	25 00
Granville, Denison Y. M.	
C. A....	19 74
Dayton, Central ch....	412 50
Auburn ca....	4 65
Clyde, Income from	
Ames Estate....	35 00
Sandusky, 1st ch....	3 00
Oberlin, 1st S. S....	2 12
Narkin, Mrs. J. H. H....	2 00
Lebanon, 1st ch....	80 70
Madisonville ch....	6 00
Marion ch....	15 00
Rulmer ch....	16 35
Toledo, Ashland Ave	
ch....	78 80
Warren, 1st ch....	18 63
Greenford ch....	1 65
Duncan Falls S. S....	1 11
Martin's Ferry, 1st ch....	6 75

## INDIANA, \$280.50

South Bend, Sw. ch.,	
Ladies for sup. Baka,	
care Rev. O. L. Swan	
son....	75 00
Anderson S. S., Mrs.	
Manning's class, old	
pay ty, toward Lol Kaw	
Mission....	2 33
Bear Creek ch....	1 50
Stanford ch....	1 05
Borden ch....	7 50
Salem S. S....	1 07
Brownstown ch....	7 70
Seymour, 1st ch....	25 65
Seymour, 1st S. S....	4 85
Fairbanks ch....	3 60
Good Hope ch....	5 00
Troy ch....	30



Baker's Creek ch. ....	6 00
Rockport ch. ....	8 25
Evansville Asso. coll. ....	50
New Hope S. S. ....	1 05
Hope, Rev and Mrs. A. J. Skinner, for work at Kifwa .....	1 00
Bethel ch. ....	4 00
Elllettsville ch. ....	80
Friendship Asso. ....	3 00
Alexandria ch. ....	1 00
Hogan Hill ch. ....	34 14
Macedonia ch. ....	1 85
Markland ch. ....	1 85
Mt Pleasant ch. ....	1 00
Spring Branch, Miss Grace Lamson .....	25
Mrs. Heaton .....	25
Brushy Fork ch. ....	1 00
Brooksbury ch. ....	1 10
Union ch. ....	2 50
Oliver Branch ch. ....	5 00
Veray ch., to comp. L. M. ....	25 00
Madison S. S. ....	4 91
Hebron S. S. ....	2 00
Butlerville ch. ....	4 92
South Bend Sw ch. ....	5 80
Livonia S. S. ....	50
Liberty Centre S. S. ....	4 45
Liberty ch. ....	8 30
Mt Aerie, Rev J F Hucklebury .....	2 50
Liberty, Rev J F Hucklebury .....	2 50
Mt Aerie ch. ....	11 60
Newtown S. S. ....	1 00
La Fayette S. S. ....	2 21
Washington ch. ....	10 00
Union Valley ch. ....	70
Corinth ch. ....	1 00
Cartersburg ch. ....	5 35
White Lick Asso. coll. ....	35
Connersville ch. ....	21 84
Connersville S. S. ....	7 94
Connersville B Y P U .....	2 70
Connersville B Y P U Jr. ....	22
Richmond ch. ....	10 00

## ILLINOIS, \$753 72

Chatham ch. ....	5 00
Moweaqua ch. ....	7 50
A friend .....	30 00
Griggsville ch. ....	7 33
Delano, Rev D H Drake, for evangelistic work by students in Neopatan Seminary, care Rev J Helrichs .....	30 00
Alton, 1st ch. ....	37 95
Alton, 1st S S. ....	11 43
Belleville S. S. ....	7 06
Bunker Hill, Rev J ch. ....	7 07
Bethel ch. ....	6 00
Troy ch. ....	9 10
Troy S S. ....	1 00
Lawrence Grove ch. ....	12 00
Rantoul S S. ....	1 00
Urbana, F S Wapley .....	2 00
Bay Creek Asso coll. ....	50
Carlinville ch. ....	2 77
Carlinville S. S. Birth day Box .....	5 00
Carlinville B Y P U .....	3 51
Glend ch. ....	58 80
Bell ch. ....	2 45
Carrollton ch. ....	17 45
Fidelity ch. ....	5 00
Greenfield ch. ....	3 50
Kane ch. ....	5 55
Whitehall ch. ....	20 00
Salem ch. ....	2 15
Clark's Chapel ch. ....	2 40
Union ch. ....	3 18
South Chicago ch. ....	10 00
South Chicago B Y P U .....	3 62
Chicago, Englewood ch. ....	53 94

Chicago, Englewood S. S. class No. 45, for wk. in the Philippines ....	10 00
Chicago, 1st ch. ....	5 48
Batavia ch. ....	5 00
Chicago, Maplewood S. S. ....	67
Highland Park B. Y. P. U. ....	10 00
Wheaton S. S. ....	29 00
Chicago, Calvary ch. ....	4 50
Chicago, Grace S. S. ....	2 25
Freeport S. S. ....	11 40
Pleasant Grove ch. ....	5 00
Blooming Grove ch. ....	0 51
Enfield ch. ....	25
Blue Mound ch. ....	50
Carnie ch. ....	5 00
Belle City ch. ....	65
Heater Creek ch. ....	1 00
New Salem ch. ....	1 00
Middle Creek ch. ....	1 00
Mill Shoals ch. ....	5 00
Groton Ladies' Aid ch. ....	1 00
Ellis Mound ch. ....	1 00
Ewing ch. ....	1 00
Bethel ch. ....	1 50
Ten Mile ch. ....	2 00
Herrin S. S. ....	5 00
Ina ch. ....	1 50
West Frankfort, James Biggs .....	5 00
East Lynn ch. ....	3 00
Gilman ch. ....	7 00
Arrington, Prairie ch. ....	40
Flora Mrs Mary Camp Bell .....	1 00
Mt Erie Asso coll. ....	1 00
Ellis Grove ch. ....	15 00
Tamaroa ch. ....	1 19
Fairview ch. ....	1 60
Holt's Prairie ch. ....	5 30
Ingramm, Logan Knuckles Olney Asso. tow sup. ....	1 00
Ottawa B Y P U .....	26 00
Marseilles, Mrs. Poole .....	1 00
Amboy S. S. ....	1 00
Prairie Grove ch. ....	1 00
Yao ch. ....	1 00
Oliver Branch ch. ....	5 00
White Grove ch. ....	4 50
Berwick ch. ....	10 55
Berwick B Y P U .....	1 45
Lacon ch. ....	11 00
Starland ch. ....	11 00
Dayton ch. ....	4 00
De Kalb B Y P U .....	5 00
Rozetta ch., Mr L Lovell Green .....	10 00
Rozetta ch., Mr F H Smith .....	5 00
Rozetta ch., Mr C E Duke .....	5 00
Rozetta ch., Mr B C Duke .....	2 00
Littleton ch. ....	5 00
Roseville "Friends" .....	2 75
W. Illinoisville ch. ....	6 35
Baso ch. ....	1 00
Carthage S. S. ....	3 70
Tennessee S. S. ....	3 05
Hgt Ridge ch. ....	1 70
Hartsville ch. ....	6 00
Long B. ch. ....	1 00
New Salem ch. ....	1 00
Gladys ch. ....	1 00
Gov Berlin S. S. ....	1 50
Jacksonville, Rev T H Marsh .....	50
Brookport ch. ....	2 00
Brookport ch. ....	65
New Rapids W R Mizell .....	3 00
Westfield, Ass. ....	1 00
Macedonia ch. ....	1 00
Chicago, 1st Sw ch., Mr Jno P. ....	3 30
sup. Phillip V. ....	5 00
Stokes, Mr W H St. Louis .....	5 00

## IOWA, \$323.56.

Jordan's Grove B. Y. P. U., for four shares in Philippine Islands .....	100 00
Jordan's Grove B Y. P. U., for share in Philippine Islands .....	1 80
Boone B Y. P. U., tow. sal. Rev S. R. Vinton .....	25 00
A friend .....	50 00
Swea City Sw ch. ....	23 40
Harlan, Dane Soc. ....	10 00
Luni ch. ....	1 00
Ames ch. ....	15 00
Ft Dodge ch. ....	18 20
Rancroft ch. ....	12 64
Ottumwa, 1st ch. ....	9 02
Lohrville ch. ....	1 50
Vincennes ch. ....	95
Correction Grove ch. ....	6 20
Brayton ch. ....	2 76
Udell ch., for Abudah, Burma .....	3 00
Cold Water ch. ....	23 50
Hiteam ch. ....	3 00
Highland ch. ....	5 00
Pella B. Y. P. U. ....	1 50
Jordan's Grove ch. ....	10 00

## MICHIGAN, \$473 10.

Montrose ch. ....	2 00
Atlas ch. ....	3 14
Rankin ch. ....	3 00
Davidson, H. Kurtz .....	5 00
Kalamazoo, Bethany Band, for sending out new missionaries .....	50 00
Kalamazoo B. Y. P. U., for sup. Ka Kan B. ....	12 50
Scottville ch. ....	5 17
Orangeville ch. ....	2 00
Ludington, Dana Norwegian ch., for the Congo Mission, care Rev. P. Fredericksen .....	6 50
Detroit, North B Y P U., for salary of Rev. George F. Finlay .....	13 75
Grand Rapids Calvary ch. ....	17 73
Pell Branch, Mr and Mrs E M Hunt for Lakaw Mission .....	4 35
Berrie Springs ch. ....	5 00
W. Hudson ch. ....	3 00
Twining ch. ....	2 50
North Street ch. ....	2 00
Macomb ch. ....	2 50
Romco ch. ....	16 00
Frenton S. S. ....	3 00
Belding ch. ....	25 04
Belding S. S. ....	4 50
Belding B Y P. U. ....	3 00
Cedar Springs ch. ....	21 30
Paris ch. ....	5 00
N. Newch. ....	5 00
Big Berils ch. ....	12 65
Fort Odessa ch. ....	1 00
Paco ch. ....	53 50
Donah ch. ....	25 11
Hillsdale ch. ....	10 00
Mason ch. ....	51 15
Mason S S. ....	2 50
Jackson, 1st B. Y. P. U. ....	22 50
Jackson, Memorial ch. ....	10 00
Jackson, Memorial B. Y. P. U. ....	1 13
Jackson, Memorial S. S. ....	2 00
Marshall ch. ....	18 35
Bloomington ch. ....	5 15
Kalamazoo, Rev F. Kurtz .....	3 00
Lewistown ch. ....	9 45
Norway Mission ch. ....	8 51
Walled Lake S. S. ....	2 00

## MINNESOTA, \$271 10.

St Paul, Woodland Park ch. ....	9 75
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Mrs. J. B. Green .....	10 00
West Dunith ch. ....	10 25
St. Paul, 1st ch. ....	110 67
Owatonna ch. ....	34 81
Bilcelyn ch., S. S. and Jr. Union .....	7 25
N. Lindahl for Shway Tike, care Rev. C. L. Davenport .....	40 70
C. C. Opsahl .....	4 30
Clarks Grove, J. P. Thomson for orphans, care Rev. Fredericksen .....	2 50
Clark's Grove, Anton Jensen for do. ....	2 50
Westbrook ch. ....	2 41
Wheaton ch. ....	19 65
Berwyn ch. ....	9 00

## WISCONSIN, \$114.26.

River Falls, 1st ch. ....	25 00
Grantsburg Sw. ch. ....	10 00
A friend .....	5 00
Cumberland ch. ....	1 75
Green Bay ch. ....	13 38
Sparta ch. ....	34 55
Fairwater, J. Botsen ..	5 00
Evansville ch. ....	3 58
Afton ch. ....	1 00
Racine, Dame Society ..	12 00

## MISSOURI, \$104.26.

Board of Home and Foreign Missions .....	79 26
St. Joseph, Patee Park ch., for sup. of Dr. Butcher .....	25 00

## KANSAS.

Herrington B. Y. P. U. ....	3 00
South Haven ch. ....	16 25
Harmony ch. ....	13 35
Mt. Oron S. S., for sup. Ongole John, student, care Miss A. E. Dossa ..	3 25
Smith Center, A. W. Henning .....	1 00
Liberty ch. ....	50
Louisburg ch. ....	3 50
Antioch ch. ....	1 70
Kansas City, 1st Y. P. S., tow sup na pr. Mousg San On, care Rev. H. Joorman ..	12 00
Marion Township ch. ....	1 75
Kincaid ch. ....	2 25
Goddard S. S. ....	1 85
Friendship ch. ....	5 00
Caney ch. ....	16 45
Mound Valley ch. ....	50
Weir ch. ....	10 00
Pleasant View ch. ....	25
Columbus ch. ....	50
Coffeyville ch. ....	17 57
Central ch. ....	1 00
Haxter Springs ch. ....	1 00
Galena ch. ....	12 40
Kingston ch. ....	4 25
Parsons ch. ....	53 45
Cheyenne ch. ....	5 00
Hill City ch. ....	2 50
Burden ch. ....	8 25
Pleasant View ch. ....	4 33
Wichita, West Side ch. ....	20 50
Wichita, Emporia Ave ch. ....	18 55
Wichita, Emporia Ave S. S. ....	1 32
Wichita, Emporia Ave Y. P. S. ....	1 07
Latham ch. ....	8 00
Little Walnut ch. ....	3 00
El Dorado ch. ....	18 70
Pleasant Vale ch. ....	65
Pleasant Vale S. S. ....	1 57
Floral ch. ....	7 76
Floral ch., Rev. D. Rees ..	5 00

## NEBRASKA, \$379.33

Guide Rock ch. ....	7 28
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Wymore, for Kengtung station .....	8 90
Exeter ch. ....	11 90
South Omaha ch. ....	6 94
Eden ch. ....	20 40
Beatrice ch., for Kengtung station .....	1 85
Fillet ch., for Kengtung station .....	50
Mead ch. Sewing Society, for na. miss'y in Burma .....	12 50
Omaha, Sw. Y. P. S., for missionary in Assam ..	12 50
Valley, 2d Sw. Sewing Society .....	10 00
Omaha Asso., First ch. ....	5 00
Grand Island S. S. ....	29
Albion, 'M.' for work in the Philippines ..	250 00
Grand Island ch. ....	20 50
Bellwood Y. P. S. ....	2 57

## COLORADO, \$78.65.

Denver, City Temple C. E., for Podill station, care Rev. W. T. Elmore ..	25 00
Delta ch. ....	7 80
Delta Jr Y. P. S., tow. sup. nat worker, Bonala Yohann, care Rev. G. N. Thomassen ..	7 50
Pallade S. S. ....	5 00
Colorado Springs, 1st Y. P. tow sup nat worker, Ma Thein Kin, care Rev. C. L. Davenport ..	20 00
Leadville ch. ....	5 50
Loveland W. C. ....	7 35

## CALIFORNIA, \$466.73.

Palo Alto Y. P. Soc., for share in station, care Rev. W. F. Benham ..	10 00
Oakland, 23d Ave ch. ....	25 00
Anderson B. Y. P. U. ....	1 00
Chico ch. ....	24 50
Willows ch. ....	11 30
Wheatland ch. ....	21 55
Wheatland S. S. ....	3 45
Fernley ch. ....	7 20
Sacramento, Calvary ch. ....	33 25
Auburn, Rev. J. E. Sanders ..	8 50
Petaluma ch. ....	15 00
Central Asso. coll .....	22 00
Palo Alto ch. ....	48 58
San Jose, 1st ch. ....	125 00
Santa Cruz, 1st ch. ....	17 15
Clovis ch. ....	2 00
Clovis S. S. ....	90
Santa Barbara ch. ....	3 50
Santa Barbara B. Y. P. U. ....	3 35
Los Angeles, Sw. Y. P. Soc. ....	15 00
Los Angeles, Central Woman's Circle .....	15 00
Santa Ana, Mrs. I. P. Merriam ..	10 00
San Bernardino, 1st S. S. ....	25 00
South Californian collections, per Rev. A. A. Fordlee .....	19 50

## OREGON, \$107.25.

Marshfield ch. ....	2 00
Springfield ch. ....	15 00
Eugene ch. ....	12 50
Roseburg ch. ....	14 00
Gardner ch. ....	2 00
Dallas ch. ....	5 00
Brownsville ch. ....	12 00
Medford ch. ....	20 25
Portland, Sw. Wom. Cir. ....	10 00
Portland, Sw. ch. ....	10 00
McMinn College For Miss. Soc'y .....	4 50

## NORTH DAKOTA, \$1.35

Hamilton ch. ....	1 35
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## SOUTH DAKOTA, \$9.75.

Wentworth, Mr. and Mrs. F. E. Pierce ..	9 75
Sioux Falls, Sw. ch. ....	9 60
Centerville ch. ....	7 28

## WASHINGTON, \$79.17.

Spokane B. Y. P. U., tow share in station at Sendai, Japan, care Rev. Wm. Axling ..	5 25
Fremont, Seattle S. S. ....	7 09
Dayla, Mem'l ch., Mt. Vernon ..	11 63
Charleston, Geo. M. Terrell ..	5 00
Sumas, Rev. W. A. Wright .....	1 00
South Tacoma ch. ....	5 20
Walla Walla, Mr. and Mrs. E. S. Clark ..	10 00
Dayton ch. ....	13 00
Swede, Everett ch. ....	20 00

## IDAHO, \$48.75.

Idaho Asso. ....	48 75
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## ARIZONA, \$1.95.

State B. Y. P. U. ....	1 95
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## WYOMING, \$4.

Evanson ch. ....	4 00
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## NORTH CAROLINA, \$30.

Southern Pines, 'a friend' ..	30 00
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## OKLAHOMA, \$56.96.

Blackwell W. C. ....	2 50
Pleasant Valley ch. ....	1 25
Oklahoma State Convention collection ..	17 85
Geary Rev. P. L. King ..	5 00
Pawnee W. C. ....	1 00
Tonkawa ch. ....	4 00
Bethel, No. 2 ch. ....	2 20
Bethel, E. H. Robertson ..	2 50
Pond Creek ch. ....	1 00
Turkey Creek ch. ....	81
Pleasant Vale ch. ....	1 00
San Fork Asso. coll ..	11 60
Dane ch. ....	4 18
Greer Co. Asso. coll ..	2 07

## INDIAN TERRITORY, \$28.40

Bacone, Rev. W. S. Wiley ..	5 00
Bacone, Mrs. W. S. Wiley ..	5 00
Blaine, J. W. M. Barnes ..	25
Grove ch. ....	2 00
Macdonald ch. ....	2 00
Mullins Asso. coll ..	14 15

## SPAIN, \$56.86.

Barcelona, collections reported by Rev. M. C. March, in account of Sept 30, 1902 Pts. \$399 14 ..	56 86
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## MISCELLANEOUS, \$1,162.57.

General Missionary Society of German Baptist churches of North America, per J. A. Scumle, Treas., of wh \$249.07 is for the German Mission, to be sent to E. Mascher \$200 to be sent to Geo. Hebe and \$2,000 for work in India and China ..	3,149 07
General Missionary Society of German Baptist churches of North America, for work among Filipines ..	13 50
Total ..	\$15,297 63

## LEGACIES.

Rockville, Ct.	
Mrs. Lucy A. Fliske	500 00
Brooklyn, N. Y., Joseph Wild	2,666 66
St. Paul, Minn., Mrs. P. A. Griggs	100 00
Janesville, Wis., estate James B. Crosby	1,198 81 4,466 47

\$19,762 50

Donations and legacies from April 1st, 1902, to October 1st, 1902 84,578 78

Donations and legacies from April 1st, 1902, to November 1st, 1902 ..... \$104,341 28

Donations received to November 1st, 1902

Maine	2,139 07
New Hampshire	501 23
Vermont	731 36
Massachusetts	7,472 88
Rhode Island	1,342 27
Connecticut	1,708 35
New York	12,598 30
New Jersey	3,851 35
Pennsylvania	9,575 06
Delaware	98 25
District Columbia	798 28
Virginia	10 50
West Virginia	2,097 06
Ohio	6,216 21
Indiana	1,698 76
Illinois	6,435 27
Iowa	2,072 05
Michigan	2,610 49
Minnesota	1,009 21
Wisconsin	1,422 22
Missouri	908 59
Kansas	1,429 74
Nebraska	1,396 22
Colorado	411 86
California	1,833 51
Oregon	382 60
North Dakota	3 35
South Dakota	202 28
Washington	312 54
Idaho	141 32
Utah	10 14
Wyoming	46 00
Montana	33 71
Arizona	63 80
North Carolina	30 60
Kentucky	5 50
Tennessee	25 00
Louisiana	25 00
Florida	5 00
Alabama	50 00
Mississippi	6 50
Indian Territory	139 95
Oklahoma	100 44
New Mexico	5 00
Nova Scotia	1 00
Denmark	263 16
Spain	56 86
Burma	14 74
India	90 00
Alaska	6 40
Marshall Islands	4 724 07

\$78,775 79

Legacies received to November 1, 1902

Maine	500 00
New Hampshire	440 00
Massachusetts	10,270 58
Connecticut	516 00
New York	6,107 68
Pennsylvania	147 00
Ohio	47 20
Illinois	4,081 78
Michigan	168 35
Minnesota	1,611 61
Wisconsin	1,198 81

\$2,404 4

Donations received for the new Press Building, Rangoon, Burma	
Rochester, N. Y., Park Ave. Bible School, class No. 50	3 00
Rochester, N. Y., Park Ave. Bible School, class No. 40	21 00
Rochester, N. Y., Park Ave. Bible School, Robert W. Barnes	5 00
Brooklyn, N. Y., Mrs. Kate L. Germond	5 00
Rochester, N. Y., Mrs. J. B. Phillips	4 50
Brooklyn, N. Y., Washington Ave. ch.	300 00

\$338 50

Previously reported 1,404 14

\$1,902 64

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# THE • BAPTIST MISSIONARY MAGAZINE

JANUARY

1902



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**A Missionary Survey**

**Our Work in South India**  
(Among the Telugus)

**The Beginnings of a Theological  
Professor**

**The Survival of the Weakest**

**Personal Items**

**News in Brief**

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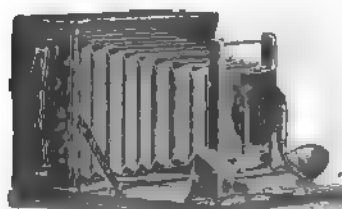
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without a sleep with one  
eye open. It was a good experi-  
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never buy a stove. Now  
I know. In respect to do-  
ing the best, as you use  
the best range. That's logic.  
I've used the Best Range  
for years.

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FEBRUARY

FOUNDATIONS



1902

## SPECIAL FEATURES

The Home Department

Monthly Missionary Survey

Missions in Central Europe

How Came Missionary Societies

to be voluntary bodies with an individualistic membership

A Final Quarter Statement

A Letter from Miss Jessie Ackerman

Encouraging News from Abroad

Personal Items

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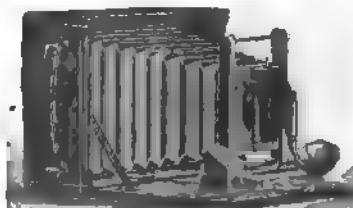
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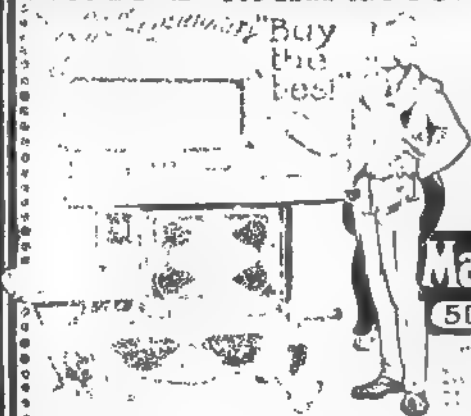
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the one you want.

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in its  
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MARCH



1902

## SPECIAL FEATURES

Monthly Survey

Special Topic—  
Medical Missions

Helps for Home Workers

The Foreign Secretary's Tour

Paul the Apostle to the Kikoi  
goes

Eric Lund and the Opening of  
the Philippine Mission

Personals and Notes

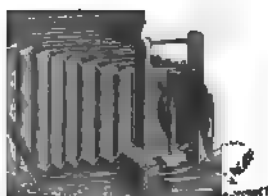
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APRIL

1902



**SPECIAL FEATURES**

Monthly Survey

The Financial Situation

Joint Committee of Missionary  
Union and its Auxiliaries

Monthly Topic — Africa

Student Volunteer Convention

The Foreign Secretary's Tour  
Notes — Home and Foreign

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your range. It was a good experience  
to find the best range in the market.  
The large number of ranges in the  
market, all of which are supposed to  
be the best, is a great deal of trouble  
to the best of the range. That is why  
you must not have been told to  
select with care.

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**50 YEARS THE LEADER**

That is the reason why you find  
No one ever says "This is the best  
Magee's Range" or "This is the best  
range" or "This is the best range".  
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MAY



1902

## SPECIAL FEATURES

The Financial Outcome

Monthly Survey

Monthly Topic—The Hill Tribes  
of Burma and Assam

Helps for Home Workers

Denominational Privilege and  
Denominational Obligation

Notes and Reviews

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5

in the day, and were not to be seen again.

$$V(A) = \{x \in V \mid x \text{ is a vertex of } A\}$$

$\frac{1}{2} \times 6 = 3$

1. The first step is to identify the problem. This is done by asking the question "What is the problem?" and then listing the symptoms and signs of the problem.

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1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

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ANNIVERSARY NUMBER

# THE BAPTIST MISSIONARY MAGAZINE

JUNE



1902

## SPECIAL FEATURES

Monthly Survey

Missionary Reminiscences

Tales of a Chinese Wayside Inn

World-Building—A Vision

A Banyan Growth in Southern  
China

Annual Meeting of Women's  
Societies

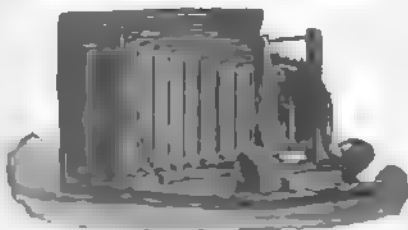
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perfield tried to sleep with one  
eye open. It was a good experi-  
ence; for he learned one lesson—  
the thing was impossible. Now  
it is equally absurd to expect to do  
the best cooking unless you use  
the Best Range. That's logic.  
You can't have the Best Range  
unless you get the

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JULY



1902

## **SPECIAL FEATURES**

**The Annual Report**

**Meeting of the Missionary Union**

**Meeting of the Board of Man-  
agers**

**A Banyan Growth in Southern  
China**

**The Student Watchword and  
its Alternates**

**Personal and other mention**

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participate in love with me  
and I have no right  
to ask you to do so.  
I am sorry to hear that  
you are not well. I hope  
the Lord will heal you soon.

50 YEARS OF LEAD

There is a difference between  
the two and it is in the  
degree of the difference.  
The same is true of the  
same as a whole.

[illegible]

"Superior"

[illegible]

Superiority."

**"Superior  
In Its  
Superiority."**

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AUGUST

1902



## SPECIAL FEATURES

Monthly Survey

Special Topic—

Gleanings from Mission Fields

The Decadence of Heathenism

Helps for Home Workers

Personal and Other Notes

Book Notices

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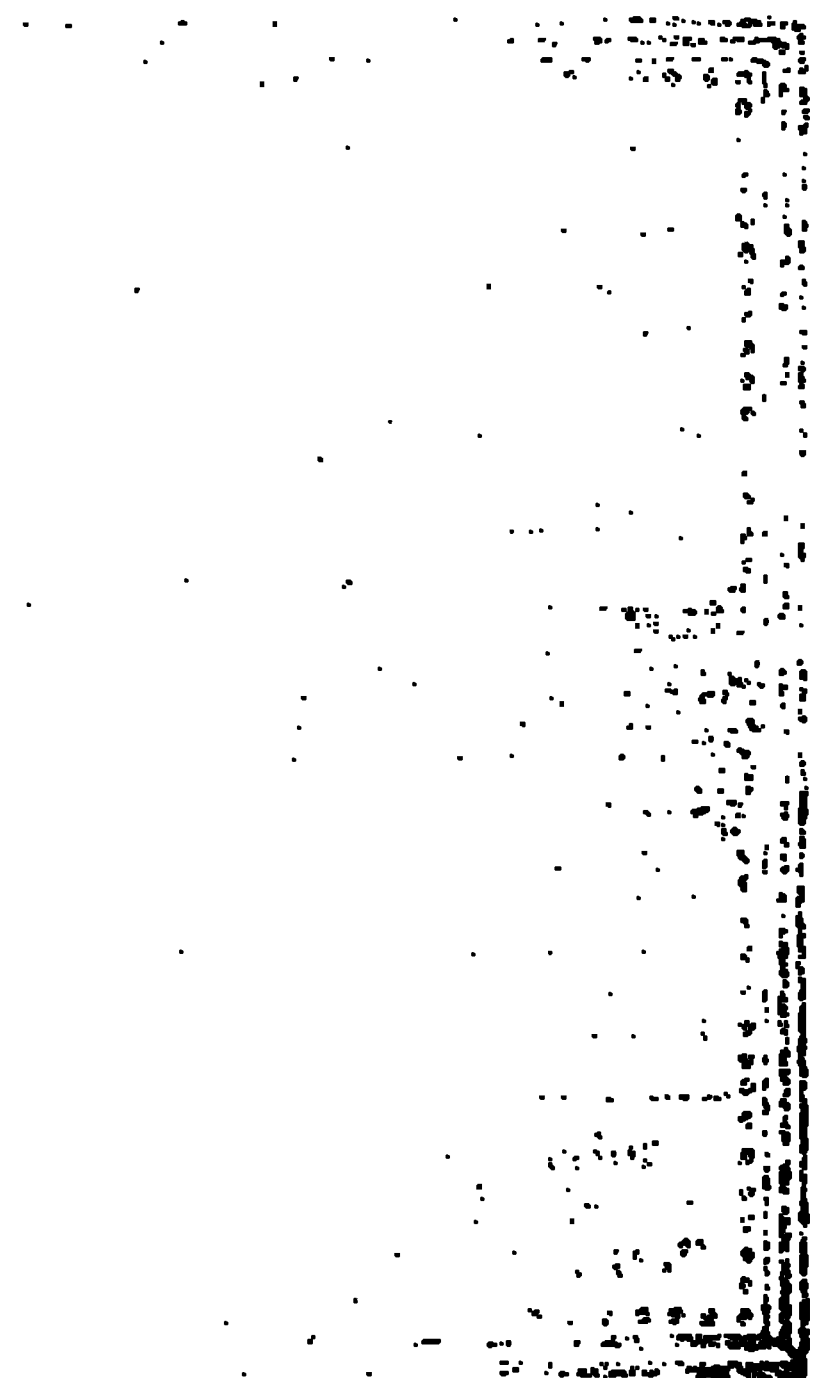
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# THE BAPTIST MISSIONARY MAGAZINE

SEPTEMBER

1902



## SPECIAL FEATURES

Monthly Survey

Special Topic—

Sweden, Norway, Denmark

The Decadence of Heathenism

Helps for Home Workers

A Visit to Governor Tuan Fang

Short Letters to the Magazine

Personal and Other Notes

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OCTOBER

1902



## SPECIAL FEATURES

Monthly Survey

Our Departing Missionaries

On Historic Ground

Baptist Work in Poland

Decadence of Heathenism

Helps for Home Workers

Personal and Other Notes

Next Month — The Philippines

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# THE • BAPTIST MISSIONARY MAGAZINE

NOVEMBER

1902



## PHILIPPINE NUMBER

Articles by Dr. Barbour and Others

Containing also:

The Monthly Survey

"God-Speed"

Helps for Home Workers

Personal and Other Notes

Book Notices

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# Magee Rain

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Verfahren, das die Wirkung der Wärme auf die Veränderung der  
des Fettes, das die Wirkung der Wärme auf die Veränderung der  
des Fettes, das die Wirkung der Wärme auf die Veränderung der

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"Superior  
in its  
Superiority."

V. 87

# THE • BAPTIST MISSIONARY MAGAZINE

DECEMBER

1902



## SPECIAL FEATURES

The Magazine for 1903

Monthly Survey

Special Topic—

The Western China Mission

Dr. Barbour's First Article on  
Burma

Our Baptist Volunteers

Two Christmas Sketches

From Our Mail Bag

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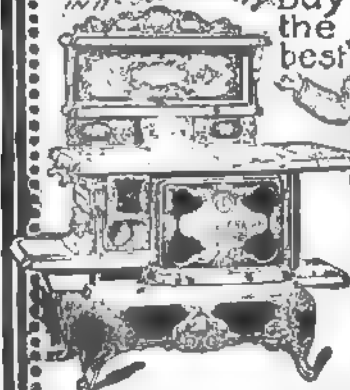
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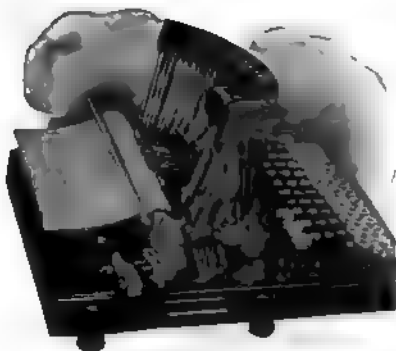
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